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The names of contributors are arranged alphabetically.

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Page 93, text l. 50,—*for* भवद *read* मवद.
„ 93, „ l. 55,—*for* दायकी *read* दायको.
„ 95, n. 2,—*for* नृ *read* नॄं.
„ 96, last line but 2,—*for* Vilṭūru *read* Villūru.
„ 101, text l. 8,—*for* शुभवाक. *read* शुभवाक्.
„ 103, „ l. 54,—*for* युग *read* यगी.
„ 118, „ l. 20,—*for* षदु *read* षद्दु.
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„ 171, text l. 16,—[*for* तं च राज्यं *read* तंचराज्यं. See *Ep. Ind.*, Vol. III, *Add. and Corr.*, p. viii.—H. K. S.]
„ 172, „ l. 25,—*for* समांभो[धी]श्च *read* समांभो[धीं]श्च.
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„ 272, text l. 41,—*for* da-volada *read* ḍa-volada.
„ 298, v. 3,—*for* °jvalitair *we might read, for the sake of the metre,* °*janitair.*
„ 301, v. 59,—*for* vaikalpya *read* vaikalya ?
„ 306, n. 2,—The reason why the elephants recoil from drinking the water of the oceans would rather be that it is scented with the ichor of the *dig-gajas.*—H. K. S.
„ 307, v. 44,—*for* 'applied his energy to battle' *we might read* 'bringing them to peace through battle'.
„ 309, v. 67,—*for* 'the praise of the blest Maṇḍana' *we might read* 'the religious foundation (*kīrttana*) of the blest Maṇḍana'.
„ 312, trans. vv. 37-42,—*for* in the month Makara *read* at a Makara-saṁkrānti.

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Page 84, n. 7,—*for* भंजत: *read* भुंजत:.
„ 144, text l. 33,—*for* पष *read* पष.
„ 145, „ l. 45,—*for* °वेम्हान *read* °वेम्हान.
„ 181, no. 18,—This inscription was published independently by Mr. D. R. Bhandarkar in the *Ind. Ant.*, Vol. XLII, pp. 201 sqq.
„ 221, text l. 12,—*for* °तिरिह्रष्टा *read* °तिल्हृष्टा.

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Page 62, n. 45,—*for* rōshaṇamū *read* rōshaṇamu.
„ 63, text l. 4,—*for* °वर्ंणी *read* °वह्नणा.
„ 63, „ l. 12,—*for* चालक्य° *read* चालुक्य°.
„ 63, n. 12,—*for* ग्राश्रि° *read* ग्रश्रि°.
„ 188, l. 13,—*for* klṛipta *read* kḷipta.
„ 188, l. 23,—*for* Maghavanmaṇi *read* Maghavamaṇi.
„ 192, text l. 42,—*for* विभ्रांव *read* विभ्रांव°.

Rao Bahadur R. Narasimhachar, M.A., has kindly communicated to me the following corrections of the paper on the Inscriptions of Kurgod in Vol. XIV, pp. 265 ff.

Page 270, v. 8,—*read* bālēnduva kaḷe ("the digit of the crescent moon". It became a full moon by Parvati's lovely glance and the lustre of her moon-face).
„ 271, v. 13,—*ēḷidaṁ-gey*, "to laugh at". *Eḷidikkeyane māḍu* means the same. *Āro kāḍuvar*, "who will fight"?
„ 271, v. 19,—*read* adagunti (=greatness), *not* aḍaguṇati.
„ 271, v. 20,—avanibhṛit-samaṅgalam="equal to a mountain, great".
„ 272, v. 21,—*Āspudey=app=Echala* is the correct reading. See verse 10 of inscr. B.
„ 272, l. 34,—Yugandhara is commonly used in Kanarese inscriptions for Yaugandharāyaṇa, the minister of Vatsarāja.
„ 279, v. 2,—*read* Nityōbhava-vesar-esav-ī.
„ 279, v. 3,—This verse is in praise of Rōchi (not rēji), who is compared to the ocean. *Ratnākara* and *samudra* are synonymous.
„ 280, v. 5,—Here there is a play on words. The outer town had *sara*, 'ponds' or 'musical sounds', like (*teṛade*) Nārada; swans (moon and sun) like the sky; and groves (*rame*=Lakshmī) like Vishṇu.
„ 280, l. 23,—the correct reading is *billaṁ goṁdu kalitanada balupiṁ*, "having taken the bow, by the might of his prowess . . .". There is no reference to Nala.
„ 281, v. 15,—*naij-ōnmaṁtr-ābdhi-rājaṁ*=a moon to the ocean of proper policy.

L. D. B.

Rao Bahadur R. Narasimhachar, M.A., has kindly supplied to me the following corrections to some of my papers in Vols. XIII and XIV of the Epigraphia Indica.

VOL. XIII.

Page 41, l. 5 of text: the construction is *prabandha-kavi-rājaṁ*, "king of poets of compositions". There is no reference to Virāṭ; Brahmā is not mentioned under that name.

" 44, l. 30 of text: *uṟu-seṟe-goṭṭu* = "having become prisoners". *Tannaya keya* should probably be corrected to *tann=aṟikeya*: 'there were none who did not send precious things and vehicles'. The alteration requires a *ṟ*.

" 171, l. 26 of text, and Vol. XIV, p. 271, l. 26 of text: *aḍagunti* should be corrected to *adagunti*, a form which occurs in literature.

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Page 270, l. 13 of text: read *bāḷ-ēndura kaḷe*, "discard the crescent, now that you have the full moon". The form in *-a* is used for the regular accusative in *-aṁ*.

" 271, l. 17 of text: *kuṁtaḷa-dēśa* denotes only the place on the head where the locks of hair are; there is no reference here to the country of Kuntala.

" 271, l. 18 of text: *bhūta* is a mistake for *chūta*.

" 271, ll. 20-21 of text: *āḷavāḍu*="to despise", *āḷimāḍu*="to treat with contempt", *ēḷidikke-māḍu*="to mock". *Ēḷidirkke* is wrong.

" 280, l. 10 of text: *toṟade* is a misreading for *teṟade*.

" 280, l. 23 of text: *bilaṁ* is a mistake for *chalaṁ*; and *Kalita-Nala* is an error for *kalitanada*, "of valour".

Pages 280-1, ll. 25-6 of text: *bhāgadoḷ* is an error for *chāgadoḷ* ("in generosity"), which should be construed with *-udāra-śrīyan* in the previous portion of the verse.

Page 281, l. 3 from bottom of page: *kuliśa* here='diamond'. Nails are not likened to fish.

" 282, v. 5: the meaning of this verse is not properly brought out. The outer town with its *sara* (pond, otherwise *svara*, musical notes) resembles the sage Narada; with its *rāja-haṁsa* (royal swans, otherwise the moon, rāja, and the sun, *haṁsa*) it is like the sky; with its *ārāme* (grove, otherwise *ā Rame*, "the celebrated Lakshmī") it is like Vishnu's breast.

" 284, ll. 13-14 from top of page: *naij-ōnmaṁtr-ābdhi-rājaṁ* should be translated "a moon to the ocean of his policy", and *suvibhava-sumanō-rājan*, "an Indra in his magnificence".

L. D. B.

EPIGRAPHIA INDICA.

VOLUME XIV.

No. 1.—THE TRUE LONGITUDE OF THE SUN IN HINDU ASTRONOMY.

BY ROBERT SEWELL (I.C.S., RETIRED).

(*A continuation of the author's "Indian Chronography," continued from Epig. Ind. XIII. p. 103.*)

234. The exact position of the true or apparent sun at sunrise of each civil day, taken for tabular purposes as mean sunrise, is one of the essential elements of Hindu chronography, and the exact position of the true moon is another. From these positions are calculated the beginning and end of each tithi and nakshatra, with the currency of these at sunrise. All over India for many centuries the civil day has been coupled with the true tithi current at sunrise, the nakshatra in which the true moon stands at sunrise being stated in the local almanacks and constantly mentioned in the dates of historical inscriptions. In southern India the nakshatra was considered of such importance that from as early as the tenth century it has regularly given its name to the day. For the proper verification of historical inscription-dates, therefore, it is of the highest importance that we should know the precise position of the true sun at any moment and more especially at the moment of mean sunrise.[1]

235. Now the process adopted for this purpose in "*The Indian Calendar*" (Sewell and S. B. Dikshit, *1896*), though resulting in a fair approximation, did not, for critical examinations of dates, give a sufficiently close result, as I have already explained in my "*Indian Chronography,*" §§ *119, 120, pp. 42-43*); something more accurate was required. We want, *for each of the Indian astronomical authorities separately*, extremely accurate determination of the sun's true longitude each day of the year; and there is only one way to obtain this. For each day a calculation must be made of the exact equation of the sun's centre on the basis of the sun's mean anomaly, according to the Hindu method of computation. This was a formidable undertaking; but it has now been accomplished for the two principal authorities, and the Tables are published herewith. It is to be hoped that they are final. They are intended to fix the true longitude of the sun on any day or at any moment of the day, with an accuracy extending to the hundredth part of a second, the calculation having been each separately carried to eight or nine decimals of a second so as to ensure correctness. I give the result in degrees and parts, and in ten-thousandths of the circle. The former, converted as desired, can be adapted to any system of reckoning; the latter are for use by the *Indian Calendar* system.[2]

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[1] For calculation affecting all parts of India the basis has to be mean sunrise, and this is always taken as mean sunrise at Lanka, or Ujjain.

[2] The *Indian Calendar* System is the system adopted by Prof. Jacobi (of Bonn) in 1888 (*Indian Antiquary*, Vol. XVII) itself founded on Largeteau *Connaissance des Temps*, 1845).

236. These calculations are, as I have stated, based purely on the Hindu system of reckoning. I have used for the sun's mean anomaly and longitude the mean position and mean motion of the sun as gathered from each Siddhānta separately, and have used the Hindu values of the sines for computing the amount of the equation of the centre, and thence the sun's true position. The Tables are prepared according to the *First Ārya* and *Present Sūrya Siddhāntas*, the latter both with and without the bīja. The bīja, which came into general use about A.D. 1500, made no change in the length of the solar year or the number of civil days in a mahāyuga, or in the position of the sun's apsis, and therefore none in the sun's longitude, whether true or mean. I shall attempt hereafter to publish similar Tables for the other principal Indian authorities—Tables which will be of great value in the verification of dates, seeing that up to the present time no one knows exactly at what periods and in what tracts these other Siddhāntas were used. (The *Siddhānta-Śirōmaṇi* Table has been completed and is ready for Press.)

237. Assuming, since these Tables are not intended for any but the initiated, that the *Indian Calendar* process of calculation, which might be termed Prof. Jacobi's first process and which has the advantage of simplicity, is known to readers of the *Epigraphia*, only one or two remarks need be made before entering on details. Since everything depends on the accuracy of the Table-entries, I must call attention to the great help which I received from M. Louis de Ries of Moscow for many months. He takes the greatest interest in Hindu astronomy, and has prepared certain Tables of his own, the publication of which has been delayed by the War. His processes are characterized by the most laborious and painstaking endeavours to obtain extreme accuracy for every result arrived at. Filled with a similar desire, and after my calculations for the sun's exact position (in true longitude for successive 24-hour periods after the true sun's arrival at long. 0°) had been carried out for about one-third of the *Ārya-Siddhānta* year, I asked M. de Ries to calculate some of these positions of the sun by his own method, so that we might compare the results. He most kindly did so; and, when I state that our results, worked in entire independence of one another and by different methods, were found to agree in every respect down to four, and in one case even down to five, decimals of a second, I think that it may be fairly assumed that my Tables may be depended upon.

238. There is more than one reason why the *Indian Calendar* system, though yielding results very fairly approximate, requires some expansion for the purpose of exact calculation. By it we have been in the habit of computing the true moon's place both for the tithi and nakshatra by the *Sūrya-Siddhānta* data, using the same figures for finding the tithi-index, *t*, and nakshatra-index, *n*, for all dates, both for inscriptions known to belong to tracts and times when the *Ārya-Siddhānta* was the authority used by the framers of the record, as well as for those which must have been guided by almanacks calculated by the *Sūrya-Siddhānta*. The *c* of the *Indian Calendar* method, i.e. the sun's mean anomaly at any moment, is always the *Sūrya-Siddhānta* *c* in thousandths of the circle, and that it differs in various proportions at different times of the year from the *c* of the *Ārya-Siddhānta* will be apparent to anyone who compares the entries for the same day given in my new Tables XLVIIIA and B, *cols.* 2, 3, in ten-thousandths. At the moment of Mēsha-saṁkrānti for instance (the first entry in each Table) the *c* by the *Sūrya* is 2794·0642 in ten-thousandths, and is 279 in thousandths in *Indian Calendar* reckoning; but by the *Ārya-Siddhānta* it is 2774·5577, and so for our ordinary reckoning should be stated as 277. In calculation for the tithi-index, *t*, in ordinary work this difference has no very great effect, though of course it actually has some, and possibly may in some cases alter the value of *t* by one unit (4¼ minutes); but it has greater effect when we are calculating the nakshatra, as will presently be explained. As to the difference between the two authorities in the value assigned to the sun's true longitude, *s*, it will be seen that this varies day by day. About Day 261, i.e. the 261st period of 24 hours each measured from

true Mēsha-saṁkrānti, the value of *s* is practically the same by the two authorities; about Day 150 the Ārya *s* is about 3′ 36″ ahead of the Sūrya *s*. The difference increases and diminishes regularly throughout the year.

The principal reasons for this difference are that by the *Sūrya-Siddhānta* the position of the sun's perigee-point is different from that assumed by the *Ārya-Siddhānta*, and that there is a difference in the two year-lengths.

239. I have stated above that this difference has only a very slight effect as regards the value of the tithi-index; its effect on the ordinary calculation of the nakshatra and lagna must now be noticed. In so doing we take first the nakshatra and note the process by which those who have used the *Indian Calendar* have hitherto calculated its index.

Our method of computing the sun's true longitude, *s*, by the system of the *Indian Calendar* has been to take the *c* found for the desired moment, that is to say the value, in thousandths of the circle, of the sun's mean anomaly according to the *Sūrya-Siddhānta*, making this serve for both Siddhāntas; to multiply this *c* by 10 to get its approximate value in ten-thousandths; to add to it a figure, 7207, representing the longitude of the sun's perigee-point (taken as 7146·3 by the *Sūrya-Siddhānta*) in A.D. 1100 *plus* a small addition (60·4) rendered necessary by the construction of the Tables in order to avoid the necessity for sometimes adding and sometimes subtracting the equation of the centre[1]; to deduct from the result the figure representing this equation; and so to obtain the sun's true longitude, *s*. The tithi-index, *t*[2], having been already found, we add *s* to *t*, and find the nakshatra-index *n*, or the longitude of the true moon; this index shews in which nakshatra she stands at the moment. The result is an approximation, but it is not close enough. If we are working for an *Ārya-Siddhānta* date, we have used *Sūrya-Siddhānta* values (which differ slightly), and we have arrived at the value of *s* in part by multiplying by 10 a value obtained in thousandths so as to be able to apply it to the other value, that of the moon, which has been obtained in ten-thousandths of the circle. This multiplication by ten creates a possibility of error not inconsiderable. Thus, if we have, in thousandths, the figure $c = 623$, this may stand for any value in ten-thousandths between 6225 and 6235, and may lead to a miscalculation amounting to anything under 10 units in our estimate of the nakshatra index *n*; and 10 units represent in time-valuation 39′ minutes.

240. All these possibilities of error are entirely removed by the present Tables. The exact value of *s* by either Siddhānta is easily found—a value which we know to be absolutely correct—, and when we add this *s* to the already found *t* we know that the result gives the correct nakshatra-index; or at least that the only possibility of error lies in the value found for the tithi. As for this last we must for the present trust to the correctness of Prof. Jacobi's calculations for the moon's place relative to the sun (*a*) and for the moon's equation (*b*), correcting the sun's equation by my new Tables.

241. These Tables will also be found very useful for calculating the lagna accurately. Hitherto our process for finding, in working for the lagna, the value of the sun's true longitude, *s*, at mean sunrise of the day concerned has been the same as the process for finding the nakshatra. We have found the value of *s* by both *Siddhāntas* from a calculation really correct only by one *Siddhānta*, and even that after a rather clumsy multiplication by 10, which itself may cause an error of 39 minutes of time. The present Tables give the accurate *s* by either *Siddhānta*, and they give it in degrees, etc., thereby simplifying the calculation.

[1] See *Indian Calendar*, §§ 107, 108; pp. 60, 61.

[2] The tithi-index, "*t*", gives the distance of true moon from true sun, i.e. shews the moon's true place with reference to the true sun. When this is added to the true sun's longitude, we have the true moon's place in the heavens, "*n*", or the required nakshatra-index.

EXPLANATION OF THE TABLES.

242. Table *XLIII.* The details were worked out with great care by M. L. de Rios from the respective lengths of the sidereal solar year, i.e. the time taken by the true sun to travel from 0° to 0°, according to the several Indian authorities.

Table *XLIV* gives the sun's mean motion per day of 24 hours, and per hour, minute and second, for use in calculation. It is exact for the *Ārya-Siddhānta*, and may be used with care for other authorities, having regard to the footnote.

Table *XLIVA.* See the heading. It explains itself.

Table *XLVA* is for use in calculations. Every valuation given in the main Tables *XLVIIIA* and *B* in ten thousandths of the circle was made by it.

Table *XLVB* is the reverse of *XLVA.*

Table *XLVI* is a revised nakshatra Table, showing the exact ending points of each.

Table *XLVII* is very important. being a revised Table of sines and equations of the sun's centre, given in full after particularly careful calculation. Its preparation is described below §§ 249-253. The supplementary Table *XLVIIA* gives, for close work, very full details of the exact equations according to authorities other than the *First Ārya-Siddhānta* and of the differences, in seconds per minute of mean anomaly-arc, between the consecutive base-equations. Table XLVII is for the present to be held inapplicable to the *Brahma-Siddhānta.*

Tables *XLVIIIA* and *XLVIIIB* are the main working Tables, showing, by the *First Ārya* and *Present Sūrya Siddhāntas* (with or without the bīja), the precise value of the sun's true longitude (*s*) and equation of the centre at each interval of 24 hours measured from true Mēsha-saṁkrānti, the moment when the true sun arrives each year at celestial longitude 0°; as well as the sun's mean anomaly and mean longitude. There was no possibility of framing a Table which should give these particulars for mean sunrise of each day, the primary requirement for the verification of Indian dates, because the moment of true Mēsha-saṁkrānti varies each year and the starting-point had to be from that moment. These two Tables therefore give the consecutive 24-hour positions of the mean and true sun after that moment.

Tables *XLIX* and *L* enable us to find the sun's true longitude at mean sunrise; the former giving for each group of days the sun's *true* motion per hour, and the latter giving his *mean* motion per minute. It is not necessary for general purposes to give his true motion per minute; if required, this can always be obtained by dividing by 60 the details of Table XLIX for one hour of the day.

243. Tables *XLVIII* to *L* are used in the following way, when we desire to find the *s* for mean sunrise. Say that Mēsha-saṁkrānti occurred in the year for which we are working at 12 h. 15 m. after mean sunrise, according to the *Indian Calendar* (*Table I, cols. 13 to 17 or 17a*). Then for every day of that year Table XLVIIIA or B gives us his true longitude, *s*, at 12 h. 15 m. after mean sunrise; and to obtain the *s* at mean sunrise on the day in question we have to deduct the sun's *true* motion during 12 h. and 15 m. We do this by Tables *XLIX* and *L*, and so get the exact *s* for mean sunrise on the day in question.

Table *XLIX* for hours is exactly correct for the *Ārya-Siddhānta.* When used for the *Sūrya-Siddhānta*, there may be an error amounting, at the time of year when there is the greatest difference between the two authorities, to about one-third of a second per hour or about seven seconds per day. If anyone desires to be absolutely exact by the *Sūrya-Siddhānta*, he should calculate the true sun's motion during the hours and minutes of the day in question by observing in Table *XLVIIIB* the consecutive 24-hour positions, *s*, of the sun given in the Table for (i) the day in question and (ii) the previous day, and divide the difference by 24 for each hour's, and this result by 60 for each minute's, true motion. Even this, of course, is

not mathematically exact, since the true motion of the sun varies from hour to hour; but it is quite accurate enough.

244. The calculation for the true longitude of the sun each day was made by ascertaining his mean anomaly and then using the sine-Table as finally prepared (Table XLVII) for finding the equation of the centre. The starting point for the year is the value of his mean anomaly at the moment of true Mēsha-saṁkrānti. This had to be computed with great care. The problem is fully discussed below §§ 254-255.

245. To obtain a correct value of the sun's *mean* longitude at sunrise of any day, take the value given in Table *XLVIIIA* or *B*, as the case may be, and deduct for the intervening hours and minutes (*cf. s. 243*) the quantities shewn in Table XLIV for the sun's *mean* motion. Greater accuracy even than this can be obtained by the use of Table XLIII.

246. I do not enter very fully into the difference in the sun's true longitude brought about, according to the *Sūrya-Siddhānta*, by the shift in the apsis of the sun's orbit, because this seems so slight that it may be ignored. It would amount to about 1″ in the last 1500 years (*see below, s. 254, ii*).

Use of the Tables. Rules.

247. That the use of the Tables may be thoroughly understood, I append a few rules of work and examples.

(i) *The nakshatra.*—Work by the usual *Indian Calendar* process for finding *t*, the tithi-index at mean sunrise of the day in question. Note the serial number of the civil day, ignoring altogether the day of the Hindu solar month. Deduct from this number the serial number of the day on which Mēsha-saṁkrānti occurred (*Table I, col. 13*). The result is the number of the day, or 24-hour period, referred to in col. 1 of the new Tables XLVIIIA and B. Remembering to use the proper Table for the *Siddhānta* concerned, turn to this number in either of those Tables. Against it in col. 9 will be found the correct value of the sun's longitude, *s*, on that day at a moment as many hours and minutes after mean sunrise as elapsed between mean sunrise and the moment of Mēsha-saṁkrānti at the beginning of the solar year (*Table I, col. 17 or 17a*). Turn to Table XLIX for hours on the day in question and Table L for minutes, and deduct from the *s* so obtained the values of the sun's motion during those hours and minutes (*above § 243*). This gives the sun's exact true longitude at mean sunrise of the day in question. $s+t=n$, the nakshatra-index. For exact ending points of nakshatras, i.e. the points when the true moon passes out of each, consult Table XLVI. (Table VIII of the *Indian Calendar* suffices except in very close cases.) Properly worked, the *s* so found yields the correct longitude of the true sun within the hundredth part of a second.

(ii) *The tithi.*—[This may be examined by the new Tables, though probably it will not be liable to change, or at any rate not to any change greater than one unit. Until some new Tables are published, we work for the moon's place by Prof. Jacobi's fixtures, and accept them.] The serial number of the day, or 24-hour period, being found as above, note against it in Table XLVIIIA or B, cols. 2, 3, the value of the sun's mean anomaly; and for the intervening hours and minutes deduct the sun's *mean* motion as given in Table XLIV, observing the remarks in the footnote to that Table. This gives the sun's mean anomaly at mean sunrise of the day in question in ten-thousandths of the circle. Take the value in thousandths of the circle by removing the decimal point one place to the left. Refer to Table VII, *Indian Calendar*, and the auxiliary Table for correcting the "equation c" of the calculation, if it does not seem necessary to work with greater exactness than by use of units of about 4¼ minutes.

We can find the equation more accurately as follows:—It has been noted in § 239 that, in order that "*equation c*" in the *a, b, c* system may always be additive, the quantity 60·4 was taken from *a* (the mean moon's distance from mean sun) and added to the equation of the centre. Hence we shall have the exact "equation c", if we deduct from 60·4 the amount of the

equation (given in the new table), when it is *plus* (+), and add to 60·4 the amount of the equation, when it is *minus* (−); the signs are given in the heading of cols. 6, 7, Tables XLVIIIA and B.

The equation can also be obtained with quite sufficient approximation by noting the difference between the equation of the day and the equation of the previous day (*cols. 6, 7*), dividing this difference by 24, and applying to the equation of the day the amount proportionate to the hours intervening from mean sunrise (*see example given below, § 248, ii, B*); or, perhaps easier, the true sun's longitude at mean sunrise having already been found, by calculating the mean sun's longitude at mean sunrise, as shewn in § 245, and subtracting the one from the other.

(iii) *The lagna.*—To find the time of rising of the named sign on the day concerned, calculate the *s* for mean sunrise as above explained, but this time use degrees, minutes and seconds (*col. 8 of either Table XLVIIIA or B*). Table XXII, *Indian Chronography*, gives the beginning and ending points of the named sign. Adding to these 360°, if necessary, deduct from their value the value of *s* at mean sunrise. The result shews the distance from the sun at mean sunrise of the beginning and ending points of the sign. Multiply the degrees by 4 for minutes, and the minutes by 4 for seconds of time. The result gives the times of rising of the beginning and ending points of the named sign.

Examples of Work.

248. Given an inscription date to be examined, with the details Śaka 1412, Friday, the day of Uttara Bhadrapadā, Chaitra kṛishṇa 12, Mithuna lagna.

The year is A.D. 1490-91 (Śaka 1412 expired). Chaitra kṛishṇa 12 will be about 25 days later than the day of Chaitra śukla 1. Work first in the usual way by the *Indian Calendar.*

	Day.	Week-day.	a.	b.	c.
(*Table I, cols. 19-25*)	81	2	75	430	264
(*Table IV for 25 days*)	25	4	8466	907	68
	106	6	8541	337	332
(*Table VI equation b*)			260		
(*Table VII equation c*)			7		
		Tithi-index, *t*, =	8808		

The day was 106, which (*Table IX*) = 16 April, A.D. 1490.

Week-day 6 = Friday. The index *t* shews (*Table VIII*) that the tithi current at mean sunrise was Chaitra kṛishṇa 12. We then work for the nakshatra-index.

$c \times 10$		3320
Constant	+	7207
		527
Less for the sun's equation *c*	−	7
Sun's true longitude, *s*		520
Add the tithi-index, *t*		8808
Nakshatra-index, *n*		9328

This value of *n* shews (*Table VIII*) that by the equal-space system the moon at mean sunrise of the given day was in the nakshatra Uttara Bhadrapadā. So far so good. The date seems genuine; but we want to be certain, and we refer to the present Tables.

A. *The exact nakshatra* (i) *by the First Ārya-Siddhānta.*—Mēsha-saṁkrānti occurred in the year A.D. 1490 (*Table I. cols. 13, 17*) at 10 h. 55 m. after mean sunrise on Day 86. The day of the record is 106. 106 − 86 = 20. Turning to day 20 in Table XLVIIIA, col. 1, we see that the sun's true longitude, *s*, was, at 10 h. 55 m. after mean sunrise, 540·6811, in 10,000ths of the circle. Deduct the sun's true motion on Day 20 for 10 hours and 55 minutes; viz. (*Table XLIX*) for 10 hours 11·2059, and (*Table L*) for 55 minutes 1·0457, total 12·2516. 540·6811 − 12·2516 = 528·4295. This is the value of *s* at mean sunrise on the given day. Add *s* to *t*, 528 + 8808 (in whole numbers) = 9336. This is the proper nakshatra-index, *n*, for mean sunrise, always supposing the tithi-index, *t*, to be correct. It differs by 8 units from the *Indian Calendar* valuation 9328, which is found therefore so much in error. This, in time (*Table X*), is over half an hour; but we find that the moon was certainly in Uttara Bhadrapadā at mean sunrise.

(ii) *By the Sūrya-Siddhānta.*—The process, *mutatis mutandis*, is similar. Mēsha-saṁkrānti occurred at 12 h. 44 m. after mean sunrise. On Day 20 (*Table XLVIIIB*) *s*, at 12 h. 44 m. after mean sunrise, was 540·5000. Deduct for the sun's true motion on Day 20, for 12 h. (*Table XLIX*) 13·4471, and for 44 m. (*Table L*) 0·8365. Total 14·2836. 540·5000 − 14·2836 = 526·2164. This was the *s* at mean sunrise. *s* + *t* = 526 + 8808 = 9334. This, if the *t* is correct, is the correct value of the nakshatra-index, *n*, at mean sunrise; and we see that the *Indian Calendar n*, 9328, was in error by 6 units, or 24 minutes of time.

B. *The exact tithi* (*t*) *by the First Ārya-Siddhānta.*—We first check the mean anomaly of the sun, *c*. Our preliminary work shewed this to be, in thousandths of the circle, 332. Table XLVIIIA, col. 3, shews that at 10 h. 55 m. after mean sunrise the mean anomaly was, in ten-thousandths, 3322·1148. Deduct by Table XLIV the sun's mean motion during 10 h. 11·4074, and during 55 m. 1·0457, total 12·4531. 3322·1148 − 12·4531 = 3309·6617. This is the exact mean anomaly of the sun, *c*, at mean sunrise. If we work by the simple Table VII of the *Indian Calendar* and take the *c* in thousandths as 331, we see that equation *c* would remain unchanged at the value 7. Hence, accepting the values assumed for the moon's mean place and equation, we find that the tithi-index was actually, as found by us, 8808.

We try this again by the more elaborate, but more accurate process recommended above (§ *247, ii, last para.*). By Table XLVIIIA, col. 7, we have the equation of the centre at 10 h. 55 m. after mean sunrise on Day 20 given as 51·8996 in 10,000ths of the circle. The difference in 24 hours had been (*day 19*) 52·3833 — (*day 20*) 51·8996, or 0·4837. A 24th part of this is ·02015, the average difference per hour. Accepting 10 h. 55 m. as 11 h., we have for 11 h. the difference (·02015 × 11) ·2216. Call this ·222 and add it to 51·8996. Result gives the equation of the centre at mean sunrise 52·1216. Then 60·4 — 52·1216 = 8·2784, the value of equation *c*. This is over 8, and hence we find that the former valuation 7 is incorrect, and that the tithi-index at mean sunrise was really 8809, not 8808, by the *Ārya-Siddhānta*. But we have also found out a little more regarding the nakshatra-index, *n*. *s* was found to be really 528·4295; and if we substitute the full value of equation *c*, viz. 8·2784, for the value found by the original calculation, viz. 7, we have, for the tithi-index:—

a	.	8541
Equation *b*	.	260
Equation *c*	.	8·2784
t =	.	8809·2784
Add (*s* =)		528·4295
n =	.	9337·7079, or, say, 9338 in whole numbers.

Thus the real nakshatra-index, *n*, was 9338, and our *Indian Calendar* process with result 9328 yielded a result in error by 10 units, or 39 minutes of time.

(ii) *By the Sūrya-Siddhānta.*—By Table XLVIIIB, col. 3, we have the sun's mean anomaly *c* at 12 h. 44 m. after mean sunrise = 3341·6212, in ten thousandths of the circle. Deduct for 12 h. 13·6889 and for 44 m. 0·8365 (*Table XLIV*) for the sun's mean motion, total 14·5254. 3341·6212 − 14·5254 = 3327·0958. This was the sun's mean anomaly at mean sunrise. Calling this 333 and consulting *Indian Calendar* Table VII, we should raise equation *c* in our original work from 7 to 8.

Again we test this by the more accurate process. The equation of the centre on the given day 12 h. 44 m. after mean sunrise was (*Table XLVIIIB, col. 7*) 52·3475. The same for the previous day was 52·8500. Difference = 0·5025. Divided by 24, this gives an average difference per hour of 0·02094. Taking 12 h. 44 m. as 13 h. and multiplying, we have 0·27224. Add 0·2722 to the equation of the day, 52·3475, and we find as the equation of the centre at mean sunrise 52·6197. 60·4 − 52·6179 = 7·7803. Hence equation *c* in the original calculation should certainly have been 8, and not 7.

Lastly we substitute the newly found values as before, for *Indian Calendar* calculation; *s*, having been already determined to have been at mean sunrise by this authority 526·2164.

	a	.	8541
Equation	*b*	.	260
Equation	*c*	.	7·7803
	t =	.	8808·7803
Add	*s* =	.	526·2164
	n =	.	9334·9967 say 9335.

This is as near as we can get to the true nakshatra-index at mean sunrise. It differs by 7 units from the *Indian Calendar* value, which was 9328, or by 28 minutes of time.

(iii) *Allowance for the shift in the sun's perigee-point when working by the Sūrya-Siddhānta.*—I have shown below (§ 254) that, for calculation of the tithi, nakshatra, or lagna, this shift in the apsis may well be ignored; but in case any one should desire to take notice of it I have entered a Table (p. 12 below), giving its exact amount. Its effect on our inscription-date is as follows. Table XLVIIIB is calculated for about A.D. 1400. The year of our inscription is A.D. 1490. 90 years after A.D. 1400 the perigee-point had advanced (*see Table*) 0·0806 from the position we assumed for it. Hence the sun's mean anomaly at mean sunrise of our date was not, as already found, 3327·0958, but this amount less 0·0806, or was actually at 3327·0152. 90 years earlier than A.D. 1400 it would have been 3327·0958 plus 0·0806, or 3327·1764. But this change would have only an infinitesimal effect on the equation of the centre, or, in consequence, on the sun's true longitude, or on the calculated values of the tithi, nakshatra, or lagna.

C. The Yōga, by either Siddhānta.—The formula for this is 2 *s*+*t*, and, as the value of *s* has been correctly found by the above process, no further remark is necessary.

D. The lagna, (i) *by the Ārya-Siddhānta.*—For this we have to find the correct value of *s* at mean sunrise in degrees, etc. By Table XLVIIIA, col. 6, the *s* for the day was in our

example above 19° 27′ 52″·27. Deduct (*Tables XLIX, L*) for, on day 20, 10 hours 24′ 12″·29, and for 55 minutes 2′ 15″·52, total 26′ 27″·81. Then the *s* for mean sunrise was 19° 1′ 24″·46. This was the true sun's longitude at that moment on the meridian of Ujjain. The given lagna was the sign Mithuna. The first point of this is 60°, the last 90°. We take the *s* as 19°, which is sufficiently exact for ordinary purposes. 60°−19°=41°. 41×4=164 m., or 2 h. 44 m. (90°−19°)×4=284 m., or 4 h. 44 m. The first point of Mithuna was 41° distant from the true sun at the moment of mean sunrise, the last point 71°. Mithuna was lagna between 2 h. 24 m. and 4 h. 44 m. after mean sunrise on the given day.

(ii) *By the Sūrya-Siddhānta.*—*s*=(*Table XLVIIIB*) 19° 27′ 28″·80. Deduct for 12 hours (*Tables XLIX, L*) 29′ 2″·74 and for 44 minutes 1′ 48″·42, total 30′ 51″·16. Remainder, or *s* for sunrise, 18° 56′ 37″·64. We may call this 19°, and come to the same result as in the former case. The lagna of Mithuna really began twelve seconds later.

(iii) *By the Indian Calendar process, and for both Siddhāntas.*—Here *s* was found to be in ten-thousandths, 520. Converted by Table VIIIB, this =18° 45′. This was the sun's true longitude at mean sunrise. The difference between the actual time of the lagna of Mithuna and that found by the *Indian Calendar* is slight.

More accurately worked, the first point of Mithuna was lagna by the *Ārya-Siddhānta* at 2 h. 43 m. 56 s., by the *Sūrya-Siddhānta* 2 h. 44 m. 16 s., and by the *Indian Calendar* 2 h. 45 m., after mean sunrise on the day in question.

Construction of the Tables.

A detailed explanation is here given of the construction of the principal Tables, in order to satisfy experts as to their accuracy.

249. *The Hindu Sine-Table.*—The *Sūrya-Siddhānta* (ii, 34) gives in minutes the sines of a series of angles, each separated from the other by 3° 45′, twenty-four of these completing the quarter-circle of 90°. These values stand, so far as I can ascertain, for all Indian authorities except the *Brahma-Siddhānta*, which assumes different sine-values. There is no need here to discuss their exact accuracy, as I am concerned solely with chronography as the handmaid of history, and have nothing whatever to do with the casting of horoscopes or any other branch of astrology. The sines, as used in calculations by authorities other than the *Brahma-Siddhānta*, are given in Table XLVII, col. 3, and the differences between them, in minutes, in col. 4. For astronomical purposes the several angles are angles of a planet's mean anomaly, and are so applied to the mean anomaly of both sun and moon.

250. *The equation of the centre.*—For the preparation of the sine and equation Table (XLVII) the equation of the sun's centre for each base-angle of anomaly has been calculated from its sine-value by the proper formula for each *Siddhānta*, the calculation being carried to nine decimals of a second, in order to insure absolute accuracy for the tabulated two decimals. The details for the *First Ārya-Siddhānta* (*Table XLVII, cols. 5, 6*) are complete in themselves; details for the other authorities are given in full in a supplementary Table (*XLVIIA*). Table XLVII differs a little, but only in one or two places, from Jacobi's Table XXIV (*Epig. Ind. I, 459*); I have, however, thought it advisable to record two decimals of seconds in all cases.

251. *Equation of centre.*—In Hindu astronomy the sun is treated as a planet, and in all planetary movement a fundamental principle (Jacobi, *Epig. Ind. I, 441*) is contained in the proportion sin. equation : sin. mean anomaly :: minutes in the epicycle : minutes in the orbit. The minutes in the sin. anomaly are given in Table XLVII; the minutes in the epicycle are ascertained from statements made in each *Siddhānta*; the minutes in the orbit of 360° are

always 21600′. The formula then for all authorities, α being the angle of mean anomaly, is :

$$\text{Equation centre}^1 = \frac{\text{minutes in epicycle}}{21600'} \times \sin. \alpha.$$

252 A. The *First Ārya-Siddhānta* gives for the dimension of the epicycle 13° 30′ or 810′. Hence by that authority :—

$$\text{Equation centre} = \frac{810}{21600} \sin. \alpha. = \frac{3}{80} \sin. \alpha.$$

Since there are 3° 45′ between each base-angle, the difference in minutes between each is 225′, and the measure of first or average difference of equation for each intermediate minute of anomaly is the difference between two consecutive equations divided by 225. Taken in seconds, this difference is given in col. 6. Multiply the minutes of difference between the base-angle and the given anomaly-angle by the amount given in col. 6, and, taking the result in seconds, apply it to the base-equation, and you have the correct equation for the given anomaly-angle.

For an example take the 2nd and 3rd sines. The 2nd sine, i.e. of anomaly-angle 7° 30′, is 449′. Multiply by 3 and divide by 80. Result 0° 16′ 50″·25.

The 3rd sine, of anomaly 11° 15′, is 671′. Multiply by 3 and divide by 80. Result 0° 25′ 9″·75.

The difference between the two results is 8′ 19″·50. This is the total difference in 225′, which is the difference between the two anomaly-angles. 8′ 19″·50 divided by 225 gives for each minute of angle the increment 2″·22.

B. *Equation of the centre by the Sūrya-Siddhānta.*—This calculation is made on the same fundamental principle.

The *Sūrya-Siddhānta* (cf. Jacobi, *above, I, 441*) assumes a contraction of the epicycle amounting to 20′ at the end of each of the odd quadrants. If this contraction at any point is called q, we have $q : 20' :: \sin. \alpha : \sin. 90°$. $\therefore q = 20 \frac{\sin. \alpha}{\sin. 90°}$. sin. 90°=3438′ (*see Table XLVII*).

Hence $q = \frac{20'}{3438'} \sin. \alpha$. The *Sūrya-Siddhānta* gives for the dimension of the epicycle 14°.

Hence the formula for the equation without the contraction would be $\frac{14'}{360'} \sin. \alpha$. With the contraction it is $\frac{14'}{360'} \sin. \alpha - \frac{20'}{3438' \times 21600'} \sin.^2 \alpha$; or, finally $\frac{14}{360} \sin. \alpha - \frac{\sin.^2 \alpha}{3713040}$.

The best authorities agree that this is the correct formula.

Each equation for the several base angles has been calculated by this formula and fully worked out for nine decimals of a second. The results are given in full in Table XLVIIA, col. 7, and in abbreviated form in Table XLVII, col. 7. The difference in equation per minute of anomaly-arc has been calculated by dividing the difference between consecutive base-equations in minutes by 225, and taking the result in seconds. This is tabulated in full in Table XLVIIA, col. 8, and in abbreviated form in Table XLVII, col. 8.

253 C. *Equation of the centre by the Second Ārya-Siddhānta and Siddhānta-Śirōmaṇi.*—The same fundamental principle holds good. The epicycle is (*Epig. Ind. I. 341*) 13°

[1] When an angle is very small, as is the case with even the greatest of the equation-angles, which is only about 2° 10′, the sine is taken to be equal to the arc. Hence the presumed equality in the text of "sin. equation" and "equation centre." Table XLVII shews that the sine of 3° 45′ is 225′, the same as the arc. The sine of 1° is 60′, also the same as the arc.

40′ or 820′. There is no contraction. Minutes in the orbit, 21600′. Hence the equation is $\frac{820}{21600}$ sin. a, or $\frac{41}{1080}$ sin. a. The entries are made in abbreviated form in Table XLVII, cols. 9, 10, and in full in Table XLVIIA, cols. 9, 10.

254. *The sun's mean anomaly, and the starting-point for its valuation.* The sun's daily mean motion, i.e. his mean motion in 24 hours, is given according to the several Hindu authorities in Table XLIII, so that, given his exact mean place at the moment of true Mēsha-saṁkrānti when the true sun was at 0°, his mean position at the end of every 24-hour period is obtained by simple addition. We must, therefore, fix with great care the value of his mean anomaly when the true sun was at 0°.

(i) *By the First Ārya-Siddhānta.*—S. B. Dikshit's valuation of the equation by this *Siddhānta*, 2° 6′ 59″·9421, was a trifle too great. Dr. Schram's, 2° 6′ 57″·323496, is exact down to the fifth decimal. M. de Ries with almost painful accuracy has carried it as far as sixteen decimals of a second. Tested by the sine-table, his valuation is found exact. The equation (I give nine decimals of a second, the amount which I have generally used in these calculations) is + 2° 6′ 57″·323494885, or, in 10,000ths of the circle, 58·775644170. This is correct for the corresponding mean longitude value 357° 53′ 2″·676505115, or 357° 53′·044608419, or in 10,000ths of circle 9941·224355830, the two added together amounting to exactly 360°. Thus, the perigee-point of the orbit being by this *Siddhānta* fixed at 258°, or, in 10,000ths of the circle, 7166·6̇, we have found the sun's mean anomaly at true Mēsha-saṁkrānti to have been 99° 53′ 2″·676505115 or 99° 53′·044608419, or in ten-thousandths of the circle 2774·557689163 (i.e. 9941·224355830 — 7166·6̇). This then is our starting-point for cols. 2, 3, 4, 5, of Table XLVIIIA.

(ii) *By the Present Sūrya-Siddhānta.*—In this case we have to deal with an authority which postulates a slight movement in the line of apsides of the sun's orbit, the apogee and perigee-points moving eastwards at the rate of 0″·1161 per ann.; and before working for a correct valuation of the sun's mean anomaly at true Mēsha-saṁkrānti in any year, we have first to decide which year to select as base of operations. I have chosen the year K. Y. 4500 or A.D. 1399-1400, roughly A.D. 1400, for reasons which follow. The period covered by Indian Epigraphy, the historical period, that is, of Indian History, may be taken as the period K. Y. 3500 to 5000, A.D. 400 to 1900, or the last 1500 years, the bulk of the inscriptions belonging to the last millennium K. Y. 4000 to 5000 or A.D. 900 to 1900. I take the central year of this millennium as my base. In K. Y. 4000 the perigee-point was at 257° 15′ 32″·4, and in K. Y. 5000 it was at 257° 17′ 28″·5. Hence in K. Y. 4500, say A.D. 1400, it was 257° 16′ 30″·45, or, in 10,000ths of the circle 7146·53125.[1] The difference in the sun's equation of the centre and true longitude, caused by this shift of the apsis, is exceedingly small and may well be ignored.

For we are concerned only with the period A.D. 400 to 1900; and calculation by the equation-table on the value of the sun's mean anomaly at the beginning of the Hindu solar year A.D. 400-01 and at the beginning of A.D. 1900-01, allowing for the shift of the perigee-point, proves that the total difference in the equation in the whole period of 1500 years was 1″·0739. This constitutes also the total difference in the sun's true longitude, which is his mean longitude ± the equation, the mean longitude remaining the same whatever may be the shift in the line of apsides.

To assist those interested, however, I append a Table shewing the cumulative change of position of the apsidal points.

[1] Actually, for nine decimals, 7146·531250000

The annual shift is a forward one, and, as the longitude of perigee increases, so the mean anomaly decreases. Hence for years earlier than K. Y. 4500, A.D. 1400, the amounts entered in col. 3 must be added to, and for years later deducted from, the sun's mean anomaly as found by calculation.

Change of position of sun's apsidal points according to the Present Sūrya-Siddhānta.

No. of Years.	Change.		No. of Years.	Change.		No. of Years.	Change.	
1	2	3	1	2	3	1	2	3
	"	10,000ths of circle		"	10,000ths of circle		′ "	10,000ths of circle
1	0·1161	0·0009	10	1·161	0·0090	100	0 11·61	0·0896
2	0·2322	0·0018	20	2·322	0·0179	200	0 23·22	0·1792
3	0·3483	0·0027	30	3·483	0·0269	300	0 34·83	0·2687
4	0·4644	0·0036	40	4·644	0·0358	400	0 46·44	0·3583
5	0·5805	0·0045	50	5·805	0·0448	500	0 58·05	0·4479
6	0·6966	0·0054	60	6·966	0·0537	600	1 9·66	0·5375
7	0·8127	0·0063	70	8·127	0·0627	700	1 21·27	0·6271
8	0·9288	0·0072	80	9·288	0·0717	800	1 32·88	0·7167
9	1·0449	0·0081	90	10·449	0·0806	900	1 44·49	0·8062
						1000	1 56·1	0·8958

255. Dr. Schram's valuation of the equation of the centre according to the *Ārya-Siddhānta* was proved to be so accurate that we need not have any hesitation in accepting his similar valuation of the same by the *Sūrya-Siddhānta*. He fixes this for K. Y. 4000 as 2° 8′ 18″·472169, and for K. Y. 5000 as 2° 8′ 19″·1842321. The equation, therefore, in K. Y. 4500, the base-year of my Table, was 2° 8′ 18″·828200553, or in ten-thousandths of the circle 59·404538584.

The sun's mean anomaly at the moment of true Mēsha-saṁkrānti is 360° less the combined longitude of perigee and equation of centre, or 360° — (257° 16′ 30″·45 + 2° 8′ 18″·828200553). The mean anomaly was therefore 100° 35′ 10″·721799447, or 100° 35′·178696657, or in ten-thousandths of the circle 2794·0642114 15. This is the valuation which I have adopted for the starting-point for cols. 2, 3, of Table XLVIIIB.

The sun's mean longitude at the same moment, true Mēsha-saṁkrānti, is his mean anomaly plus the longitude of perigee, i.e. 100° 35′ 10″·721799447 + 257° 16′ 30″·45. It was, therefore, 357° 51′ 41″·171799447, or in ten-thousandths of the circle 9940·595461415. Table XLVIIIB, cols. 4, 5, start from this point,

256. In calculating the true sun's correct longitude and equation for each day for the preparation of Tables XLVIIIA and B I have obtained the equation by using the first or average difference in seconds as given in Table XLVII, cols. 6, 8, for each minute of anomaly-angle between the base-angle of the Table and the given angle, in the belief that this represents the practice of the Hindus in bygone centuries. It is possible to calculate with still greater minuteness. We might perhaps be able, by use of some complicated formula, to find out a more exact value of the difference in seconds applicable to the anomaly-angle under consideration; but this system would be so troublesome that it may be reasonably assumed to have never been adopted.

256 *a*. An example will best illustrate how each calculation for the 24-hour periods given in Tables XLVIII and XLVIIIA was made. The value of the equation is based on the angle of mean anomaly, *c*, given in col. 2. The base-equation used is that for the base-angle next lower in the sine-table (*XLVII, col. 5 or 7*), the increment in the equation for the difference in angle between the base-angle and the given angle of anomaly being found by multiplying that difference in minutes and decimals by the amount given (*col. 6 or 8*) in seconds (this being the equation-difference per minute of anomaly-difference). The increment is added to or subtracted from the base-equations according as the consecutive base-equations are increasing or diminishing. The result is the exact equation for the given anomaly-angle, and this is entered in Table XLVIIIA or B, cols. 6, 7. This equation is added to or subtracted from the mean longitude of the sun (*Table XLVIIIA or B, cols. 4, 5*), and the result is the sun's true longitude, *s* (*cols. 8, 9*). The heading of the sine-Table (*cols. 2, 11*) shews whether the equation is *plus* or *minus*.

For an example I take Day 27 and work by the *Ārya-Siddhānta*, using only the number of decimals given in my Tables.

Mean anomaly (*Table XLVIIIA, col. 2*)	126° 29′·72124
Next-lower base-anomaly (*Table XLVII, col. 2*) . .	−123 45
Difference	2° 44′·72124

2° 44′=164′. The multiplier per minute of difference is (*col. 6*) 1″·31.
164′·72124 × 1″·31=215·7848244. 215″=3′ 35″. Hence

Base equation for anomaly 123° 45′ (*Table XLVII, col. 5*)	1° 47′ 12″·75
Difference in equation above found, deducted since the values in col. 5 are diminishing	3 35·7848244
Exact equation for given anomaly	1° 43′ 36″·9651756

Sun's mean longitude (*Table XLVIIIA, col. 4*) . .	24° 29′ 43″·27
Equation found (*for sign column-heading*) . . .	+1 43 36 ·97
Exact value of sun's true longitude, *s*	26° 13′ 20″·24

This is converted into 10,000ths of the circle by Table XLVA, and both values are entered in cols. 8, 9, of Table XLVIII. Work by the other *Siddhāntas* is precisely the same, the base-equations and multipliers being used, each set for its own authority.

In this way every figure of equation and true longitude has been worked out for every day of the year.

In applying these results to inscription-dates we calculate the *s* for mean sunrise as described above, § 238.

If anyone should wish to calculate with a greater number of decimals than the four given in the principal Tables he can work as follows. In § 254 above I have given by both the *Siddhāntas*, with nine decimals of a second, the exact mean anomaly of the sun and mean longitude at true Mēsha-saṁkrānti each year. Add for the intervening days, i.e. from the day on which Mēsha-saṁkrānti occurred down to the day in question (included), the quantity obtained by multiplying the figure given for one day in Table XLIII by the number of intervening days. This gives, with eight decimals of a second, the value of mean anomaly and mean longitude for the day. In calculating for the equation note that the base-equations according to the *Ārya-Siddhānta* are complete as given in Table XLVII. They are given in full for the other authorities in Table XLVIIA.

TABLE XLIII.

MEAN MOTION OF THE SUN IN THE ECLIPTIC according to the several Hindu astronomical authorities.

(Details worked out by M. Louis de Ries.)

Serial numbers in Table XXXVII of "Indian Chronography."	Hindu authority.	Per Day of 24 hours.		Per Hour.	
		Parts of degrees.	10,000ths of circle.	Parts of degrees.	10,000ths of circle.
		′ ″		′ ″	
5, 6	Original *Sûrya-Siddhânta.* Utpala's *Pauliśa-Siddhânta.*	59 8·16961,948	27·37785,2002	2 27·84040,081	1·14074,3833
7	*First Ârya-Siddhânta* (the *Âryabhaṭîya*).	59 8·17029,407	27·37785,7207	2 27·84042,892	1·14074,4050
8, 13	*Brahma-Siddhânta. Siddhânta-Śirômaṇi.*	59 8·17265,515	27·37787,5426	2 27·84052,989	1·14074,4829
9	*Parâśara-Siddhânta* . .	59 8·17013,667	27·37785,5993	2 27·84042,236	1·14074,4000
10	*Second Ârya-Siddhânta* . .	59 8·17019,963	27·37785,6479	2 27·84042,498	1·14074,4020
11	*Râjamṛigâṅka* . . .	59 8·17019,064	27·37785,6409	2 27·84042,461	1·14074,4017
12	Present *Sûrya-Siddhânta* (*with or without the bîja*).	59 8·16955,652	27·37785,1516	2 27·84039,819	1·14074,3813

Serial numbers	Hindu authority.	Per minute.		Per second.	
		Parts of degrees.	10,000ths of circle.	Parts of degrees.	10,000ths of circle.
		″		″	
5, 6	Original *Sûrya-Siddhânta.* Utpala's *Pauliśa-Siddhânta.*	2·46400,6680	0·01901,2397	0·04106,6778	0·00031,6873
7	*First Ârya-Siddhânta* (the *Âryabhaṭîya*).	2·46400,7149	0·01901,2401	0·04106,6786	(same)
8, 13	*Brahma-Siddhânta. Siddhânta-Śirômaṇi.*	2·46400,8788	0·01901,2414	0·04106,6813	(same)
9	*Parâśara-Siddhânta* . .	2·46400,7039	0·01901,24000	0·04106,6784	(same)
10	*Second Ârya-Siddhânta* . .	2·46400,7083	0·01901,24003	0·04106,6785	(same)
11	*Râjamṛigâṅka* . . .	2·46400,7077	0·01901,24003	0·04106,6785	(same)
12	Present *Sûrya-Siddhânta* (*with or without the bîja*).	2·46400,6636	0·01901,2397	0·04106,6777	(same)

TABLE XLIV.

THE SUN'S MEAN MOTION

per civil day of 24 hours, hour, minute and second, according to the *First Ārya-Siddhānta*, but generally applicable to all the Indian astronomical *Siddhāntas* (*see foot-note*).

Collective increase per civil day.			Collective increase per hour.			Collective increase per minute.						Collective increase per second.					
No.	Degrees, etc.	10,000ths of circle.	No.	Degrees, etc.	10,000ths of circle.	No.	Degrees, etc.	10,000ths of circle.	No.	Degrees, etc.	10,000ths of circle.	No.	Degrees, etc.	10,000ths of circle.	No.	Degrees, etc.	10,000ths of circle.
	° ′ ″			′ ″			′ ″			′ ″			″			″	
1	0 59 8·17	27·3779	1	2 27·84	1·1407	1	0 2·46	0·0190	31	1 16·38	0·5894	1	0·04	0·000	31	1·27	0·0098
2	1 58 16·34	54·7557	2	4 55·63	2·2815	2	0 4·93	0·0380	32	1 18·85	0·6084	2	0·08	0·0006	32	1·31	0·0101
3	2 57 24·51	82·1336	3	7 23·52	3·4222	3	0 7·39	0·0570	33	1 21·31	0·6274	3	0·12	0·0010	33	1·36	0·0105
4	3 56 32·68	109·5114	4	9 51·36	4·5630	4	0 9·86	0·0760	34	1 23·78	0·6464	4	0·16	0·0013	34	1·40	0·0108
5	4 55 40·85	136·8893	5	12 19·20	5·7037	5	0 12·32	0·0951	35	1 26·24	0·6654	5	0·21	0·0016	35	1·44	0·0111
6	5 54 49·02	164·2671	6	14 47·04	6·8445	6	0 14·78	0·1141	36	1 28·70	0·6844	6	0·25	0·0019	36	1·48	0·0114
7	6 53 57·19	191·6450	7	17 14·88	7·9852	7	0 17·29	0·1331	37	1 31·17	0·7035	7	0·29	0·0022	37	1·52	0·0117
8	7 53 5·36	219·0229	8	19 42·72	9·1260	8	0 19·71	0·1521	38	1 33·63	0·7225	8	0·33	0·0025	38	1·56	0·0120
9	8 52 13·53	246·4007	9	22 10·56	10·2667	9	0 22·18	0·1711	39	1 36·10	0·7415	9	0·37	0·0029	39	1·60	0·0124
10	9 51 21·70	273·7786	10	24 38·40	11·4074	10	0 24·64	0·1901	40	1 38·56	0·7605	10	0·41	0·0032	40	1·64	0·0127
11	10 50 29·87	301·1564	11	27 6·24	12·5482	11	0 27·10	0·2091	41	1 41·02	0·7795	11	0·45	0·0035	41	1·68	0·0130
12	11 49 38·04	328·5343	12	29 34·09	13·6889	12	0 29·57	0·2281	42	1 43·49	0·7985	12	0·49	0·0038	42	1·72	0·0133
13	12 48 46·21	355·9121	13	32 1·93	14·8297	13	0 32·03	0·2472	43	1 45·95	0·8175	13	0·53	0·0041	43	1·77	0·0136
14	13 47 54·38	383·2900	14	34 29·77	15·9704	14	0 34·50	0·2662	44	1 48·42	0·8365	14	0·57	0·0044	44	1·81	0·0139
15	14 47 2·55	410·6679	15	36 57·61	17·1112	15	0 36·96	0·2852	45	1 50·88	0·8556	15	0·62	0·0048	45	1·85	0·0143

16	15	46	10·72	438·0457	16	39	25·45	18·2519	16	0	39·42	0·3042	46	1	53·34	0·8746	16	0·66	0·0051	46	1·89	0·0146
17	16	45	18·90	465·4236	17	41	53·29	19·3926	17	0	41·89	0·3232	47	1	55·81	0·8936	17	0·70	0·0054	47	1·93	0·0149
18	17	44	27·07	492·8014	18	44	21·13	20·5334	18	0	44·35	0·3422	48	1	58·27	0·9126	18	0·74	0·0057	48	1·97	0·0152
19	18	43	35·24	520·1793	19	46	48·97	21·6741	19	0	46·82	0·3612	49	2	0·74	0·9316	19	0·78	0·0060	49	2·01	0·0155
20	19	42	43·41	547·5571	20	49	16·81	22·8149	20	0	49·28	0·3802	50	2	3·20	0·9506	20	0·82	0·0063	50	2·05	0·0158
21	20	41	51·58	574·9350	21	51	44·65	23·9556	21	0	51·74	0·3993	51	2	5·66	0·9696	21	0·86	0·0067	51	2·09	0·0162
22	21	40	59·75	602·3129	22	54	12·49	25·0964	22	0	54·21	0·4183	52	2	8·13	0·9886	22	0·90	0·0070	52	2·14	0·0165
23	22	40	7·92	629·6907	23	56	40·33	26·2371	23	0	56·67	0·4373	53	2	10·59	1·0077	23	0·94	0·0073	53	2·18	0·0168
24	23	39	16·09	657·0686					24	0	59·14	0·4563	54	2	13·06	1·0267	24	0·99	0·0076	54	2·22	0·0171
25	24	38	24·26	684·4464					25	1	1·60	0·4753	55	2	15·52	1·0457	25	1·03	0·0079	55	2·26	0·0174
26	25	37	32·43	711·8243					26	1	4·06	0·4943	56	2	17·98	1·0647	26	1·07	0·0082	56	2·30	0·0177
27	26	36	40·60	739·2021					27		6·53	0·5133	57	2	20·45	1·0837	27	1·11	0·0086	57	2·34	0·0181
28	27	35	48·77	766·5800					28	1	8·99	0·5323	58	2	22·91	1·1027	28	1·15	0·0089	58	2·38	0·0184
29	28	34	56·94	793·9579					29	1	11·46	0·5514	59	2	25·38	1·1217	29	1·19	0·0092	59	2·42	0·0187
30	29	34	5·11	821·3357					30	1	13·92	0·5704					30	1·23	0·0095			
31	30	33	13·28	848·7136																		
100	98	33	37·03	2737·7857																		
200	197	7	14·06	5475·5714																		
300	295	40	51·09	8213·3572																		
365	359	44	42·16	9992·9179																		

Note.—The Table figures are calculated by the *First Ārya-Siddhānta.* The difference between these and the same according to the *Present Sūrya-Siddhānta, Parāśara* and *Second Ārya-Siddhān'as* and the *Rājamṛigāṅka* is negligeable. For the total of 365 days according to the *Brahma-Siddhānta* and *Siddhānta-Śirōmaṇi* the difference amounts to 0″·86 or (in 10.000ths of the circle) 0·0066, by which these are greater than the figures given, their total for 365 days being 359° 44′ 43″·02 or (in 10,000ths of the circle) 9992·9245. It is not necessary for historical purposes to trouble about the *Original Sūrya-* or *Pauliśa-Siddhānta.* Any one desiring to do so can calculate them from Table XLIII.

TABLE XLIVA.

LONGITUDE OF SUN'S APSIS (PERIGEE) AND EQUATION OF CENTRE at different millenniums, according to the Hindu standard authorities.

[*Position of apsis is given according to Jacobi,* Epig. Ind. *I, 440, 450; the equation has been calculated by Dr. Schram.*]

First *Ārya-Siddhānta* (*Āryabhaṭīya*).

Kali-yuga.	Christian year (roughly)	Long. of sun's apsis (perigee). °	′	″	Sun's equation of centre at true Mēsha-saṁkrānti. °	′	″
	B.C.						
0	3100	258	0	0	2	6	57·323494885
1000	2100						
2000	1100						
3000	100						
	A.D.						
4000	900						
5000	1900						

(The values 258 0 0 and 2 6 57·323494885 are bracketed together for all the millenniums 0–5000.)

Present *Sūrya-Siddhānta*.

Kali-yuga.	Christian year (roughly)	Long. of sun's apsis (perigee). °	′	″	Sun's equation of centre at true Mēsha-saṁkrānti. °	′	″
	B.C.						
0	3100	257	7	48·0	2	8	15·623883311
1000	2100	257	9	44·1	2	8	16·335959734
2000	1100	257	11	40·2	2	8	17·048032824
3000	100	257	13	36·3	2	8	17·760102582
	A.D.						
4000	900	257	15	32·4	2	8	18·472169007
5000	1900	257	17	28·5	2	8	19·184232099

Brahma-Siddhānta.

Kali-yuga.	Christian year (roughly)	°	′	″	°	′	″
	B.C.						
0	3100	257	45	36	2	8	26·527631345
1000	2100	257	48	0	2	8	27·432241607
2000	1100	257	50	24	2	8	28·336851869
3000	100	257	52	48	2	8	29·241462132
	A.D.						
4000	900	257	55	12	2	8	30·146072394
5000	1900	257	57	36	2	8	31·050682657

Siddhānta-Śirōmaṇi.

Kali-yuga.	Christian year (roughly)	°	′	″	°	′	″
	B.C.						
0	3100	257	45	36	2	8	26·527631345
1000	2100	258	3	0	2	8	33·080065747
2000	1100	258	20	24	2	8	39·644480150
3000	100	258	37	48	2	8	46·202904552
	A.D.						
4000	900	258	55	12	2	8	52·761328955
5000	1900	259	12	36	2	8	59·319753357

Second Ārya-Siddhānta.

Kali-yuga.	Christian year (roughly)	°	′	″	°	′	″
	B.C.						
0	3100	257	45	36·0	2	8	26·527631345
1000	2100	257	47	54·3	2	8	27·396434118
2000	1100	257	50	12·6	2	8	28·265236890
3000	100	257	52	30·9	2	8	29·134039663
	A.D.						
4000	900	257	54	49·2	2	8	30·002842436
5000	1900	257	57	7·5	2	8	30·871645209

TABLE XLVA.

FOR CONVERSION OF DEGREES, MINUTES AND SECONDS INTO MEASUREMENT BY 10,000THS OF THE CIRCLE.

DEGREES (°).						MINUTES (').				SECONDS ('').				DECIMALS OF SECONDS ('').	
No.	10,000ths of circle.	No.	10,000ths of circle.	No.	10,000ths of circle.	No.	10,000ths of circle.	No.	10,000ths of circle.	No.	10,000ths of circle.	No.	10,000ths of circle.	No.	10.000ths of circle.
1	27·7	46	1277·7	91	2527·7	1	0·4629	31	14·3518	1	0·007,716,049	31	0·239,197,531	0·1	0·000,771,605
2	55·5	47	1305·5	92	2555·5	2	0·925	32	14·814	2	0·015,432,098	32	0·246,913,580	0·2	0·001,543,210
3	83·3	48	1333·3	93	2583·3	3	1·38	33	15·27	3	0·023,148	33	0·254,629	0·3	0·002,3148
4	111·1	49	1361·1	94	2611·1	4	1·851	34	15·740	4	0·030,864,197	34	0·262,345,679	0·4	0·003,086,420
5	138·8	50	1388·8	95	2638·8	5	2·3148	35	16·2037	5	0·038,580,247	35	0·270,061,728	0·5	0·003,858,025
6	166·6	51	1416·6	96	2666·6	6	2·7	36	16·6	6	0·046,29	36	0·27	0·6	0·004,629
7	194·4	52	1444·4	97	2694·4	7	3·2407	37	17·1296	7	0·054,012,346	37	0·285,493,827	0·7	0·005,401,235
8	222·2	53	1472·2	98	2722·2	8	3·703	38	17·592	8	0·061,728,395	38	0·293,209,877	0·8	0·006,172,840
9	250	54	1500	99	2750	9	4·16	39	18·05	9	0·0694	39	0·300,925	0·9	0·006,94
10	277·7	55	1527·7	100	2777·7	10	4·629	40	18·518	10	0·077,160,494	40	0·308,641,975		
11	305·5	56	1555·5	110	3055·5	11	5·0925	41	18·9814	11	0·084,876,543	41	0·316,358,025		
12	333·3	57	1583·3	120	3333·3	12	5·5	42	19·4	12	0·0925	42	0·324,07		
13	361·1	58	1611·1	130	3611·1	13	6·0185	43	19·9074	13	0·100,308,642	43	0·331,790,124		
14	388·8	59	1638·8	140	3888·8	14	6·481	44	20·370	14	0·108,024,691	44	0·339,506,173		
15	416·6	60	1666·6	150	4166·6	15	6·94	45	20·83	15	0·115,740	45	0·3472		
16	444·4	61	1694·4	160	4444·4	16	7·407	46	21·296	16	0·123,456,790	46	0·354,938,272		
17	472·2	62	1722·2	170	4722·2	17	7·8703	47	21·7592	17	0·131,172,840	47	0·362,654,321		
18	500	63	1750	180	5000	18	8·3	48	22·2	18	0·138	48	0·370		
19	527·7	64	1777·7	190	5277·7	19	8·7962	49	22·6851	19	0·146,604,938	49	0·378,086,420		
20	555·5	65	1805·5	200	5555·5	20	9·259	50	23·148	20	0·154,320,988	50	0·385,802,469		
21	583·3	66	1833·3	210	5833·3	21	9·72	51	23·61	21	0·162,037	51	0·393,518		
22	611·1	67	1861·1	220	6111·1	22	10·185	52	24·074	22	0·169,753,086	52	0·401,234,568		
23	638·8	68	1888·8	230	6388·8	23	10·6481	53	24·5370	23	0·177,469,136	53	0·408,950,617		
24	666·6	69	1916·6	240	6666·6	24	11·1	54	25	24	0·185	54	0·416		
25	694·4	70	1944·4	250	6944·4	25	11·5740	55	25·4629	25	0·192,901,235	55	0·424,382,716		
26	722·2	71	1972·2	260	7222·2	26	12·037	56	25·925	26	0·200,617,284	56	0·432,098,765		
27	750	72	2000	270	7500	27	12·5	57	26·38	27	0·2083	57	0·439,814		
28	777·7	73	2027·7	280	7777·7	28	12·962	58	26·851	28	0·216,049,383	58	0·447,530,864		
29	805·5	74	2055·5	290	8055·5	29	13·4259	59	27·3148	29	0·223,765,432	59	0·455,246,914		
30	833·3	75	2083·3	300	8333·3	30	13·8	60	27·7	30	0·231,48	60	0·4629		
31	861·1	76	2111·1	310	8611·1										
32	888·8	77	2138·8	320	8888·8										
33	916·6	78	2166·6	330	9166·6										
34	944·4	79	2194·4	340	9444·4										
35	972·2	80	2222·2	350	9722·2										
36	1000	81	2250	360	10,000										
37	1027·7	82	2277·7												
38	1055·5	83	2305·5												
39	1083·3	84	2333·3												
40	1111·1	85	2361·1												
41	1138·8	86	2388·8												
42	1166·6	87	2416·6												
43	1194·4	88	2444·4												
44	1222·2	89	2472·2												
45	1250	90	2500												

TABLE XLVII.

FOR CONVERSION OF MEASUREMENT BY 10,000THS OF THE CIRCLE INTO MEASUREMENT BY DEGREES, MINUTES AND SECONDS (° ′ ″).

10,000ths of circle.	°	′	10,000ths of circle.	°	′
1000	36	0	100	3	36
2000	72	0	200	7	12
3000	108	0	300	10	48
4000	144	0	400	14	24
5000	180	0	500	18	0
6000	216	0	600	21	36
7000	252	0	700	25	12
8000	288	0	800	28	48
9000	324	0	900	32	24
10,000	360	0	1000	36	0

10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″
1	0	2	9·6	41	1	28	33·6	81	2	54	57·6
2	0	4	19·2	42	1	30	43·2	82	2	57	7·2
3	0	6	28·8	43	1	32	52·8	83	2	59	16·8
4	0	8	38·4	44	1	35	2·4	84	3	1	26·4
5	0	10	48·0	45	1	37	12·0	85	3	3	36·0
6	0	12	57·6	46	1	39	21·6	86	3	5	45·6
7	0	15	7·2	47	1	41	31·2	87	3	7	55·2
8	0	17	16·8	48	1	43	40·8	88	3	10	4·8
9	0	19	26·4	49	1	45	50·4	89	3	12	14·4
10	0	21	36·0	50	1	48	0·0	90	3	14	24·0
11	0	23	45·6	51	1	50	9·6	91	3	16	33·6
12	0	25	55·2	52	1	52	19·2	92	3	18	43·2
13	0	28	4·8	53	1	54	28·8	93	3	20	52·8
14	0	30	14·4	54	1	56	38·4	94	3	23	2·4
15	0	32	24·0	55	1	58	48·0	95	3	25	12·0
16	0	34	33·6	56	2	0	57·6	96	3	27	21·6
17	0	36	43·2	57	2	3	7·2	97	3	29	31·2
18	0	38	52·8	58	2	5	16·8	98	3	31	40·8
19	0	41	2·4	59	2	7	26·4	99	3	33	50·4
20	0	43	12·0	60	2	9	36·0	100	3	36	0·0
21	0	44	21·6	61	2	11	45·6				
22	0	46	31·2	62	2	13	55·2				
23	0	48	40·8	63	2	16	4·8				
24	0	50	50·4	64	2	18	14·4				
25	0	54	0·0	65	2	20	24·0				
26	0	56	9·6	66	2	22	33·6				
27	0	58	19·2	67	2	24	43·2				
28	1	0	28·8	68	2	26	52·8				
29	1	2	38·4	69	2	29	2·4				
30	1	4	48·0	70	2	31	12·0				
31	1	6	57·6	71	2	33	21·6				
32	1	9	7·2	72	2	35	31·2				
33	1	11	16·8	73	2	37	40·8				
34	1	13	26·4	74	2	39	50·4				
35	1	15	36·0	75	2	43	0·0				
36	1	17	45·6	76	2	44	9·6				
37	1	19	55·2	77	2	46	19·2				
38	1	22	4·8	78	2	48	28·8				
39	1	24	14·4	79	2	50	38·4				
40	1	26	24·0	80	2	52	48·0				

DECIMALS OF UNITS.
(10,000ths of circle.)

Unit.	′	″	Unit.	″
0·1	0	12·96	0·01	1·296
0·2	0	25·92	0·02	2·592
0·3	0	38·88	0·03	3·888
0·4	0	51·84	0·04	5·184
0·5	1	4·80	0·05	6·480
0·6	1	17·76	0·06	7·776
0·7	1	30·72	0·07	9·072
0·8	1	43·68	0·08	10·368
0·9	1	56·64	0·09	11·664

For every successive decimal of unit move the decimal point of seconds one place to left.

TABLE XLVI.

INDICES OF NAKSHATRAS AND YOGAS.

To take for close work the place of Table VIII, cols. 6 to 13, of the "*Indian Calendar.*"

NAKSHATRA.								YOGA.		
Serial number.	Name.	Ending point by the Equal-space system. ° ′	Ending point by the Equal-space system. 10,000ths of circle.	Ending point by the system of Garga. ° ′	Ending point by the system of Garga. 10,000ths of circle.	Ending point by the Brahma-Siddhānta. ° ′ ″	Ending point by the Brahma-Siddhānta. 10,000ths of circle.	Serial number.	Name.	Ending point.
1	2	3	4	5	6	7	8	9	10	11
1	Aśvinī*	13 20	370·370	13 20	370·370	13 10 35	366·0108	1	Vishkambha	The ending point is the same as in the case of the equal-space nakshatra (number by number) as given in cols. 3, 4.
2	Bharaṇī	26 40	740·740	20 0	555·5	19 45 52½	549·0051	2	Prīti	
3	Kṛittikā	40 0	1111·1	33 20	925·925	32 56 27½	915·0270	3	Āyushmat	
4	Rōhiṇī	53 20	1481·481	53 20	1481·481	52 42 20	1464·0432	4	Saubhāgya*	
5	Mṛigaśiras	66 40	1851·851	66 40	1851·851	65 52 55	1830·0540	5	Śōbhana	
6	Ārdrā	80 0	2222·2	73 20	2037·037	72 28 12½	2013·0594	6	Atigaṇḍa	
7	Punarvasu	93 20	2592·592	93 20	2592·592	92 14 5	2562·0756	7	Sukarman	
8	Pushya	106 40	2962·962	106 40	2962·962	105 24 40	2928·0864	8	Dhṛiti	
9	Āślēshā	120 0	3333·3	113 20	3148·148	111 59 57½	3111·0918	9	Śūla	
10	Maghā	133 20	3703·703	126 40	3518·518	125 10 32½	3477·1026	10	Gaṇḍa	
11	Pūrva Phalgunī	146 40	4074·074	140 0	3888·8	138 21 7½	3843·1134	11	Vṛiddhi	
12	Uttara Phalgunī	160 0	4444·4	160 0	4444·4	158 7 0	4392·1296	12	Dhruva	
13	Hasta	173 20	4814·814	173 20	4814·814	171 17 35	4758·1404	13	Vyāghāta	
14	Chitrā	186 40	5185·185	186 40	5185·185	184 28 10	5124·1512	14	Harshaṇa	
15	Svāti	200 0	5555·5	193 20	5370·370	191 8 27½	5307·1566	15	Vajra	
16	Viśākhā	213 20	5925·925	213 20	5925·925	210 49 20	5856·1728	16	Siddhi, or Asṛij.	
17	Anurādhā	226 40	6296·296	226 40	6296·296	223 59 55	6222·1836	17	Vyatīpāta	
18	Jyēshṭhā	240 0	6666·6	233 20	6481·481	230 35 12½	6405·1890	18	Varīyas	
19	Mūla	253 20	7037·037	246 40	6851·851	243 45 47½	6771·1998	19	Parigha	
20	Pūrva Āshāḍhā	266 40	7407·407	260 0	7222·2	256 56 22½	7137·2106	20	Śiva	
21	Uttara Āshāḍhā	280 0	7777·7	280 0	7777·7	276 42 15	7686·2269	21	Siddha	
	Abhijit†	......	......	......	......	280 56 30	7803·9352		......	
22	Śravaṇa	293 20	8148·148	293 20	8148·148	294 7 5	8169·9460	22	Sādhya	
23	Dhanishṭhā or Śravishṭhā.	306 40	8518·518	306 40	8518·518	307 17 40	8535·9568	23	Subha	
24	Śatabhishaj or Śatatārakā.	320 0	8888·8	313 20	8703·703	313 52 57½	8718·9622	24	Śukla	
25	Pūrva Bhadrapadā.	333 20	9259·259	326 40	9074·074	327 3 32½	9084·9730	25	Brahman	
26	Uttara Bhadrapadā.	346 40	9629·629	346 40	9629·629	346 49 25	9633·9892	26	Indra	
27	Rēvatī	360	10,000	360	10,000	360	10,000	27	Vaidhṛiti	

* Aśvinī begins at 0° by all systems.

† Though, properly speaking, there is no Abhijit in the equal-space system in ordinary use, sometime it is referred to as a secondary detail. When this is the case, it has the same limits as fixed by the *Brahma-Siddhānta*, viz. 276° 42′ 15″ to 280° 56′ 30″, or, in 10,000ths of the circle, 7686·2269 to 7803·9352.

TABLE XLVII.

Hindu sines, and equations of sun's centre.

N.B. *i.*—The sines, col. 3, stand, it is believed, for all authorities except the *Brahma-Siddhānta* (see *Sūrya-Siddhānta*, ii 15-27).

" *ii.*—"Equation +" or "—" means that the amount of the equation, added to or subtracted from the sun's mean long., gives his true or apparent long.

" *iii.*—This Table is assimilated to that of Prof. Jacobi (*Epig. Ind.*, I. 459).

" *iv.*—*First Ārya* figures are exact. For fuller details see next Table.

Serial number of sine.	Sun's mean anomaly. Equation +		Sine of mean anom. angle. Minutes.	Diff.	Sun's equation of the centre according to the First Ārya-Siddhānta. Base-equation.	Diff. per min. of anom.	Present Sūrya-Siddhānta. Base-equation.	Diff. per min. of anom.	Second Ārya- and Siddhānta-Śirōmaṇi. Base-equation.	Diff. per min. of anom.	Sun's mean anomaly. Equation —		Serial number of sine.
1	2		3	4	5	6	7	8	9	10	11		1
	° ′	° ′	′	′	° ′ ″	″	° ′ ″	″	° ′ ″	″	° ′	° ′	
0	0 0	180 0	0	225	0 0 0	2·35	0 0 0	2·33	0 0 0	2·28	180 0	360 0	0
1	3 45	176 15	225	224	0 8 26·25	2·24	0 8 44·18	2·31	0 8 32·50	2·27	183 45	356 15	1
2	7 30	172 30	449	222	0 16 50·25	2·22	0 17 24·41	2·28	0 17 2·72	2·25	187 30	352 30	2
3	11 15	168 45	671	219	0 25 9·75	2·19	0 25 58·39	2·25	0 25 28·39	2·22	191 15	348 45	3
4	15 0	165 0	890	215	0 33 22·50	2·15	0 34 23·87	2·20	0 33 47·22	2·18	195 0	345 0	4
5	18 45	161 15	1105	210	0 41 26·25	2·10	0 42 38·60	2·14	0 41 56·94	2·12	198 45	341 15	5
6	22 30	157 30	1315	205	0 49 18·75	2·05	0 50 40·39	2·08	0 49 55·28	2·08	202 30	337 30	6
7	26 15	153 45	1520	199	0 57 0·0	1·99	0 58 29·33	2·02	0 57 42·22	2·01	206 15	333 45	7
8	30 0	150 0	1719	191	1 4 27·75	1·91	1 6 3·25	1·93	1 5 15·50	1·93	210 0	330 0	8
9	33 45	146 15	1910	183	1 11 37·50	1·83	1 13 17·72	1·85	1 12 30·56	1·85	213 45	326 15	9
10	37 30	142 30	2093	174	1 18 29·25	1·74	1 20 12·88	1·75	1 19 27·39	1·76	217 30	322 30	10
11	41 15	138 45	2267	164	1 25 0·75	1·64	1 26 46·62	1·65	1 26 3·72	1·66	221 15	318 45	11
12	45 0	135 0	2431	154	1 31 9·75	1·54	1 32 56·84	1·54	1 32 17·28	1·56	225 0	315 0	12
13	48 45	131 15	2585	143	1 36 56·25	1·43	1 38 43·69	1·43	1 38 8·06	1·45	228 45	311 15	13
14	52 30	127 30	2728	131	1 42 18·0	1·31	1 44 4·96	1·31	1 43 33·78	1·33	232 30	307 30	14
15	56 15	123 45	2859	119	1 47 12·75	1·19	1 48 58·92	1·18	1 48 32·17	1·20	236 15	303 45	15
16	60 0	120 0	2978	106	1 51 40·50	1·06	1 53 25·36	1·05	1 53 3·22	1·07	240 0	300 0	16
17	63 45	116 15	3084	93	1 55 39·0	0·93	1 57 22·31	0·92	1 57 4·67	0·94	243 45	296 15	17
18	67 30	112 30	3177	79	1 59 8·25	0·79	2 0 49·90	0·78	2 0 36·50	0·80	247 30	292 30	18
19	71 15	108 45	3256	65	2 2 6·0	0·65	2 3 46·02	0·64	2 3 36·44	0·66	251 15	288 45	19
20	75 0	105 0	3321	51	2 4 32·25	0·51	2 6 10·78	0·50	2 6 4·50	0·52	255 0	285 0	20
21	78 45	101 15	3372	37	2 6 27·0	0·37	2 8 4·26	0·37	2 8 0·67	0·37	258 45	281 15	21
22	82 30	97 30	3409	22	2 7 50·25	0·22	2 9 26·54	0·22	2 9 24·94	0·22	262 30	277 30	22
23	86 15	93 45	3431	7	2 8 39·75	0·07	2 10 15·44	0·07	2 10 15·06	0·07	266 15	273 45	23
24	90 0	90 0	3438		2 8 55·50		2 10 31·0		2 10 31·0		270 0	270 0	24

TABLE XLVIIA.

(*Supplementary to the Sine and Equation Table*)

Giving fuller details of the entries in Table XLVII, cols. 7, 8, 9, 10, viz. base-equations and differences per minute of arc, for use in close calculation, according to—

(i) The *Present Sūrya-Siddhānta*,

(ii) The *Second Ārya-Siddhānta* and *Siddhānta-Śirōmaṇi*.

Serial number of sine.	*Present Sūrya-Siddhānta.*				*2nd Ārya-Siddhānta* and *Siddhānta-Śirōmaṇi.*			
	Base-equation.			Diff. per minute of anom. arc.	Base-equation.			Diff. per minute of anom. arc.
1	7			8	9			10
	°	′	″	″	°	′	″	″
0	0	0	0·0	2·3297	0	0	0·0	2·2777
1	0	8	44·18193720	2·3121	0	8	32·5	2·2677
2	0	17	24·40894254	2·2844	0	17	2·72	2·24740
3	0	25	58·39110270	2·2466	0	25	28·38	2·21703
4	0	34	23·86691232	2·1988	0	33	47·2	2·1765
5	0	42	38·60246580	2·1413	0	41	56·94	2·1215
6	0	50	40·39032702	2·0842	0	49	55·27	2·0753
7	0	58	29·33229913	2·0174	0	57	42·2	2·0146
8	1	6	3·25	1·9310	1	5	15·5	1·9336
9	1	13	17·71604934	1·8452	1	12	30·5	1·8526
10	1	20	12·87859542	1·7500	1	19	27·38	1·76148
11	1	26	46·61953014	1·6454	1	26	3·72	1·6602
12	1	32	56·83576962	1·5416	1	32	17·27	1·5590
13	1	38	43·68681726	1·4279	1	38	8·05	1·4477
14	1	44	4·95633636	1·3065	1	43	33·7	1·3262
15	1	48	58·91608494	1·1842	1	48	32·16	1·2047
16	1	53	25·35847716	1·0531	1	53	3·2	1·0731
17	1	57	22·30831878	0·9226	1	57	4·6	0·94148
18	2	0	49·89921462	0·7828	2	0	36·5	0·7998
19	2	3	46·02029604	0·6434	2	3	36·4	0·6580
20	2	6	10·77879176	0·5044	2	6	4·5	0·5163
21	2	8	4·26294360	0·3657	2	8	0·6	0·3746
22	2	9	26·54196564	0·2173	2	9	24·94	0·2227
23	2	10	15·44365260	0·0691	2	10	15·05	0·0709
24	2	10	31·0		2	10	31·0	

N.B.—In col. 9 under ″ (seconds) and opposite lines Nos. 1, 8, 18, 20, the last figure, "·5", is not, like the rest, a recurring decimal.

TABLES XLVIII A AND B.

Elements of the Sun's Longitude for the Hindu Solar Year.

First Ārya and Sūrya Siddhāntas.

TABLE XLVIII A.

ELEMENTS OF THE SUN'S LONGITUDE FOR THE HINDŪ SOLAR YEAR

according to the **First Ārya-Siddhānta,**

in periods of 24-hours each from the moment of true Mēsha-saṃkrānti,

the astronomical beginning of the solar year.

(Exact for all years.)

[True longitude = mean longitude ± equation of centre.]

1st Ārya-Siddhānta.

24-hour period from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").			Sun's mean longitude.				Sun's equation of the centre. +				Sun's true longitude ("s").			
1	2		3	4			5	6			7	8			9
	°	′	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.
(The sun's equation of the centre is + till his mean anomaly reaches 180°).															
At moment of true Mēsha-saṁkrānti.	*99*	*53·04461*	*2774·5577*	*357*	*53*	*2·68*	*9941·2244*	*2*	*6*	*57·32*	*58·7756*	*0*	*0*	*0·0*	*0·0*
1	100	52·18078	2801·9355	358	52	10·85	9968·6022	2	6	35·44	58·6068	0	58	46·29	27·2090
2	101	51·31695	2829·3134	359	51	19·02	9995·9801	2	6	8·48	58·3987	1	57	27·50	54·3788
3	102	50·45312	2856·6913	0	50	27·19	23·3579	2	5	38·32	58·1660	2	56	5·51	81·5240
4	103	49·58929	2884·0691	1	49	35·36	50·7358	2	5	8·16	57·9333	3	54	43·52	108·6691
5	104	48·72547	2911·4470	2	48	43·53	78·1136	2	4	38·00	57·7006	4	53	21·53	135·8143
6	105	47·86164	2938·8248	3	47	51·70	105·4915	2	4	1·14	57·4162	5	51	52·84	162·9077
7	106	46·99781	2966·2027	4	46	59·87	132·8694	2	3	22·70	57·1196	6	50	22·57	189·9890
8	107	46·13398	2993·5806	5	46	8·04	160·2472	2	2	44·26	56·8230	7	48	52·30	217·0702
9	108	45·27015	3020·9584	6	45	16·21	187·6251	2	2	5·79	56·5261	8	47	22·00	244·1512
10	109	44·40632	3048·3363	7	44	24·38	215·0029	2	1	19·07	56·1657	9	45	43·45	271·1686
11	110	43·54250	3075·7141	8	43	32·55	242·3808	2	0	32·35	55·8052	10	44	4·90	298·1860
12	111	42·67867	3103·0920	9	42	40·72	269·7586	1	59	45·63	55·4447	11	42	26·35	325·2033
13	112	41·81484	3130·4698	10	41	48·89	297·1365	1	58	57·27	55·0715	12	40	46·15	352·2080
14	113	40·95101	3157·8477	11	40	57·06	324·5144	1	58	2·26	54·6471	13	38	59·33	379·1615
15	114	40·08718	3185·2255	12	40	5·23	351·8922	1	57	7·27	54·2228	14	37	12·50	406·1150

1	2		3	4			5	6			7	8			9
16	115	39·22335	3212·6034	13	39	13·40	379·2761	1	56	12·27	53·7984	15	35	25·67	433·0685
17	116	38·35952	3239·9813	14	38	21·57	406·6479	1	55	14·24	53·3506	16	33	35·81	459·9985
18	117	37·49570	3267·3591	15	37	29·74	434·0258	1	54	11·55	52·8669	17	31	41·30	486·8927
19	118	36·63187	3294·7370	16	36	37·91	461·4036	1	53	8·87	52·3832	18	29	46·78	513·7869
20	119	35·76804	3322·1148	17	35	46·08	488·7815	1	52	6·19	51·8996	19	27	52·27	540·6811
21	120	34·90421	3349·4927	18	34	54·25	516·1594	1	50	58·96	51·3808	20	25	53·22	567·5402
22	121	34·04038	3376·8705	19	34	2·42	543·5372	1	49	48·59	50·8379	21	23	51·01	594·3751
23	122	33·17655	3404·2484	20	33	10·59	570·9151	1	48	38·22	50·2949	22	21	48·81	621·2100
24	123	32·31273	3431·6263	21	32	18·76	598·2929	1	47	27·85	49·7519	23	19	46·61	648·0448
25	124	31·44890	3459·0041	22	31	26·93	625·6708	1	46	11·90	49·1659	24	17	38·84	674·8367
26	125	30·58507	3486·3820	23	30	35·10	653·0486	1	44	54·43	48·5682	25	15	29·54	701·6168
27	126	29·72124	3513·7598	24	29	43·27	680·4265	1	43	36·97	47·9704	26	13	20·24	728·3969
28	127	28·85741	3541·1377	25	28	51·44	707·8044	1	42	19·50	47·3727	27	11	10·94	755·1770
29	128	27·99358	3568·5155	26	27	59·62	735·1822	1	40	55·07	46·7212	28	8	54·68	781·9034
30	129	27·12976	3595·8934	27	27	7·79	762·5601	1	39	30·50	46·0687	29	6	38·29	808·6238
At true Vrishabha-saṁk.	*130*	*21·79443*	*3621·2011*	*28*	*21*	*47·67*	*787·8678*	*1*	*38*	*12·33*	*45·4655*	*30*	*0*	*0·0*	*833·3*
31	130	26·26593	3623·2713	28	26	15·96	789·9379	1	38	5·94	45·4162	30	4	21·90	835·3541
32	131	25·40210	3650·6491	29	25	24·13	817·3158	1	36	40·23	44·7548	31	2	4·36	862·0706
33	132	24·53827	3678·0270	30	24	32·30	844·6936	1	35	19·16	44·0522	31	59	41·46	888·7458
34	133	23·67444	3705·4048	31	23	40·47	872·0715	1	33	38·09	43·3495	32	57	18·56	915·4210
35	134	22·81061	3732·7827	32	22	48·64	899·4494	1	32	7·02	42·6468	33	54	55·66	942·0961
36	135	21·94678	3760·1605	33	21	56·81	926·8272	1	30	33·76	41·9271	34	52	30·56	968·7544
37	136	21·08296	3787·5384	34	21	4·98	954·2051	1	28	56·77	41·1788	35	50	1·75	995·3839
38	137	20·21913	3814·9163	35	20	13·15	981·5829	1	27	19·79	40·4305	36	47	32·94	1022·0134
39	138	19·35530	3842·2941	36	19	21·32	1008·9608	1	25	42·81	39·6821	37	45	4·13	1048·6429
40	139	18·49147	3869·6720	37	18	29·49	1036·3386	1	24	2·47	38·9080	38	42	31·96	1075·2466
41	140	17·62764	3897·0498	38	17	37·66	1063·7165	1	22	19·58	38·1140	39	39	57·24	1101·8305
42	141	16·76381	3924·4277	39	16	45·83	1091·0944	1	20	36·68	37·3201	40	37	22·51	1128·4144
43	142	15·89999	3951·8055	40	15	54·00	1118·4722	1	18	53·78	36·5261	41	34	47·78	1154·9983
44	143	15·03616	3979·1834	41	15	2·17	1145·8501	1	17	6·83	35·7009	42	32	9·00	1181·5510
45	144	14·17233	4006·5613	42	14	10·34	1173·2279	1	15	18·61	34·8659	43	29	28·95	1208·0938
46	145	13·30850	4033·9391	43	13	18·51	1200·6058	1	13	30·40	34·0308	44	26	48·91	1234·6366
47	146	12·44467	4061·3170	44	12	26·68	1227·9836	1	11	42·18	33·1958	45	24	8·86	1261·1794
48	147	11·58084	4088·6948	45	11	34·85	1255·3615	1	9	49·43	32·3259	46	21	24·28	1287·6874
49	148	10·71702	4116·0727	46	10	43·02	1282·7394	1	7	56·48	31·4543	47	18	39·50	1314·1937
50	149	9·85319	4143·4505	47	9	51·19	1310·1172	1	6	3·53	30·5828	48	15	54·72	1340·7000

TABLE XLVIII A′—*Contd.*

1st Ārya-Siddhānta.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").			Sun's mean Longitude.				Sun's equation of the centre +				Sun's true Longitude ("s").			
1	2		3	4			5	6			7	8			9
	°	′	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.
51	150	8·98936	4170·8284	48	8	59·36	1337·4951	1	4	9·86	29·7057	49	13	9·22	1367·2008
52	151	8·12553	4198·2063	49	8	7·53	1364·8729	1	2	12·18	28·7977	50	10	19·71	1393·6706
53	152	7·26170	4225·5841	50	7	15·70	1392·2508	1	0	14·50	27·8897	51	7	30·20	1420·1404
54	153	6·39787	4252·9620	51	6	23·87	1419·6286	0	58	16·82	26·9817	52	4	40·69	1446·6103
55	154	5·53404	4280·3398	52	5	32·04	1447·0065	0	56	17·91	26·0641	53	1	49·95	1473·0706
56	155	4·67022	4307·7177	53	4	40·21	1474·3844	0	54	16·68	25·1287	53	58	56·89	1499·5130
57	156	3·80639	4335·0955	54	3	48·38	1501·7622	0	52	15·45	24·1933	54	56	3·83	1525·9555
58	157	2·94256	4362·4734	55	2	56·55	1529·1401	0	50	14·22	23·2579	55	53	10·77	1552·3979
59	158	2·07873	4389·8513	56	2	4·72	1556·5179	0	48	11·38	22·3101	56	50	16·11	1578·8280
60	159	1·21490	4417·2291	57	1	12·89	1583·8958	0	46	7·20	21·3518	57	47	20·09	1605·2476
61	160	0·35107	4444·6070	58	0	21·06	1611·2736	0	44	3·01	20·3936	58	44	24·08	1631·6673
62	160	59·48725	4471·9848	58	59	29·23	1638·6515	0	41	58·83	19·4354	59	41	28·06	1658·0869
At true Mithuna-saṁkrānti.	*161*	*18·69490*	*4480·8772*	*59*	*18*	*41·69*	*1647·5439*	*0*	*41*	*18·31*	*19·1227*	*60*	*0*	*0·0*	*1666·6*
63	161	58·62342	4499·3627	59	58	37·41	1666·0294	0	39	52·46	18·4603	60	38	29·86	1684·4897
64	162	57·75959	4526·7406	60	57	45·58	1693·4072	0	37	45·32	17·4793	61	35	30·89	1710·8865
65	163	56·89576	4554·1184	61	56	53·75	1720·7851	0	35	38·17	16·4983	62	32	31·92	1737·2833
66	164	56·03193	4581·4963	62	56	1·92	1748·1629	0	33	31·03	15·5172	63	29	32·95	1763·6801
67	165	55·16810	4608·8741	63	55	10·09	1775·5408	0	31	21·68	14·5191	64	26	31·77	1790·0599
68	166	54·30428	4636·2520	64	54	18·26	1802·9186	0	29	12·17	13·5199	65	23	30·43	1816·4385
69	167	53·44045	4663·6298	65	53	26·43	1830·2965	0	27	2·67	12·5206	66	20	29·09	1842·8171
70	168	52·57662	4691·0077	66	52	34·60	1857·6744	0	24	52·93	11·5195	67	17	27·53	1869·1939
71	169	51·71279	4718·3856	67	51	42·77	1885·0522	0	22	41·65	10·5065	68	14	24·41	1895·5588
72	170	50·84896	4745·7634	68	50	50·94	1912·4301	0	20	30·37	9·4936	69	11	21·30	1921·9236

1	2		3	4			5	6			7	8			9
73	171	49·98513	4773·1413	69	49	59·11	1939·8079	0	18	19·08	8·4806	70	8	18·19	1948·2885
74	172	49·12130	4800·5191	70	49	7·28	1967·1858	0	16	7·42	7·4646	71	5	14·70	1974·6504
75	173	48·25748	4827·8970	71	48	15·45	1994·5636	0	13	54·95	6·4425	72	2	10·40	2001·0062
76	174	47·39365	4855·2748	72	47	23·62	2021·9415	0	11	42·49	5·4204	72	59	6·11	2027·3619
77	175	46·52982	4882·6527	73	46	31·79	2049·3194	0	9	30·02	4·3983	73	56	1·81	2053·7177
78	176	45·66599	4910·0306	74	45	39·96	2076·6972	0	7	17·25	3·3739	74	52	57·21	2080·0711
79	177	44·80216	4937·4084	75	44	48·13	2104·0751	0	5	4·20	2·3472	75	49	52·32	2106·4223
80	178	43·93833	4964·7863	76	43	56·30	2131·4529	0	2	51·14	1·3205	76	46	47·44	2132·7734
81	179	43·07451	4992·1641	77	43	4·47	2158·8308	0	0	38·08	0·2938	77	43	42·55	2159·1246
Sun at 78° (apogee)	*180*	*0·0*	*5000·0*	*78*	*0*	*0·0*	*2166·6*	*0*	*0*	*0·0*	*0·0*	*78*	*0*	*0·0*	*2166·6*

(Sun's equation of centre is minus, —, after his mean anomaly is 180° till it reaches 360° or 0°.)

1	2		3	4			5	6 (Sun's equation of the centre.)			7	8			9
82	180	42·21068	5019·5420	78	42	12·64	2186·2086	0	1	34·97	0·7328	78	40	37·67	2185·4758
83	181	41·34685	5046·9198	79	41	20·81	2213·5865	0	3	48·03	1·7595	79	37	32·78	2211·8270
84	182	40·48302	5074·2977	80	40	28·98	2240·9644	0	6	1·09	2·7862	80	34	27·89	2238·1782
85	183	39·61919	5101·6756	81	39	37·15	2268·3422	0	8	14·14	3·8128	81	31	23·01	2264·5294
86	184	38·75536	5129·0534	82	38	45·32	2295·7201	0	10	26·66	4·8354	82	28	18·66	2290·8847
87	185	37·89153	5156·4313	83	37	53·49	2323·0979	0	12	39·13	5·8575	83	25	14·37	2317·2405
88	186	37·02771	5183·8091	84	37	1·66	2350·4758	0	14	51·59	6·8796	84	22	10·07	2343·5962
89	187	36·16388	5211·1870	85	36	9·83	2377·8536	0	17	3·93	7·9007	85	19	5·90	2369·9529
90	188	35·30005	5238·5648	86	35	18·00	2405·2315	0	19	15·22	8·9137	86	16	2·79	2396·3178
91	189	34·43622	5265·9427	87	34	26·17	2432·6094	0	21	26·50	9·9267	87	12	59·67	2422·6827
92	190	33·57239	5293·3206	88	33	34·34	2459·9872	0	23	37·78	10·9397	88	9	56·56	2449·0476
93	191	32·70856	5320·6984	89	32	42·51	2487·3651	0	25	48·53	11·9485	89	6	53·98	2475·4165
At true Karka-saṁkrānti	*192*	*27·82045*	*5346·2132*	*90*	*27*	*49·23*	*2512·8798*	*0*	*27*	*49·23*	*12·8798*	*90*	*0*	*0·0*	*2500·0*
94	192	31·84474	5348·0763	90	31	50·68	2514·7429	0	27	58·04	12·9478	90	3	52·64	2501·7951
95	193	30·98091	5375·4541	91	30	58·85	2542·1208	0	30	7·55	13·9471	91	0	51·31	2528·1737
96	194	30·11708	5402·8320	92	30	7·02	2569·4986	0	32	17·06	14·9464	91	57	49·97	2554·5522
97	195	29·25325	5430·2098	93	29	15·20	2596·8765	0	34	25·39	15·9367	92	54	49·80	2580·9398
98	196	28·38942	5457·5877	94	28	23·37	2624·2544	0	36	32·54	16·9177	93	51	50·83	2607·3366

TABLE XLVIII A—*Contd.*

1st Ārya-Siddhānta.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly or (mean sun's distance from perigee-point). ("c").			Sun's mean Longitude.				Sun's equation of the centre. —				Sun's true Longitude ("s").			
1	2		3	4			5	6			7	8			9
	°	′	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.
99	197	27·52559	5484·9656	95	27	31·54	2651·6322	0	38	39·68	17·8988	94	48	51·86	2633·7335
100	198	26·66177	5512·3434	96	26	39·71	2679·0101	0	40	46·82	18·8798	95	45	52·88	2660·1303
101	199	25·79794	5539·7213	97	25	47·88	2706·3879	0	42	51·93	19·8451	96	42	55·95	2686·5428
102	200	24·93411	5567·0991	98	24	56·05	2733·7658	0	44	56·11	20·8033	97	39	59·93	2712·9625
103	201	24·07028	5594·4770	99	24	4·22	2761·1436	0	47	0·30	21·7616	98	37	3·92	2739·3821
104	202	23·20645	5621·8548	100	23	12·39	2788·5215	0	49	4·48	22·7198	99	34	7·90	2765·8017
105	203	22·34262	5649·2327	101	22	20·56	2815·8994	0	51	6·05	23·6578	100	31	14·51	2792·2416
106	204	21·47879	5676·6106	102	21	28·73	2843·2772	0	53	7·28	24·5932	101	28	21·45	2818·6840
107	205	20·61497	5703·9884	103	20	36·90	2870·6551	0	55	8·51	25·5286	102	25	28·39	2845·1264
108	206	19·75114	5731·3663	104	19	45·07	2898·0329	0	57	9·45	26·4618	103	22	35·61	2871·5711
109	207	18·88731	5758·7441	105	18	53·24	2925·4108	0	59	7·14	27·3699	104	19	46·10	2898·0409
110	208	18·02348	5786·1220	106	18	1·41	2952·7886	1	1	4·82	28·2779	105	16	56·59	2924·5107
111	209	17·15965	5813·4998	107	17	9·58	2980·1665	1	3	2·50	29·1859	106	14	7·08	2950·9806
112	210	16·29582	5840·8777	108	16	17·75	3007·5444	1	4	58·88	30·0839	107	11	18·87	2977·4605
113	211	15·43200	5868·2556	109	15	25·92	3034·9222	1	6	51·83	30·9554	108	8	34·09	3003·9668
114	212	14·56817	5895·6334	110	14	34·09	3062·3001	1	8	44·78	31·8270	109	5	49·31	3030·4731
115	213	13·70434	5923·0113	111	13	42·26	3089·6779	1	10	37·73	32·6985	110	3	4·54	3056·9794
116	214	12·84051	5950·3891	112	12	50·43	3117·0558	1	12	28·45	33·5528	111	0	21·98	3083·5030
117	215	11·97668	5977·7670	113	11	58·60	3144·4336	1	14	16·67	34·3879	111	57	41·93	3110·0458
118	216	11·11285	6005·1448	114	11	6·77	3171·8115	1	16	4·89	35·2229	112	55	1·88	3136·5886
119	217	10·24902	6032·5227	115	10	14·94	3199·1894	1	17	53·11	36·0579	113	52	21·83	3163·1314
120	218	9·38520	6059·9006	116	9	23·11	3226·5672	1	19	37·78	36·8656	114	49	45·33	3189·7016
121	219	8·52137	6087·2784	117	8	31·28	3253·9451	1	21	20·68	37·6595	115	47	10·61	3216·2866
122	220	7·65754	6114·6563	118	7	39·45	3281·3225	1	23	3·57	38·4535	116	44	35·88	3242·8694
123	221	6·79371	6142·0341	119	6	47·62	3308·7008	1	24	46·47	39·2475	117	42	1·15	3269·4553
124	222	5·9298	6169·4120	120	5	55·79	3336·0786	1	26	24·27	40·0021	118	39	31·52	3296·0765
125	223	5·06605	6196·7898	121	5	3·96	3363·4565	1	28	1·26	40·7565	119	37	2·71	3322·7061

1	2	3	4	5	6	7	8	9
At true Siṁha-saṁkrānti	*223 28·66604*	*6207·7158*	*121 28 39·96*	*3374·3824*	*1 28 39·96*	*41·0491*	*120 0 0·0*	*3333·3*
126	224 4·20223	6224·1677	122 4 12·13	3390·8344	1 29 38·24	41·4988	120 34 33·89	3349·3356
127	225 3·33840	6251·5456	123 3 20·30	3418·2122	1 31 14·89	42·2445	121 33 5·41	3375·9677
128	226 2·47457	6278·9234	124 2 28·47	3445·5901	1 32 45·96	42·9472	122 29 42·51	3402·6429
129	227 1·61074	6306·3913	125 1 36·64	3472·9679	1 34 17·03	43·6499	123 27 19·61	3429·3180
130	228 0·74691	6333·6791	126 0 44·81	3500·3458	1 35 48·10	44·3526	124 24 56·71	3455·9932
131	228 59·88308	6361·0570	126 59 52·99	3527·7236	1 37 17·53	45·0427	125 22 35·45	3482·6810
132	229 59·01926	6388·4348	127 59 1·16	3555·1015	1 38 42·10	45·6952	126 20 19·06	3509·4063
133	230 58·15543	6415·8127	128 58 9·33	3582·4794	1 40 6·66	46·3477	127 18 2·66	3536·1317
134	231 57·29160	6443·1906	129 57 17·50	3609·8572	1 41 31·23	47·0002	128 15 46·27	3562·8570
135	232 56·42777	6470·5684	130 56 25·67	3637·2351	1 42 52·62	47·6282	129 13 33·05	3589·6068
136	233 55·56394	6497·9463	131 55 33·84	3664·6129	1 44 10·09	48·2251	130 11 23·75	3616·3869
137	234 54·70011	6525·3241	132 54 42·01	3691·9908	1 45 27·56	48·8238	131 9 14·45	3643·1670
138	235 53·83628	6552·7020	133 53 50·18	3719·3687	1 46 45·03	49·4215	132 7 5·15	3669·9472
139	236 52·97246	6580·0798	134 52 58·35	3746·7465	1 47 57·94	49·9841	133 5 0·41	3696·7624
140	237 52·10863	6607·4577	135 52 6·52	3774·1244	1 49 8·31	50·5271	134 2 58·21	3723·5973
141	238 51·24480	6634·8356	136 51 14·69	3801·5022	1 50 18·68	51·0701	135 0 56·01	3750·4322
142	239 50·38097	6662·2134	137 50 22·86	3828·8801	1 51 29·05	51·6131	135 58 53·80	3777·2870
143	240 49·51714	6689·5013	138 49 31·03	3856·2579	1 52 32·99	52·1064	136 56 58·04	3804·1518
144	241 48·65331	6716·9601	139 48 39·20	3883·6358	1 53 35·67	52·5901	137 55 3·53	3831·0457
145	242 47·78949	6744·3470	140 47 47·37	3911·0137	1 54 38·36	53·0737	138 53 9·01	3857·9399
146	243 46·92566	6771·7248	141 46 55·54	3938·3915	1 55 41·04	53·5574	139 51 14·50	3884·8341
147	244 46·06183	6799·1027	142 46 3·71	3965·7694	1 56 35·79	53·9798	140 49 27·92	3911·7895
148	245 45·19800	6826·4806	143 45 11·88	3993·1472	1 57 30·78	54·4042	141 47 41·10	3938·7430
149	246 44·33417	6853·8584	144 44 20·05	4020·5251	1 58 25·78	54·8286	142 45 54·27	3965·6965
150	247 43·47034	6881·2363	145 43 28·22	4047·9029	1 59 18·89	55·2384	143 44 9·33	3992·6646
151	248 42·60652	6908·6141	146 42 36·39	4075·2808	2 0 5·61	55·5988	144 42 30·78	4019·6820
152	249 41·74269	6935·9920	147 41 44·56	4102·6587	2 0 52·33	55·9593	145 40 52·23	4046·6993
153	250 40·87886	6963·3698	148 40 52·73	4130·0365	2 1 39·04	56·3198	146 39 13·69	4073·7167
154	251 40·01503	6990·7477	149 40 0·90	4157·4144	2 2 22·26	56·6532	147 37 38·64	4100·7611
155	252 39·15120	7018·1256	150 39 9·07	4184·7922	2 3 0·70	56·9498	148 36 8·37	4127·8424
156	253 38·28737	7045·5034	151 38 17·24	4212·1701	2 3 39·14	57·2464	149 34 38·11	4154·9237

TABLE XLVIII A—*Contd.*

1st Ārya-Siddhānta.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("*c*").		Sun's mean Longitude.		Sun's equation of the centre. —		Sun's true Longitude ("*s*").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle.	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle.
At true Kanyā-saṁkrānti	*254 3·93008*	*7057·3751*	*152 3 55·80*	*4224·0417*	*2 3 55·80*	*57·3751*	*150 0 0·0*	*4166·6*
157	254 37·42354	7072·8813	152 37 25·41	4239·5479	2 4 17·58	57·5430	150 33 7·84	4182·0049
158	255 36·55972	7100·2591	153 36 33·58	4266·9258	2 4 50·90	57·8001	151 31 42·69	4209·1257
159	256 35·69589	7127·6370	154 35 41·75	4294·3037	2 5 21·05	58·0328	152 30 20·70	4236·2708
160	257 34·83206	7155·0148	155 34 49·92	4321·6815	2 5 51·21	58·2655	153 28 58·71	4263·4160
161	258 33·96823	7182·3927	156 33 58·09	4349·0594	2 6 21·37	58·4983	154 27 36·72	4290·5611
162	259 33·10440	7029·7706	157 33 6·26	4376·4372	2 6 44·80	58·6790	155 26 21·47	4317·7582
163	260 32·24067	7237·1484	158 32 14·43	4403·8151	2 7 6·68	58·8478	156 25 7·76	4344·9672
164	261 31·37675	7264·5263	159 31 22·60	4431·1929	2 7 28·56	59·0167	157 23 54·05	4372·1763
165	262 30·51292	7291·9041	160 30 30·78	4458·5708	2 7 50·36	59·1849	158 22 40·41	4399·3859
166	263 29·64909	7319·2820	161 29 38·95	4485·9487	2 8 3·37	59·2853	159 21 35·57	4426·6634
167	264 28·78526	7346·6598	162 28 47·12	4513·3265	2 8 16·38	59·3857	160 20 30·73	4453·9408
168	265 27·92143	7374·0377	163 27 55·29	4540·7044	2 8 29·39	59·4861	161 19 25·89	4481·2183
169	266 27·05760	7401·4156	164 27 3·46	4568·0822	2 8 40·59	59·5725	162 18 22·86	4508·5097
170	267 26·19377	7428·7934	165 26 11·63	4595·4601	2 8 44·73	59·6044	163 17 26·89	4535·8557
171	268 25·32.95	7456·1713	166 25 19·80	4622·8379	2 8 48·87	59·6364	164 16 30·92	4563·2016
172	269 24·406[illegible]	7483·5491	167 24 27·97	4650·2158	2 8 53·01	59·6682	165 15 34·95	4590·5475
173	270 23·60[illegible]	7510·9270	168 23 36·14	4677·5937	2 8 53·85	59·6748	166 14 42·29	4617·9189
174	271 22·73[illegible]	7538·3048	169 22 44·31	4704·9715	2 8 49·71	59·6428	167 13 54·60	4645·3287
175	272 21·87483	7565·6827	170 21 52·48	4732·3494	2 8 45·57	59·6109	168 13 6·91	4672·7385
176	273 21·01080	7593·0606	171 21 0·65	4759·7272	2 8 41·43	59·5789	169 12 19·22	4700·1483
177	274 20·14698	7620·4384	172 20 8·82	4787·1051	2 8 32·02	59·5063	170 11 36·80	4727·5988
178	275 19·28315	7647·8163	173 19 16·99	4814·4829	2 8 19·01	59·4059	171 10 57·98	4755·0770
179	276 18·41932	7675·1941	174 18 25·16	4841·8608	2 8 6·00	59·3055	172 10 19·16	4782·5553
180	277 17·55549	7702·5720	175 17 33·33	4869·2387	2 7 52·99	59·2052	173 9 40·34	4810·0335
181	278 16·69166	7729·9498	176 16 41·50	4896·6165	2 7 32·97	59·0507	174 9 8·53	4837·5658

1	2		3	4			5	6			7	8			9
182	279	15·82783	7757·3277	177	15	49·67	4923·9944	2	7	11·09	58·8819	175	8	38·58	4865·1125
183	280	14·96401	7784·7056	178	14	57·84	4951·3722	2	6	49·21	58·7131	176	8	8·63	4892·6592
184	281	14·10018	7812·0834	179	14	6·01	4978·7501	2	6	27·33	58·5442	177	7	38·68	4920·2058
185	282	13·23635	7839·4613	180	13	14·18	5006·1279	2	5	57·30	58·3125	178	7	16·88	4947·8154
186	283	12·37252	7866·8391	181	12	22·35	5033·5058	2	5	27·14	58·0798	179	6	55·21	4975·4260
At true Tulā-saṃkrānti	*284*	*5·00496*	*7891·2060*	*182*	*5*	*0·30*	*5057·8727*	*2*	*5*	*0·30*	*57·8727*	*180*	*0*	*0·0*	*5000·0*
187	284	11·50869	7894·2170	182	11	30·52	5060·8837	2	4	56·98	57·8471	180	6	33·54	5003·0366
188	285	10·64486	7921·5948	183	10	38·69	5088·2615	2	4	25·33	57·6029	181	6	13·36	5030·6586
189	286	9·78103	7948·9727	184	9	46·86	5115·6394	2	3	46·89	57·3063	182	5	59·97	5058·3331
190	287	8·91721	7976·3506	185	8	55·03	5143·0172	2	3	8·45	57·0097	183	5	46·58	5086·0076
191	288	8·05338	8003·7284	186	8	3·20	5170·3951	2	2	30·02	56·7131	184	5	33·19	5113·6820
192	289	7·18955	8031·1063	187	7	11·37	5197·7729	2	1	48·47	58·3925	185	5	22·90	5141·3804
193	290	6·32572	8058·4841	188	6	19·54	5225·1508	2	1	1·75	56·0320	186	5	17·79	5169·1188
194	291	5·46189	8085·8620	189	5	27·71	3252·5287	2	0	15·04	55·6716	187	5	12·68	5196·8571
195	292	4·59806	8113·2398	190	4	35·88	5279·9065	1	59	28·32	55·3111	188	5	7·57	5224·5954
196	293	3·73423	8140·6177	191	3	44·05	5307·2844	1	58	36·88	54·9142	189	5	7·18	5252·3702
197	294	2·87041	8167·9956	192	2	52·22	5334·6622	1	57	41·88	54·4898	190	5	10·34	5280·9746
198	295	2·00658	8195·3734	193	2	0·39	5362·0401	1	56	46·88	54·0655	191	5	13·51	5307·9746
199	296	1·14275	8222·7513	194	1	8·57	5389·4178	1	55	51·89	53·6411	192	5	16·68	5335·7768
200	297	0·27892	8250·1291	195	0	16·74	5416·7958	1	54	51·00	53·1713	193	5	25·73	5363·6245
201	297	59·41509	8277·5070	195	59	24·91	5444·1737	1	53	48·32	52·6877	194	5	36·59	5391·4860
202	298	58·55127	8304·8848	196	58	33·08	5471·5515	1	52	45·64	52·2040	195	5	47·44	5419·3475
203	299	57·68744	8332·2627	197	57	41·25	5498·9294	1	51	42·95	51·7203	196	5	58·29	5447·2091
204	300	56·82361	8359·6406	198	56	49·42	5526·3072	1	50	32·88	51·1796	197	6	16·54	5475·1276
205	301	55·95978	8387·0184	199	55	57·59	5553·6851	1	49	22·51	50·6366	198	6	35·08	5503·0484
206	302	55·09595	8414·3963	200	55	5·76	5581·0629	1	48	12·14	50·0936	199	6	53·62	5530·9693
207	303	54·23212	8441·7741	201	54	13·93	5608·4408	1	47	0·66	49·5421	200	7	13·27	5558·8987
208	304	53·36829	8469·1520	202	53	22·10	5635·8187	1	45	43·19	48·9443	201	7	38·91	5586·8743
209	305	52·50447	8496·5298	203	52	30·27	5663·1965	1	44	25·72	48·3466	202	8	4·55	5614·8499
210	306	51·64064	8523·9077	204	51	38·44	5690·5744	1	43	8·25	47·7488	203	8	30·19	5642·8255
211	307	50·77681	8551·2856	205	50	46·61	5717·9522	1	41	48·29	47·1319	204	8	58·32	5670·8204
212	308	49·91298	8578·6634	206	49	54·78	5745·3301	1	40	23·72	46·4794	205	9	31·05	5698·8507
213	309	49·04915	8606·0413	207	49	2·95	5772·7079	1	38	59·16	45·8268	206	10	3·79	5726·8811
214	310	48·18532	8633·4191	208	48	11·12	5800·0858	1	37	34·59	45·1743	207	10	36·52	5754·9115
215	311	47·32150	8660·7970	209	47	19·29	5827·4637	1	36	6·47	44·4944	208	11	12·81	5782·9693
216	312	46·45767	8688·1748	210	46	27·46	5854·8415	1	34	35·41	43·7917	209	11	52·05	5811·0498

TABLE XLVIII A—*Contd.*

1st Ārya-Siddhānta.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").			Sun's mean Longitude.				Sun's equation of the centre.				Sun's true Longitude ("s"). ("s").			
1	2		3	4			5	6			7	8			9
	°	′	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.
At true Vṛiśchika-saṁk.	*313*	*33·38561*	*8709·9007*	*211*	*33*	*23·14*	*5876·5674*	*1*	*33*	*23·14*	*43·2341*	*210*	*0*	*0·0*	*5833·3*
217	313	45·59384	8715·5527	211	45	35·63	5882·2194	1	33	4·34	43·0890	210	12	31·29	5839·1304
218	314	44·73001	8742·9306	212	44	43·80	5909·5972	1	31	33·27	42·3863	211	13	10·53	5867·2109
219	315	43·86618	8770·3084	213	43	51·97	5936·9751	1	29	57·81	41·6498	212	13	54·16	5895·3253
220	316	43·00235	8797·6863	214	43	0·14	5964·3529	1	28	20·83	40·9014	213	14	39·32	5923·4515
221	317	42·13853	8825·0641	215	42	8·31	5991·7308	1	26	43·84	40·1531	214	15	24·47	5951·5777
222	318	41·27470	8852·4420	216	41	16·48	6019·1087	1	25	6·86	39·4048	215	16	9·62	5979·7039
223	319	40·41087	8879·8198	217	40	24·65	6046·4865	1	23	24·34	38·6137	216	17	0·32	6007·8728
224	320	39·54704	8907·1977	218	39	32·82	6073·8644	1	21	41·44	37·8197	217	17	51·38	6036·0446
225	321	38·68321	8934·5756	219	38	40·99	6101·2422	1	19	58·54	37·0258	218	18	42·45	6064·2164
226	322	37·81938	8961·9534	220	37	49·16	6128·6201	1	18	14·94	36·2264	219	19	34·22	6092·3937
227	323	36·95555	8989·3313	221	36	57·33	6155·9979	1	16	26·72	35·3914	220	20	30·61	6120·6066
228	324	36·09173	9016·7091	222	36	5·50	6183·3758	1	14	38·50	34·5563	221	21	27·00	6148·8195
229	325	35·22790	9044·0870	223	35	13·67	6210·7537	1	12	50·28	33·7213	222	22	23·39	6177·0323
230	326	34·36407	9071·4648	224	34	21·84	6238·1315	1	11	0·51	32·8743	223	23	21·33	6205·2572
231	327	33·50024	9098·8427	225	33	30·01	6265·5094	1	9	7·56	32·0028	224	24	22·45	6233·5066
232	328	32·63641	9126·2206	226	32	38·18	6292·8872	1	7	14·61	31·1313	225	25	23·57	6261·7559
233	329	31·77258	9153·5984	227	31	46·36	6320·2651	1	5	21·66	30·2598	226	26	24·69	6290·0053
234	330	30·90876	9180·9763	228	30	54·52	6347·6429	1	3	26·24	29·3691	227	27	28·28	6318·2738
235	331	30·04493	9208·3541	229	30	2·70	6375·0208	1	1	28·56	28·4611	228	28	34·13	6346·5597
236	332	29·18110	9235·7320	230	29	10·87	6402·3987	0	59	30·88	27·5531	229	29	39·99	6374·8456
237	333	28·31727	9263·1098	231	28	19·04	6429·7765	0	57	33·20	26·6451	230	30	45·84	6403·1315
238	334	27·45344	9290·4877	232	27	27·21	6457·1544	0	55	32·97	25·7174	231	31	54·24	6431·4370
239	335	26·58961	9317·8656	233	26	35·38	6484·5322	0	53	31·74	24·7820	232	33	3·64	6459·7503
240	336	25·72578	9345·2434	234	25	43·55	6511·9101	0	51	30·51	23·8465	233	34	13·03	6488·0635
241	337	24·86196	9372·6213	235	24	51·72	6539·2879	0	49	29·28	22·9111	234	35	22·43	6516·3768

1	2		3	4			5	6			7	8			9
242	338	23·99813	9399·9991	236	23	59·89	6566·6658	0	47	25·35	21·9549	235	36	34·53	6544·7109
243	339	23·13430	9427·3770	237	23	8·06	6594·0437	0	45	21·17	20·9967	236	37	46·89	6573·0470
244	340	22·27047	9454·7548	238	22	16·23	6621·4215	0	43	16·98	20·0384	237	38	59·25	6601·3831
245	341	21·40664	9482·1327	239	21	24·40	6648·7994	0	41	12·48	19·0777	238	40	11·92	6629·7216
246	342	20·54281	9509·5106	240	20	32·57	6676·1772	0	39	5·33	18·0967	239	41	27·24	6658·0805
At true Dhanuh-saṁ-krānti.	*342*	*38·44730*	*9517·7997*	*240*	*38*	*26·84*	*6684·4663*	*0*	*38*	*26·84*	*17·7997*	*240*	*0*	*0·0*	*6666·6*
247	343	19·67899	9536·8884	241	19	40·74	6703·5551	0	36	58·19	17·1157	240	42	42·55	6686·4394
248	344	18·81516	9564·2663	242	18	48·91	6730·9329	0	34	51·05	16·1346	241	43	57·86	6714·7983
249	345	17·95133	9591·6441	243	17	57·08	6758·3108	0	32	43·19	15·1480	242	45	13·89	6743·1628
250	346	17·08750	9619·0220	244	17	5·25	6785·6887	0	30	33·68	14·1488	243	46	31·57	6771·5399
251	347	16·22367	9646·3998	245	16	13·42	6813·0665	0	28	24·17	13·1495	244	47	49·25	6799·9171
252	348	15·35984	9673·7777	246	15	21·59	6840·4444	0	26	14·66	12·1502	245	49	6·93	6828·2942
253	349	14·49601	9701·1556	247	14	29·76	6867·8222	0	24	4·27	11·1440	246	50	25·49	6856·6782
254	350	13·63219	9728·5334	248	13	37·93	6895·2001	0	21	52·99	10·1311	247	51	44·94	6885·0690
255	351	12·76836	9755·9113	249	12	46·10	6922·5779	0	19	41·70	9·1181	248	53	4·40	6913·4599
256	352	11·90453	9783·2891	250	11	54·27	6949·9558	0	17	30·42	8·1051	249	54	23·85	6941·8507
257	353	11·04070	9810·6670	251	11	2·44	6977·3337	0	15	18·32	7·0858	250	55	44·12	6970·2479
258	354	10·17687	9838·0448	252	10	10·61	7004·7115	0	13	5·85	6·0637	251	57	4·76	6998·6478
259	355	9·31304	9865·4227	253	9	18·78	7032·0894	0	10	53·39	5·0416	252	58	25·39	7027·0478
260	356	8·44922	9892·8006	254	8	26·95	7059·4672	0	8	40·92	4·0195	253	59	46·03	7055·4478
261	357	7·58539	9920·1784	255	7	35·12	7086·8451	0	6	27·93	2·9933	255	1	7·19	7083·8518
262	358	6·72156	9947·5563	256	6	43·29	7114·2229	0	4	14·88	1·9666	256	2	28·42	7112·2563
263	359	5·85773	9974·9341	257	5	51·46	7141·6008	0	2	1·82	0·9400	257	3	49·64	7140·6608
Sun at 258° (perigee)	*360*	*0·0*	*10000·0*	*258*	*0*	*0·0*	*7166·6*	*0*	*0*	*0·0*	*0·0*	*258*	*0*	*0·0*	*7166·6*

Sun's equation of centre is + (plus) after his mean anom = 360 till it reaches 180°.

								Sun's equation of the centre. +							
264	360	4·99390	2·3120	258	4	59·63	7168·9787	0	0	11·24	0·0867	258	5	10·87	7169·0654
265	1	4·13007	29·6898	259	4	7·80	7196·3565	0	2	24·29	1·1134	259	6	32·10	7197·4699
266	2	3·26625	57·0677	260	3	15·97	7223·7344	0	4	37·35	2·1400	260	7	53·32	7225·8744
267	3	2·40242	84·4456	261	2	24·15	7251·1122	0	6	50·41	3·1667	261	9	14·55	7254·2789
268	4	1·53859	111·8234	262	1	32·32	7278·4901	0	9	3·30	4·1921	262	10	35·61	7282·6822

TABLE XLVIII A—*Contd.*

1st Ārya-Siddhānta.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").		Sun's mean Longitude.		Sun's equation of the centre +		Sun's true Longitude ("s").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle.	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle.
269	5 0·67476	139·2013	263 0 40·49	7305·8679	0 11 15·76	5·2142	263 11 56·25	7311·0822
270	5 59·81093	166·5791	263 59 48·66	7333·2458	0 13 28·23	6·2363	264 13 16·88	7339·4821
271	6 58·94710	193·9570	264 58 56·83	7360·6237	0 15 40·69	7·2584	265 14 37·52	7367·8821
272	7 58·08327	221·3348	265 58 5·00	7388·0015	0 17 52·59	8·2762	266 15 57·59	7396·2777
273	8 57·21945	248·7127	266 57 13·17	7415·3794	0 20 3·88	9·2892	267 17 17·04	7424·6684
274	9 56·35 62	276·0906	267 56 21·34	7442·7572	0 22 15·16	10·3022	268 18 36·50	7453·0594
275	10 55·49179	303·4684	268 55 29·51	7470·1351	0 24 26·44	11·3151	269 19 55·95	7481·8502
At true Makara-saṁkrānti.	*11 34·13893*	*321·3607*	*269 34 8·34*	*7488·0273*	*0 25 51·66*	*11·9727*	*270 0 0·0*	*7500·0*
276	11 54·62796	330·8463	269 54 37·68	7497·5129	0 26 36·54	12·3189	270 21 14·21	7509·8319
277	12 53·76413	358·2241	270 53 45·85	7524·8908	0 28 46·04	13·3182	271 22 31·89	7538·2090
278	13 52·90030	385·6020	271 52 54·02	7552·2687	0 30 55·55	14·3175	272 23 49·57	7566·5862
279	14 52·03648	412·9798	272 52 2·19	7579·6465	0 33 5·06	15·3168	273 25 7·25	7594·9633
280	15 51·17265	440·3577	273 51 10·36	7607·0244	0 35 12·52	16·3003	274 26 22·88	7623·3247
281	16 50·30882	467·7356	274 50 18·53	7634·4022	0 37 19·66	17·2814	275 27 38·19	7651·6836
282	17 49·44499	495·1134	275 49 26·70	7661·7801	0 39 26·81	18·2624	276 28 53·51	7680·0425
283	18 48·58116	522·4913	276 48 34·87	7689·1579	0 41 33·77	19·2421	277 30 8·64	7708·4000
284	19 47·71733	549·8691	277 47 43·04	7716·5358	0 43 37·96	20·2003	278 31 21·00	7736·7361
285	20 46·85351	577·2470	278 46 51·21	7743·9137	0 45 42·14	21·1585	279 32 33·35	7765·0722
286	21 45·98968	604·6249	279 45 59·38	7771·2915	0 47 46·33	22·1167	280 33 45·71	7793·4082
287	22 45·12585	632·0027	280 45 7·55	7798·6694	0 49 49·76	23·0691	281 34 57·31	7821·7385
288	23 44·26202	659·3806	281 44 15·72	7826·0472	0 51 50·99	24·0045	282 36 6·71	7850·0518
289	24 43·39819	686·7584	282 43 23·89	7853·4251	0 53 52·22	24·9399	283 37 16·11	7878·3650
290	25 42·53436	714·1363	283 42 32·06	7880·8029	0 55 53·45	25·8754	284 38 25·51	7906·6783

1	2		3	4			5	6			7	8			9
291	26	41·67053	741·5141	284	41	40·23	7908·1808		57	53·07	26·7984	285	39	33·31	7934·9792
292	27	40·80671	768·8920	285	40	48·40	7935·5587	0	59	50·76	27·7064	286	40	39·16	7963·2651
293	28	39·94288	796·2699	286	39	56·57	7962·9365	1	1	48·44	28·6145	287	41	45·01	7991·5510
294	29	39·07905	823·6477	287	39	4·74	7990·3144	1	3	46·12	29·5225	288	42	50·86	8019·8369
295	30	38·21522	851·0256	288	38	12·91	8017·6922	1	5	40·74	30·4070	289	43	53·65	8048·0992
296	31	37·35139	878·4034	289	37	21·08	8045·0701	1	7	33·69	31·2785	290	44	54·77	8076·3486
297	32	36·48756	905·7813	290	36	29·25	8072·4479	1	9	26·64	32·1500	291	45	55·90	8104·5980
298	33	35·62374	933·1591	291	35	37·42	8099·8258	1	11	19·59	33·0215	292	46	57·02	8132·8473
299	34	34·75991	960·5370	292	34	45·59	8127·2037	1	13	8·56	33·8623	293	47	54·16	8161·0660
300	35	33·89608	987·9149	293	33	53·76	8154·5815	1	14	56·78	34·6974	294	48	50·54	8189·2789
301	36	33·03225	1015·2927	294	33	1·94	8181·9594	1	16	45·00	35·5324	295	49	46·93	8217·8918
302	37	32·16842	1042·6706	295	32	10·11	8209·3372	1	18	33·02	36·3659	296	50	43·13	8245·7032
303	38	31·30459	1070·0484	296	31	18·28	8236·7151	1	20	15·92	37·1599	297	51	34·20	8273·8750
304	39	30·44077	1097·4268	297	30	26·45	8264·0929	1	21	58·82	37·9538	298	52	25·26	8302·0468
305	40	29·57694	1124·8041	298	29	34·62	8291·4708	1	23	41·71	38·7478	299	53	16·33	8330·2186
At true Kumbha-saṁkrānti.	*40*	*36·11516*	*1127·8312*	*298*	*36*	*6·91*	*8294·4978*	*1*	*23*	*53·09*	*38·8355*	*300*	*0*	*0·0*	*8333·3̇*
306	41	28·71311	1152·1820	299	28	42·79	8318·8487	1	25	23·24	39·5312	300	54	6·03	8358·3798
307	42	27·84928	1179·5599	300	27	50·96	8346·2265	1	27	0·22	40·2795	301	54	51·18	8386·5060
308	43	26·98545	1206·9377	301	26	59·13	8373·6044	1	28	37·21	41·0278	302	55	36·33	8414·6322
309	44	26·12162	1234·3156	302	26	7·30	8400·9822	1	30	14·19	41·7762	303	56	21·49	8442·7584
310	45	25·25779	1261·6934	303	25	15·47	8428·3601	1	31	48·66	42·5051	304	57	4·12	8470·8651
311	46	24·39397	1289·0713	304	24	23·64	8455·7379	1	33	19·72	43·2077	305	57	43·35	8498·9456
312	47	23·53014	1316·4491	305	23	31·81	8483·1158	1	34	50·79	43·9104	306	58	22·59	8527·0262
313	48	22·66631	1343·8270	306	22	39·98	8510·4937	1	36	21·86	44·6131	307	59	1·83	8555·1067
314	49	21·80248	1371·2049	307	21	48·15	8537·8715	1	37	48·88	45·2845	308	59	37·03	8583·1561
315	50	20·93865	1398·5827	308	20	56·32	8565·2494	1	39	13·44	45·9371	310	0	9·76	8611·1864
316	51	20·07482	1425·9606	309	20	4·49	8592·6272	1	40	38·01	46·5896	311	0	42·50	8639·2168
317	52	19·21100	1453·3384	310	19	12·66	8620·0051	1	42	2·57	47·2421	312	1	15·23	8667·2471
318	53	18·34717	1480·7163	311	18	20·83	8647·3829	1	43	21·33	47·8498	313	1	42·16	8695·2328
319	54	17·48334	1508·0941	312	17	29·00	8674·7608	1	44	38·80	48·4476	314	2	7·80	8723·2084
320	55	16·61951	1535·4720	313	16	37·17	8702·1387	1	45	56·27	49·0453	315	2	33·44	8751·1840
321	56	15·75568	1562·8499	314	15	45·34	8729·5165	1	47	13·65	49·6424	316	2	58·99	8779·1589
322	57	14·89185	1590·2277	315	14	53·51	8756·8944	1	48	24·02	50·1853	317	3	17·53	8807·0797
323	58	14·02802	1617·6056	316	14	1·68	8784·2722	1	49	34·39	50·7283	318	3	36·07	8835·0006
324	59	13·16420	1644·9834	317	13	9·85	8811·6501	1	50	44·77	51·2713	319	3	54·62	8862·9214
325	60	12·30037	1672·3613	318	12	18·02	8839·0279	1	51	53·54	51·8020	320	4	11·56	8890·8299

TABLE XLVIII A—*Concld.*

1st Ārya-Siddhānta.

24-hour periods from true Mēsha saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point.) ("c".)			Sun's mean Longitude.				Sun's equation of the centre. +				Sun's true Longitude ("s").			
1	2		3	4			5	6			7	8			9
	°	'	10,000ths of circle	°	'	"	10,000ths of circle.	°	'	"	10,000ths of circle.	°	'	"	10,000ths of circle.
326	61	11·43654	1699·7391	319	11	26·19	8866·4058	1	52	56·22	52·2857	321	4	22·42	8918·6915
327	62	10·57271	1727·1170	320	10	34·36	8893·7837	1	53	58·91	52·7693	322	4	33·27	8946·5530
328	63	9·70888	1754·4949	321	9	42·53	8921·1615	1	55	1·59	53·2530	323	4	44·12	8974·4145
329	64	8·84505	1781·8727	322	8	50·70	8948·5394	1	56	1·18	53·7128	324	4	51·88	9002·2529
330	65	7·98123	1809·2506	323	7	58·87	8975·9172	1	56	56·17	54·1371	325	4	55·05	9030·0544
331	66	7·11740	1836·6284	324	7	7·04	9003·2951	1	57	51·17	54·5615	326	4	58·21	9057·8566
332	67	6·25357	1864·0063	325	6	15·21	9030·6729	1	58	46·17	54·9858	327	5	1·38	9085·6588
333	68	5·38974	1891·3841	326	5	23·38	9058·0508	1	59	36·21	55·3720	328	4	59·59	9113·4228
334	69	4·52591	1918·7620	327	4	31·55	9085·4287	2	0	22·93	55·7324	329	4	54·48	9141·1611
At true Mīna-saṁkrānti	*69*	*59·90196*	*1943·9361*	*327*	*58*	*54·12*	*9110·6028*	*2*	*1*	*5·88*	*56·0638*	*330*	*0*	*0·0*	*9166·6*
335	70	3·66208	1946·1399	328	3	39·73	9112·8065	2	1	9·64	56·0929	330	4	49·37	9168·8994
336	71	2·79826	1973·5177	329	2	47·90	9140·1844	2	1	56·36	56·4534	331	4	44·26	9196·6378
337	72	1·93443	2000·8956	330	1	56·07	9167·5622	2	2	36·51	56·7632	332	4	32·57	9224·3254
338	73	1·07060	2028·2734	331	1	4·24	9194·9401	2	3	14·95	57·0598	333	4	19·18	9251·9999
339	74	0·20677	2055·6513	332	0	12·41	9222·3179	2	3	53·38	57·3564	334	4	5·79	9279·6743
340	74	59·34294	2083·0291	332	59	20·58	9249·6958	2	4	31·82	57·6530	335	3	52·40	9307·3488
341	75	58·47911	2110·4070	333	58	28·75	9277·0737	2	5	2·07	57·8864	336	3	30·82	9334·9600
342	76	57·61528	2137·7849	334	57	36·92	9304·4515	2	5	32·23	58·1191	337	3	9·15	9362·5706
343	77	56·75146	2165·1627	335	56	45·09	9331·8294	2	6	2·39	58·3518	338	2	47·48	9390·1812
344	78	55·88763	2192·5406	336	55	53·26	9359·2072	2	6	31·03	58·5728	339	2	24·29	9417·7800
345	79	55·02380	2219·9184	337	55	1·43	9386·5851	2	6	52·91	58·7416	340	1	54·34	9445·3267
346	80	54·15997	2247·2863	338	54	9·60	9413·9629	2	7	14·79	58·9104	341	1	24·39	9472·8734
347	81	53·29614	2274·6741	339	53	17·77	9441·3408	2	7	36·67	59·0792	342	0	54·44	9500·4200
348	82	52·43231	2302·0520	340	52	25·94	9468·7187	2	7	55·19	59·2221	343	0	21·12	9527·9408
349	83	51·56849	2329·4299	341	51	34·11	9496·0965	2	8	8·20	59·3225	343	59	42·30	9555·4190

1	2		3	4			5	6			7	8			9
350	84	50·70466	2356·8077	342	50	42·28	9523·4744	2	8	21·21	59·4229	344	59	3·48	9582·8973
351	85	49·84083	2384·1856	343	49	50·45	9550·8522	2	8	34·21	59·5233	345	58	24·66	9610·3755
352	86	48·97700	2411·5634	344	48	58·62	9578·2301	2	8	42·13	59·5843	346	57	40·75	9637·8144
353	87	48·11317	2438·9413	345	48	6·79	9605·6080	2	8	46·27	59·6163	347	56	53·06	9665·2242
354	88	47·24934	2466·3191	346	47	14·96	9632·9858	2	8	50·41	59·6482	348	56	5·37	9692·6340
355	89	46·38551	2493·6970	347	46	23·13	9660·3637	2	8	54·55	59·6801	349	55	17·68	9720·0438
356	90	45·52169	2521·0749	348	45	31·30	9687·7415	2	8	52·31	59·6629	350	54	23·61	9747·4044
357	91	44·65786	2548·4527	349	44	39·47	9715·1194	2	8	48·17	59·6310	351	53	27·65	9774·7504
358	92	43·79403	2575·8306	350	43	47·64	9742·4972	2	8	44·03	59·5990	352	52	31·68	9802·0963
359	93	42·93020	2603·2084	351	42	55·81	9769·8751	2	8	39·89	59·5671	353	51	35·71	9829·4422
360	94	42·06637	2630·5863	352	42	3·98	9797·2530	2	8	27·20	59·4691	354	50	31·18	9856·7221
361	95	41·20254	2657·9641	353	41	12·15	9824·6308	2	8	14·19	59·3687	355	49	26·34	9883·9995
362	96	40·33872	2685·3420	354	40	20·32	9852·0087	2	8	1·18	59·2683	356	48	21·50	9911·2770
363	97	39·47489	2712·7199	355	39	28·49	9879·3865	2	7	46·74	59·1570	357	47	15·24	9938·5435
364	98	38·61106	2740·0977	356	38	36·66	9906·7644	2	7	24·86	58·9881	358	46	1·53	9965·7525
365	99	37·74723	2767·4756	357	37	44·83	9934·1422	2	7	2·98	58·8193	359	44	47·82	9992·9616

TABLE XLVIII-B.

ELEMENTS OF THE SUN'S LONGITUDE FOR THE HINDU SOLAR YEAR

according to the **Present Sūrya-Siddhānta,**

in periods of 24-hours each from the moment of true Mēsha-saṁkrānti,

the astronomical beginning of the solar year.

(Exact for K. Y. 4500, A D 1399—1400. See Text, para, 254, ii.)

[True longitude = mean longitude ± equation of centre.]

Present Sūrya-Siddhānta.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").			Sun's mean longitude.				Sun's equation of the centre. +				Sun's true longitude ("s").			
1	2		3	4			5	6			7	8			9
	°	′	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.
(The sun's equation of the centre is +, plus, till his mean anomaly reaches 180°.)															
At true Mēsha-saṁkrānti	*100*	*34·17870*	*2794·0642*	*347*	*51*	*41·17*	*9940·5955*	*2*	*8*	*18·83*	*59·4045*	*0*	*0*	*0·0*	*0·0*
1	101	34·31486	2821·4421	358	50	49·34	9967·9733	2	7	54·61	59·2176	0	58	43·95	27·1909
2	102	33·45102	2848·8199	359	49	57·51	9995·3512	2	7	25·04	58·9895	1	57	22·55	54·3406
3	103	32·58717	2876·1978	0	49	5·68	22·7290	2	6	55·47	58·7613	2	56	1·15	81·4904
4	104	31·72333	2903·5756	1	48	13·85	50·1069	2	6	25·90	58·5332	3	54	39·75	108·6401
5	105	30·85949	2930·9535	2	47	22·02	77·4847	2	5	51·03	58·2641	4	53	13·05	135·7488
6	106	29·99565	2958·3313	3	46	30·19	104·8626	2	5	13·18	57·9721	5	51	43·37	162·8347
7	107	29·13181	2985·7092	4	45	38·36	132·2404	2	4	35·33	57·6800	6	50	13·69	189·9205
8	108	28·26797	3013·0870	5	44	46·53	159·6183	2	3	57·49	57·3880	7	40	44·02	217·0063
9	109	27·40413	3040·4649	6	43	54·70	186·9961	2	3	12·95	57·0443	8	47	7·64	244·0405
10	110	26·54029	3067·8427	7	43	2·87	214·3740	2	2	26·82	56·6884	9	45	29·69	271·0624
11	111	25·67645	3095·2206	8	42	11·04	241·7518	2	1	40·69	56·3325	10	43	51·73	298·0843
12	112	24·81261	3122·5984	9	41	19·21	269·1297	2	0	54·57	55·9766	11	42	13·77	325·1063
13	113	23·94877	3149·9763	10	40	27·38	296·6075	2	0	0·27	55·5576	12	40	27·64	352·0651
14	114	23·08493	3177·3541	11	39	35·55	323·8854	1	59	5·86	55·1378	13	38	41·41	379·0232
15	115	22·22109	3204·7320	12	38	43·72	351·2632	1	58	11·46	54·7180	14	36	55·17	405·9813

1	2		3	4			5	6			7	8			9
16	116	21·35725	3232·1098	13	37	51·88	378·6411	1	57	15·63	54·2873	15	35	7·52	432·9284
17	117	20·49340	3259·4877	14	37	0·05	406·0189	1	56	13·54	53·8082	16	33	13·59	459·8271
18	118	19·62956	3286·8655	15	36	8·22	433·3968	1	55	11·45	53·3291	17	31	19·67	486·7259
19	119	18·76572	3314·2434	16	35	16·39	460·7746	1	54	9·35	52·8500	18	29	25·75	513·6246
20	120	17·90188	3341·6212	17	34	24·56	488·1525	1	53	4·23	52·3475	19	27	28·80	540·5000
21	121	17·03804	3368 9991	18	33	32·73	515·5303	1	51	54·45	51·8091	20	25	27·19	567·3394
22	122	16·17420	3396·3769	19	32	40·90	542·9082	1	50	44·67	51·2706	21	23	25·57	594·1788
33	123	15·31036	3423·7548	20	31	49·07	570·2860	1	49	34·89	50·7322	22	21	23·96	621·0182
24	124	14·44652	3451·1326	21	30	57·24	597·6639	1	48	20·34	50·1570	23	19	17·58	647·8209
25	125	13·58268	3478·5105	22	30	5·41	625·0417	1	47	2·87	49·5592	24	17	8·28	674·6010
26	126	12·71884	3505·8884	23	29	13·58	652·4196	1	45	45·40	48·9615	25	14	58·98	701·3811
27	127	11·85500	3533·2662	24	28	21·75	679·7975	1	44	27·94	48·3637	26	12	49·69	728·1612
28	128	10·99116	3560·6441	25	27	29·92	707·1753	1	43	6·34	47·7341	27	10	36·26	754·9094
29	129	10·12732	3588·0219	26	26	38·09	734·5532	1	41	41·77	47·0816	28	8	19·86	781·6347
30	130	9·26347	3615·3998	27	25	46·26	761·9310	1	40	17·21	46·4291	29	6	3·47	808·3601
31	131	8·39963	3642·7776	28	24	54·43	789·3089	1	38	52·64	45·7766	30	3	47·07	835·0854
32	132	7·53579	3670·1555	29	24	2·60	816·6867	1	37	22·78	45·0832	31	1	25·39	861·7699
33	133	6·67195	3697·5333	30	23	10·77	844·0646	1	35	51·71	44·3805	31	59	2·48	888·4451
34	134	5·80811	3724·9112	31	22	18·94	871·4424	1	34	20·64	43·6778	32	56	39·58	915·1202
35	135	4·94427	3752·2890	32	21	27·11	898·8203	1	32	48·68	42·9682	33	54	15·78	941·7885
36	136	4·08043	3779·6669	33	20	35·28	926·1981	1	31	11·10	42·2153	34	51	46·38	968·4134
37	137	3·21659	3807·0447	34	19	43·45	953·5760	1	29	33·53	41·4624	35	49	16·97	995·0384
38	138	2·35275	3834·4226	35	18	51·61	980·9538	1	27	55·95	40·7095	36	46	47·57	1021·6633
39	139	1·48891	3861·8004	36	17	59·78	1008·3317	1	26	17·76	39·9519	37	44	17·55	1048·2836
40	140	0·62507	3889·1783	37	17	7·95	1035·7095	1	24	34·28	39·1534	38	41	42·23	1074·8629
41	140	59·76123	3916·5561	38	16	16·12	1063·0874	1	22	50·79	38·3548	39	39	6·91	1101·4422
42	141	58·89739	3943·9340	39	15	24·29	1090·4652	1	21	7·30	37·5563	40	36	31·59	1128·0215
43	142	58·03355	3971·3118	40	14	32·46	1117·8431	1	19	21·02	36·7362	41	33	53·48	1154·5793
44	143	57·16970	3998·6897	41	13	40·63	1145·3209	1	17	31·61	35·8921	42	31	12·25	1181·1130
45	144	56·30586	4026·0675	42	12	48·80	1172·5988	1	15	42·21	35·0479	43	28	31·01	1207·6467
46	145	55·44202	4053·4454	43	11	56·97	1199·9766	1	13	52·81	34·2038	44	25	49·78	1234·1804
47	146	54·57818	4080·8232	44	11	5·14	1227·3545	1	12	1·33	33·3436	45	23	6·47	1260·6981
48	147	53·71434	4108·2011	45	10	13·31	1254·7323	1	10	7·20	32·4629	46	20	20·51	1287·1953
49	148	52·85050	4135·5789	46	9	21·48	1280·1102	1	8	13·06	31·5823	47	17	34·44	1313·6925
50	149	·51·98666	4162·9568	47	8	29·65	1309·4880	1	6	18·93	30·7016	48	14	48·58	1340·1897

TABLE XLVIII B—*Contd.*

Present Sūrya-Siddhānta.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").			Sun's mean Longitude.				Sun's equation of the centre. +				Sun's true Longitude ("s").			
1	2		3	4			5	6			7	8			9
	°	′	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.
51	150	51·12282	4190·3346	48	7	37·82	1336·8559	1	4	19·98	29·7838	49	11	57·80	1366·6497
52	151	50·25898	4217·7125	49	6	45·99	1364·2337	1	2	20·53	28·8621	50	9	6·52	1393·1058
53	152	49·39514	4245·0903	50	5	54·16	1391·6116	1	0	21·07	27·9404	51	6	15·23	1419·5620
54	153	48·53130	4272·4682	51	5	2·33	1418·9995	0	58	21·99	27·0215	52	3	24·32	1446·0209
55	154	47·66746	4299·8460	52	4	10·50	1446·3773	0	56	18·98	26·0724	53	0	29·48	1472·4497
56	155	46·80362	4327·2239	53	3	18·67	1473·7551	0	54	15·98	25·1233	53	57	34·65	1498·8785
57	156	45·93978	4354·6017	54	2	26·84	1501·1330	0	52	12·98	24·1742	54	54	39·81	1525·3072
58	157	45·07593	4381·9796	55	1	35·01	1528·5108	0	50	8·13	23·2109	55	51	43·13	1551·7217
59	158	44·21209	4409·3575	56	0	43·18	1555·8887	0	48	1·58	22·2344	56	48	44·75	1578·1231
60	159	43·34825	4436·7353	56	59	51·35	1583·2666	0	45	55·03	21·2579	57	45	46·37	1604·5245
61	160	42·48441	4464·1132	57	58	59·51	1610·6444	0	43	48·47	20·2814	58	42	47·99	1630·9258
62	161	41·62057	4491·4910	58	58	7·68	1638·0223	0	41	40·04	19·2904	59	39	47·72	1657·3127
63	162	40·75673	4518·8689	59	57	15·85	1665·4001	0	39	29·94	18·2866	60	36	45·79	1683·6867
64	163	39·89289	4546·2467	60	56	24·02	1692·7780	0	37	19·84	17·2827	61	33	43·86	1710·0607
65	164	39·02905	4573·6246	61	55	32·19	1720·1558	0	35	9·74	16·2788	62	30	41·93	1736·4347
66	165	38·16521	4601·0024	62	54	40·36	1747·5337	0	32	57·99	15·2623	63	27	38·36	1762·7960
67	166	37·30137	4628·3803	63	53	48·53	1774·9115	0	30	44·94	14·2356	64	24	33·47	1789·1472
68	167	36·43753	4655·7581	64	52	56·70	1802·2894	0	28	31·88	13·2090	65	21	28·58	1815·4983
69	168	35·57369	4683·1360	65	52	4·87	1829·6672	0	26	18·83	12·1823	66	18	23·70	1841·8495
70	169	34·70985	4710·5138	66	51	13·04	1857·0451	0	24	5·05	11·1501	67	15	18·09	1868·1952
71	170	33·84601	4737·8917	67	50	21·21	1884·4229	0	21	50·22	10·1097	68	12	11·43	1894·5327
72	171	32·98216	4765·2695	68	49	29·38	1911·8008	0	19	35·39	9·0694	69	9	4·77	1920·8702
73	172	32·11832	4792·6474	69	48	37·55	1939·1786	1	17	19·52	8·0210	70	5	57·07	1947·1996
74	173	31·25448	4820·0252	70	47	45·72	1966·5565	0	15	2·91	6·9669	71	2	48·63	1973·5234
75	174	30·39064	4847·4031	71	46	53·89	1993·9343	0	12	46·31	5·9129	71	59	40·20	1999·8472

1	2		3	4			5	6			7	8			9
76	175	29·52680	4874·7809	72	46	2·06	2021·3122	0	10	29·70	4·8588	72	56	31·76	2026·1710
77	176	28·66296	4902·1588	73	45	10·23	2048·6900	0	8	12·35	3·7990	73	53	22·57	2052·4890
78	177	27·79912	4929·5366	74	44	18·40	2076·0679	0	5	54·56	2·7358	74	50	12·96	2078·8037
79	178	26·93528	4956·9145	75	43	26·57	2103·4457	0	3	36·77	1·6726	75	47	3·34	2105·1184
80	179	26·07144	4984·2923	76	42	34·74	2130·8236	0	1	18·99	0·6095	76	43	53·72	2131·4330
Sun in apogee	*180*	*0-0*	*5000·0*	*77*	*16*	*30·45*	*2156·5313*	*0*	*0*	*0·0*	*0·0*	*77*	*16*	*30·45*	*2146·5313*

(The sun's equation of the centre is —, minus, after his mean anom := 180° till it reaches 360° or 0°)

1	2		3	4			5	Sun's equation of the centre —				8			9
81	180	25·20760	5011·6702	77	41	42·91	2158·2014	0	0	58·73	0·4532	77	40	44·17	2157·7482
82	181	24·34376	5039·0480	78	40	51·08	2185·5793	0	3	16·52	1·5164	78	37	34·55	2184·0629
83	182	23·47992	5066·4259	79	39	59·24	2212·9571	0	5	34·31	2·5795	79	34	24·94	2210·3776
84	183	22·61608	5093·8037	80	39	7·41	2240·3350	0	7	52·10	3·6427	80	31	14·32	2236·6923
85	184	21·75224	5121·1816	81	38	15·58	2267·7128	0	10	9·08	4·6997	81	28	6·50	2263·0132
86	185	20·88839	5148·5594	82	37	23·75	2295·0907	0	12	25·68	5·7537	82	24	58·07	2289·3370
87	186	20·02455	5175·9373	83	36	31·92	2322·4685	0	14	42·29	6·8078	83	21	49·63	2315·6608
88	187	19·16071	5203·3151	84	35	40·09	2349·8464	0	16	58·89	7·8618	84	18	41·20	2341·9846
89	188	18·29687	5230·6930	85	34	48·26	2377·2242	0	19	14·53	8·9084	85	15	33·74	2368·3159
90	189	17·43303	5258·0708	86	33	56·43	2404·6021	0	21	29·36	9·9487	86	12	27·08	2394·6534
91	190	16·56919	5285·4487	87	33	4·60	2431·9799	0	23	44·19	10·9891	87	9	20·41	2420·9909
92	191	15·70535	5312·8266	88	32	12·77	2459·3578	0	25	59·98	12·0369	88	6	12·79	2447·3209
93	192	14·84151	5340·2044	89	31	20·94	2486·7357	0	28	13·03	13·0635	89	3	7·91	2473·6721
94	193	13·97767	5367·5823	90	30	29·11	2514·1135	0	30	26·09	14·0902	90	0	3·02	2500·0233
95	194	13·11383	5394·9601	91	29	37·28	2541·4914	0	32	39·15	15·1169	90	56	58·13	2526·3745
96	195	12·24999	5422·3380	92	28	45·45	2568·8692	0	34	50·82	16·1328	91	53	54·63	2552·7364
97	196	11·38615	5449·7158	93	27	53·62	2596·2471	0	37	0·92	17·1367	92	50	52·70	2579·1104
98	197	10·52231	5477·0937	94	27	1·79	2623·6249	0	39	11·02	18·1406	93	47	50·77	2605·4844
99	198	9·65846	5504·4715	95	26	9·96	2651·0028	0	41	21·12	19·1444	94	44	48·84	2631·8584
100	199	89·79462	5531·8494	96	25	18·13	2678·3806	0	43	29·52	20·1352	95	41	48·60	2658·2454
101	200	7·93078	5559·2272	97	24	26·30	2705·7585	0	45	36·07	21·1117	96	38	50·22	2684·6468
102	201	7·06694	5586·6051	98	23	34·47	2733·1363	0	47	42·63	22·0882	97	35	51·84	2711·0482
103	202	6·20310	5613·9829	99	22	42·64	2760·5142	0	49	49·18	23·0646	98	32	53·46	2737·4495
104	203	5·33926	5641·3608	100	21	50·81	2787·8920	0	51	53·90	24·0270	99	29	56·91	2763·8650
105	204	4·47542	5668·7386	101	20	58·98	2815·2699	0	53	56·90	24·9761	100	27	2·08	2790·2938

TABLE XLVIII B—*Contd.*

Present Sūrya-Siddhānta.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").			Sun's mean Longitude.				Sun's equation of the centre.				Sun's true Longitude ("s").			
1	2		3	4			5	6			7	8			9
	°	'	10,000ths of circle.	°	'	"	10,000ths of circle.	°	'	"	10,000ths of circle.	°	'	"	10,000ths of circle.
106	205	3·61158	5696·1165	102	20	7·14	2842·6477	0	55	59·90	25·9252	101	24	7·24	2816·7225
107	206	2·74774	5723·4943	103	19	15·31	2870·0256	0	58	2·91	26·8743	102	21	12·41	2843·1513
108	207	1·88390	5750·8722	104	18	23·48	2897·4034	1	0	4·04	27·8089	103	18	19·45	2869·5945
109	208	1·02006	5778·2500	105	17	31·65	2924·7813	1	2	3·49	28·7307	104	15	28·16	2896·0506
110	209	0·15622	5805·6279	106	16	39·82	2952·1591	1	4	2·95	29·6524	105	12	36·88	2922·5068
111	209	59·29238	5833·0057	107	15	47·99	2979·5370	1	6	2·40	30·5741	106	9	45·59	2948·9629
112	210	58·42854	5860·3836	108	14	56·16	3006·9148	1	7	56·02	31·4507	107	7	0·15	2975·4641
113	211	57·56469	5887·7614	109	14	4·33	3034·2927	1	9	50·15	32·3314	108	4	14·18	3001·9613
114	212	56·70085	5915·1393	110	13	12·50	3061·6705	1	11	44·28	33·2121	109	1	28·22	3028·4585
115	213	55·83701	5942·5171	111	12	20·67	3089·0484	1	13	37·76	34·0877	109	58	42·91	3054·9607
116	214	54·97317	5969·8950	112	11	28·84	3116·4262	1	15	27·17	34·9318	110	56	1·67	3081·4944
117	215	54·10933	5997·2728	113	10	37·01	3143·8041	1	17	16·57	35·7760	111	53	20·44	3108·0281
118	216	53·24549	6024·6507	114	9	45·18	3171·1819	1	19	5·97	36·6201	112	50	39·21	3134·5618
119	217	52·38165	6052·0285	115	8	53·35	3198·5598	1	20	52·05	37·4386	113	48	1·30	3161·1212
120	218	51·51781	6079·4064	116	8	1·52	3225·9376	1	22	35·53	38·2372	114	45	25·98	3187·7005
121	219	50·65397	6106·7842	117	7	9·69	3253·3155	1	24	19·02	39·0357	115	42	50·67	3214·2798
122	220	49·79013	6134·1621	118	6	17·86	3280·6933	1	26	2·51	39·8342	116	40	15·35	3240·8592
123	221	48·92629	6161·5399	119	5	26·03	3308·0712	1	27	42·60	40·6065	117	37	43·43	3267·4647
124	222	48·06245	6188·9178	120	4	34·20	3335·4490	1	29	20·17	41·3594	118	35	14·02	3294·0897
125	223	47·19861	6216·2957	121	3	42·37	3362·8269	1	30	57·75	42·1122	119	42	44·62	3320·7147
126	224	46·33477	6243·6735	122	2	50·54	3390·2048	1	32	35·32	42·8651	120	30	15·21	3347·3396
127	225	45·47092	6271·0514	123	1	58·71	3417·5826	1	34	6·86	43·5715	121	27	52·10	3374·0111
128	226	44·60708	6298·4292	124	1	6·88	3444·9605	1	35	37·93	44·2742	122	25	28·94	3400·6863
129	227	43·74324	6325·8071	125	0	15·04	3472·3383	1	37	9·00	44·9769	123	23	6·04	3427·3615
130	228	42·87940	6353·1849	125	59	23·21	3499·7162	1	38	40·07	45·6796	124	20	43·14	3454·0360

1	2		3	4			5	6			7	8			9
131	229	42·01556	6380·5628	126	58	31·38	3527·0940	1	40	5·22	46·3366	125	18	26·16	3480·7574
132	230	41·15172	6407·9406	127	57	39·55	3554·4719	1	41	29·78	46·9891	126	16	9·77	3507·4828
133	231	40·28788	6435·3185	128	56	47·72	3581·8497	1	42	54·35	47·6416	127	13	53·38	3534·2081
134	232	39·42404	6462·6963	129	55	55·89	3609·2276	1	44	17·30	48·2816	128	11	38·59	3560·9459
135	233	38·56020	6490·0742	130	55	4·06	3636·6054	1	45	34·77	48·8794	129	9	29·29	3587·7266
136	234	37·69636	6517·4520	131	54	12·23	3663·9833	1	46	52·24	49·4771	130	7	19·99	3614·5061
137	235	36·83252	6544·8299	132	53	20·40	3691·3611	1	48	9·71	50·0749	131	5	10·69	3641·2862
138	236	35·96868	6572·2077	133	52	28·57	3718·7390	1	49	23·66	50·6455	132	3	4·91	3668·0935
139	237	25·10484	6599·5856	134	51	36·74	3746·1168	1	50	33·44	51·1839	133	1	3·30	3694·9329
140	238	34·24100	6626·9634	135	50	44·91	3773·4947	1	51	43·22	51·7224	133	59	1·69	3721·7723
141	239	33·37715	6654·3413	136	49	53·08	3800·8725	1	52	53·00	52·2608	134	57	0·08	3748·6117
142	240	32·51331	6681·7191	137	49	1·25	3828·2504	1	53	59·50	52·7739	135	55	1·75	3775·4765
143	241	31·64947	6709·0970	138	48	9·42	3855·6282	1	55	1·59	53·2530	136	53	7·83	3802·3752
144	242	30·78563	6736·4748	139	47	17·59	3883·0061	1	56	3·68	53·7321	137	51	13·90	3829·2740
145	243	29·92179	6763·8527	140	46	25·76	3910·3839	1	57	5·78	54·2112	138	49	19·98	3856·1727
146	244	29·05795	6791·2305	141	45	33·93	3937·7618	1	58	2·84	54·6516	139	47	31·09	3883·1102
147	245	28·19411	6818·6084	142	44	42·10	3965·1396	1	58	57·25	55·0714	140	45	44·85	3910·0683
148	246	27·33027	6845·9862	143	43	50·27	3992·5175	1	59	51·65	55·4912	141	43	58·61	3937·0263
149	247	26·46643	6873·3641	144	42	58·44	4019·8953	2	0	46·06	55·9110	142	42	12·38	3963·9844
150	248	25·60259	6900·7419	145	42	6·61	4047·2732	2	1	33·27	56·2752	143	40	33·34	3990·9980
151	249	24·73875	6928·1198	146	41	14·77	4074·6510	2	2	19·40	56·6311	144	38	55·38	4018·0199
152	250	23·87491	6955·4976	147	40	22·94	4102·0289	2	3	5·52	56·9870	145	37	17·42	4045·0418
153	251	23·01107	6982·8755	148	39	31·11	4129·4067	2	3	51·15	57·3391	146	35	39·97	4072·0676
154	252	22·14723	7010·2533	149	38	39·28	4156·7846	2	4	28·99	57·6311	147	34	10·29	4099·1535
155	253	21·28338	7037·6312	150	37	47·45	4184·1624	2	5	6·84	57·9232	148	32	40·61	4126·2393
156	254	20·41954	7065·0090	151	36	55·62	4211·5403	2	5	44·69	58·2152	149	31	10·93	4153·3251
157	255	19·55570	7092·3869	152	36	3·79	4238·9181	2	6	20·56	58·4919	150	29	43·24	4180·4262
158	256	18·69186	7119·7648	153	35	11·96	4266·2960	2	6	50·12	58·7201	151	28	21·84	4207·5759
159	257	17·82802	7147·1426	154	34	20·13	4293·6739	2	7	19·69	58·9482	152	27	0·44	4234·7256
160	258	16·96418	7174·5205	155	33	28·30	4321·0517	2	7	49·26	59·1764	153	25	39·04	4261·8753
161	259	16·10034	7201·8983	156	32	36·47	4348·4296	2	8	15·77	59·3809	154	24	20·70	4289·0486
162	260	15·23650	7229·2762	157	31	44·64	4375·8074	2	8	37·65	59·5498	155	23	6·99	4316·2576
163	261	14·37266	7256·6540	158	30	52·81	4403·1853	2	8	59·53	59·7186	156	21	53·28	4343·4767
164	262	13·50882	7284·0319	159	30	0·98	4430·5631	2	9	21·41	59·8874	157	20	39·57	4370·6757
165	263	12·64498	7311·4097	160	29	9·15	4457·9410	2	9	35·92	59·9994	158	19	33·22	4397·9415

TABLE XLVIII B—*Contd.*

Present Sūrya-Siddhānta.

24-hour period from true Mêsha-saṁkrānti.	Sun mean anomaly or (mean sun's distance from perigee-point) ("c").			Sun's mean Longitude.				Sun's equation of the centre. —				Sun's true Longitude ("s").			
1	2		3	4			5	6			7	8			9
	°	′	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.
166	264	11·78114	7338·7876	161	28	17·32	4485·3188	2	9	48·93	60·0998	159	18	28·38	4425·2190
167	265	10·91730	7366·1654	162	27	25·49	4512·6967	2	10	1·94	60·2002	160	17	23·54	4452·4965
168	266	10·05345	7393·5433	163	26	33·66	4540·0745	2	10	14·95	60·3006	161	16	18·70	4479·7739
169	267	9·18961	7420·9211	164	25	41·83	4567·4524	2	10	19·24	60·3336	162	15	22·59	4507·1187
170	268	8·32577	7448·2990	165	24	50·00	4594·8302	2	10	23·38	60·3656	163	14	26·62	4534·4647
171	269	7·46193	7475·6768	166	23	58·17	4622·2081	2	10	27·52	60·3975	164	13	30·65	4561·8106
172	270	6·59809	7503·0547	167	23	6·34	4649·5859	2	10	30·54	60·4208	165	12	35·80	4589·1651
173	271	5·73425	7530·4325	168	22	14·51	4676·9638	2	10	26·40	60·3889	166	11	48·11	4616·5749
174	272	4·87041	7557·8104	169	21	22·67	4704·3416	2	10	22·26	60·3569	167	11	0·42	4643·9847
175	273	4·00657	7585·1882	170	20	30·84	4731·7195	2	10	18·12	60·3250	168	10	12·73	4671·3945
176	274	3·14273	7612·5661	171	19	39·01	4759·0973	2	10	11·45	60·2736	169	9	27·56	4698·8238
177	275	2·27889	7639·9439	172	18	47·18	4786·4752	2	9	58·44	60·1732	170	8	48·74	4726·3020
178	276	1·41505	7667·3218	173	17	55·35	4813·8530	2	9	45·43	60·0728	171	8	9·92	4753·7803
179	277	0·55121	7694·6996	174	17	3·52	4841·2309	2	9	32·42	59·9724	172	7	31·10	4781·2585
180	277	59·68737	7722·0775	175	16	11·69	4868·6087	2	9	15·56	59·8423	173	6	56·13	4808·7665
181	278	58·82353	7749·4553	176	15	19·86	4895·9866	2	8	53·68	59·6734	174	6	26·18	4836·3132
182	279	57·95968	7776·8332	177	14	28·03	4923·3644	2	8	31·80	59·5046	175	5	56·23	4863·8598
183	280	57·09584	7804·2110	178	13	36·20	4950·7423	2	8	9·92	59·3358	176	5	26·28	4891·4065
184	281	56·23200	7831·5889	179	12	44·37	4978·1201	2	7	43·65	59·1331	177	5	0·72	4918·9871
185	282	55·36816	7858·9667	180	11	52·54	5005·4980	2	7	14·08	58·9049	178	4	38·46	4946·5931
186	283	54·50432	7886·3446	181	11	0·71	5032·8758	2	6	44·51	58·6768	179	4	16·20	4974·1991
187	284	53·64048	7913·7224	182	10	8·88	5060·2537	2	6	14·94	58·4486	180	3	53·94	5001·8051
188	285	52·77664	7941·1003	183	9	17·05	5087·6315	2	5	37·00	58·1559	181	3	40·05	5029·4757
189	286	51·91280	7968·4781	184	8	25·22	5115·0094	2	4	59·15	57·8638	182	3	26·06	5057·1456
190	287	51·04896	7995·8560	185	7	33·39	5142·3872	2	4	21·31	57·5718	183	3	12·08	5084·8154

1	2		3	4			5	6			7	8			9
191	288	50·18512	8023·2339	186	6	41·56	5169·7651	2	3	41·98	57·2683	184	2	59·58	5112·4968
192	289	49·32128	8050·6117	187	5	49·73	5197·1430	2	2	55·85	56·9124	185	2	53·88	5140·2305
193	290	48·45744	8077·9896	188	4	57·90	5224·5208	2	2	9·72	56·5565	186	2	48·17	5167·9643
194	291	47·59360	8105·3674	189	4	6·07	5251·8987	2	1	23·60	56·2006	187	2	42·47	5195·6981
195	292	46·72976	8132·7453	190	3	14·24	5279·2765	2	0	34·51	55·8218	188	2	39·73	5223·4547
196	293	45·86591	8160·1231	191	2	22·40	5306·6544	1	59	40·10	55·4020	189	2	42·30	5251·2523
197	294	45·00207	8187·5010	192	1	30·57	5334·0322	1	58	45·70	54·9822	190	2	44·88	5279·0500
198	295	44·13823	8214·8788	193	0	38·74	5361·4101	1	57	51·29	54·5624	191	2	47·45	5306·8476
199	296	43·27439	8242·2567	193	59	46·91	5388·7879	1	56	52·62	54·1097	192	2	54·29	5334·6782
200	297	42·41055	8269·6345	194	58	55·08	5416·1658	1	55	50·53	53·6306	193	3	4·56	5362·5351
201	298	41·54671	8297·0124	195	58	3·25	5443·5436	1	54	48·43	53·1515	194	3	14·82	5390·3921
202	299	40·68287	8324·3902	196	57	11·42	5470·9215	1	53	46·34	52·6724	195	3	25·08	5418·2491
203	300	39·81903	8351·7681	197	56	19·59	5498·2993	1	52	38·37	52·1479	196	3	41·22	5446·1514
204	301	38·95522	8379·1459	198	55	27·76	5525·6772	1	51	28·59	51·6095	197	3	59·17	5474·0677
205	302	38·09135	8406·5238	199	54	35·93	5553·0550	1	50	18·81	51·0711	198	4	17·12	5501·9840
206	303	37·22751	8433·9016	200	53	44·10	5580·4329	1	49	9·03	50·5326	199	4	35·07	5529·9002
207	304	36·36367	8461·2795	201	52	52·27	5607·8107	1	47	51·63	49·9354	200	5	0·64	5557·8753
208	305	35·49983	8488·6573	202	52	0·44	5635·1886	1	46	34·16	49·3377	201	5	26·28	5585·8509
209	306	34·63599	8516·0352	203	51	8·61	5662·5664	1	45	16·69	48·7399	202	5	51·92	5613·8265
210	307	33·77215	8543·4130	204	50	16·78	5689·9443	1	43	59·56	48·1448	203	6	17·22	5641·7995
211	308	32·90830	8570·7909	205	49	24·95	5717·3221	1	42	35·00	47·4923	204	6	49·95	5669·8299
212	309	32·04446	8598·1687	206	48	32·12	5744·7000	1	41	10·43	46·8398	205	7	22·69	5697·8602
213	310	31·18062	8625·5466	207	47	41·29	5772·0778	1	39	45·87	46·1873	206	7	55·42	5725·8906
214	311	30·31678	8652·9244	208	46	49·46	5799·4557	1	38	20·10	45·5255	207	8	29·36	5753·9302
215	312	29·45294	8680·3023	209	45	57·63	5826·8335	1	36	49·03	44·8228	208	9	8·60	5782·0108
216	313	28·58910	8707·6801	210	45	5·80	5854·2114	1	35	17·96	44·1201	209	9	47·84	5810·0913
217	314	27·72526	8735·0580	211	44	13·97	5881·5892	1	33	46·89	43·4174	210	10	27·08	5838·1719
218	315	26·86142	8762·4358	212	43	22·14	5908·9671	1	32	12·51	42·6892	211	11	9·62	5866·2779
219	316	25·99758	8789·8137	213	42	30·30	5936·3449	1	30	34·94	41·9363	212	11	55·36	5894·4087
220	317	25·13374	8817·1915	214	41	38·47	5963·7228	1	28	57·37	41·1834	213	12	41·11	5922·5394
221	318	24·26990	8844·5694	215	40	46·64	5991·1006	1	27	19·79	40·4305	214	13	26·85	5950·6702
222	319	23·40606	8871·9472	216	39	54·81	6018·4785	1	25	39·41	39·6559	215	14	15·40	5978·8226
223	320	22·54222	8899·3251	217	39	2·98	6045·8563	1	23	55·92	38·8574	216	15	7·06	6006·9989
224	321	21·67837	8926·7030	218	38	11·15	6073·2342	1	22	12·43	38·0589	217	15	58·72	6035·1753
225	322	20·81453	8954·0808	219	37	19·32	6100·6121	1	20	28·94	37·2604	218	16	50·38	6063·3517

TABLE XLVIII B—*Contd.*

Present Sūrya-Siddhānta.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").			Sun's mean Longitude.				Sun's equation of the centre.				Sun's true Longitude ("s").			
1	2		3	4			5	6			7	8			9
	°	′	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.
226	323	19·95069	8981·4587	220	36	27·49	6127·9899	1	18	40·47	36·4234	219	17	47·02	6091·5665
227	324	19·08685	9008·8365	221	35	35·66	6155·3678	1	16	51·07	35·5792	220	18	44·59	6119·7885
228	325	18·22301	9036·2144	222	34	43·83	6182·7456	1	15	1·67	34·7351	221	19	42·16	6148·0105
229	326	17·35917	9063·5922	223	33	52·00	6210·1235	1	13	13·16	33·8979	222	20	38·84	6176·2256
230	327	16·49533	9090·9701	224	33	0·17	6237·5013	1	11	19·03	33·0172	223	21	41·14	6204·4841
231	328	15·63148	9118·3479	225	32	8·34	6264·8792	1	9	24·90	32·1366	224	22	43·44	6232·7426
232	329	14·76765	9145·7258	226	31	16·51	6292·2570	1	7	30·76	31·2559	225	23	45·74	6261·0011
233	330	13·90381	9173·1036	227	30	24·68	6319·6349	1	5	35·16	30·3639	226	24	49·51	6289·2709
234	331	13·03997	9200·4815	228	29	32·85	6347·0127	1	3	35·71	29·4422	227	25	57·14	6317·5705
235	332	12·17613	9227·8593	229	28	41·02	6374·3906	1	1	36·25	28·5205	228	27	4·76	6345·8701
236	333	11·31229	9255·2372	230	27	49·19	6401·7684	0	59	36·80	27·5988	229	28	12·39	6374·1697
237	334	10·44844	9282·6150	231	26	57·36	6429·1463	0	57	36·40	26·6697	230	29	20·96	6402·4765
238	335	9·58460	9309·9929	232	26	5·53	6456·5241	0	55	33·40	25·7207	231	30	32·13	6430·8035
239	336	8·72076	9337·3707	233	25	13·70	6483·9020	0	53	30·39	24·7716	232	31	43·30	6459·1304
240	337	7·85692	9364·7486	234	24	21·87	6511·2798	0	51	27·39	23·8225	233	32	54·48	6487·4574
241	338	6·99308	9392·1264	235	23	30·03	6538·6577	0	49	21·23	22·8490	234	34	8·81	6515·8087
242	339	6·12924	9419·5043	236	22	38·20	6566·0355	0	47	14·67	21·8725	235	35	23·53	6544·1630
243	340	5·26540	9446·8821	237	21	46·37	6593·4134	0	45	8·12	20·8960	236	36	38·25	6572·5174
244	341	4·41056	9474·2600	238	20	54·54	6620·7912	0	43	1·57	19·9195	237	37	52·97	6600·8717
245	342	3·53772	9501·6378	239	20	2·71	6648·1691	0	40	51·82	18·9184	238	39	10·89	6629·2507
246	343	2·67388	9529·0157	240	19	10·88	6675·5469	0	38	41·72	17·9145	239	40	29·16	6657·6324
247	344	1·81004	9556·3935	241	18	19·05	6702·9248	0	36	31·62	16·9107	240	41	47·43	6686·0141
248	345	0·94620	9583·7714	242	17	27·22	6730·3026	0	34	21·74	15·9085	241	43	5·48	6714·3942
249	346	0·08236	9611·1492	243	16	35·39	6757·6805	0	32	8·68	14·8818	242	44	26·71	6742·7987
250	346	59·21852	9638·527	244	15	43·56	6785·0583	0	29	55·63	13·8551	243	45	47·94	6771·2032

1	2		3	4			5	6			7	8			9
251	347	58·35467	9665·9049	245	14	51·73	6812·4362	0	27	42·57	12·8285	244	47	9·16	6799·6077
252	348	57·49083	9693·2828	246	13	59·90	6839·8140	0	25	29·91	11·8049	245	48	29·99	6828·0092
253	349	56·62699	9720·6606	247	13	8·07	6867·1919	0	23	15·08	10·7645	246	49	52·99	6856·4274
254	350	55·76315	9748·0385	248	12	16·24	6894·5697	0	21	0·25	9·7242	247	51	15·99	6884·8456
255	351	54·89931	9775·4163	249	11	24·41	6921·9476	0	18	45·42	8·6838	248	52	38·99	6913·2638
256	352	54·03547	9802·7942	250	10	32·58	6949·3254	0	16	28·89	7·6303	249	54	3·69	6941·6951
257	353	53·17163	9830·1721	251	9	40·75	6976·7033	0	14	12·28	6·5763	250	55	28·47	6970·1270
258	354	52·30779	9857·5499	252	8	48·92	7004·0812	0	11	55·68	5·5222	251	56	53·24	6998·5589
259	355	51·44395	9884·9277	253	7	57·09	7031·4590	0	9	39·07	4·4682	252	58	18·01	7026·9908
260	356	50·58011	9912·3056	254	7	5·26	7058·8369	0	7	21·28	3·4049	253	59	43·98	7055·4319
261	357	49·71627	9939·6835	255	6	13·43	7086·2147	0	5	3·49	2·3418	255	1	9·93	7083·8729
262	358	48·85243	9967·0613	256	5	21·60	7113·5926	0	2	45·71	1·2786	256	2	35·89	7112·3140
263	359	47·98859	9994·4392	257	4	29·77	7140·9704	0	0	27·92	0·2154	257	4	1·85	7140·7550
Sun in perigee	*360*	*0·0*	*10000·0*	*257*	*16*	*30·45*	*7156·5313*	*0*	*0*	*0·0*	*0·0*	*257*	*16*	*30·45*	*7146·5313*

(*The Sun's equation of centre is* +, *plus, after his mean anomaly* = 360° *till it reaches* 180°).

1	2		3	4			5	6 Sun's equation of the centre. +			7	8			9
264	0	47·12475	21·8170	258	3	37·93	7168·3483	0	1	49·80	0·8472	258	5	27·74	7169·1955
265	1	46·26090	49·1949	259	2	46·10	7195·7261	0	4	7·59	1·9104	259	6	53·69	7197·6365
266	2	45·39706	76·5727	260	1	54·27	7223·1040	0	6	25·38	2·9736	260	8	19·65	7226·0775
267	3	44·53322	103·9506	261	1	2·44	7250·4818	0	8	43·16	4·0367	261	9	45·61	7254·5186
268	4	43·66938	131·3284	262	0	10·61	7277·8597	0	10	59·71	5·0903	262	11	10·32	7282·9500
269	5	42·80554	158·7063	262	59	18·78	7305·2375	0	13	16·31	6·1444	263	12	35·10	7311·3819
270	6	41·94170	186·0841	263	58	26·95	7332·6154	0	15	32·92	7·1984	264	13	59·87	7339·8138
271	7	41·07786	213·4620	264	57	35·12	7359·9932	0	17	49·67	8·2536	265	15	24·79	7368·2468
272	8	40·21402	240·8398	265	56	43·29	7387·3711	0	20	4·50	9·2940	266	16	47·79	7396·6650
273	9	39·35018	268·2177	266	55	51·46	7414·7489	0	22	19·33	10·3343	267	18	10·79	7425·0832
274	10	38·48634	295·5955	267	54	59·63	7442·1268	0	24	34·16	11·3747	268	19	33·79	7453·5015
275	11	37·62250	322·9734	268	54	7·80	7469·5046	0	26	49·29	12·4174	269	20	57·09	7481·9220
276	12	36·75866	350·3512	269	53	15·97	7496·8825	0	29	2·35	13·4440	270	22	18·32	7510·3265
277	13	35·89482	377·7291	270	52	24·14	7524·2603	0	31	15·40	14·4707	271	23	39·54	7538·7310
278	14	35·03098	405·1069	271	51	32·31	7551·6382	0	33	28·46	15·4974	272	25	0·77	7567·1356
279	15	34·16713	432·4848	272	50	40·48	7579·0160	0	35	39·03	16·5049	273	26	19·51	7595·5209
280	16	33·30329	459·8626	273	49	48·65	7606·3939	0	37	49·13	17·5088	274	27	37·78	7623·9026
281	17	32·43945	487·2405	274	48	56·82	7633·7717	0	39	59·23	18·5126	275	28	56·05	7652·2843
282	18	31·57561	514·6183	275	48	4·99	7661·1496	0	42	9·33	19·5165	276	30	14·32	7680·6660
283	19	30·71177	541·9962	276	47	13·16	7688·5274	0	44	16·43	20·4971	277	31	29·58	7709·0246

TABLE XLVIII B—*Contd.*

Present Sûrya-Siddhânta.

24-hour periods from true Mêsha-saṁkrânti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").			Sun's mean Longitude.				Sun's equation of the centre +				Sun's true Longitude ("s").			
1	2		3	4			5	6			7	8			9
	°	'	10,000ths of circle.	°	'	"	10,000ths of circle.	°	'	"	10,000ths of circle.	°	'	"	10,000ths of circle.
284	20	29·84793	569·5740	277	46	21·33	7715·9053	0	46	22·98	21·4736	278	32	44·30	7737·3789
285	21	28·98409	596·7519	278	45	29·50	7743·2831	0	48	29·53	22·4501	279	33	59·02	7765·7332
286	22	28·12025	624·1297	279	44	37·66	7770·6610	0	50	36·08	23·4265	280	35	13·74	7794·0875
287	23	27·25641	651·5076	280	43	45·83	7798·0388	0	52	39·48	24·3787	281	36	25·32	7822·4176
288	24	26·39257	678·8854	281	42	54·00	7825·4167	0	54	42·49	25·3278	282	39	36·49	7850·7445
289	25	25·52873	706·2633	282	42	2·17	7852·7945	0	56	45·49	26·2769	283	38	47·66	7879·0715
290	26	24·66489	733·6412	283	41	10·34	7880·1724	0	58	48·86	27·2288	284	39	59·20	7907·4012
291	27	23·80105	761·0190	284	40	18·51	7907·5503	1	0	48·31	28·1505	285	41	6·82	7935·7008
292	28	22·93721	788·3969	285	39	26·68	7934·9281	1	2	47·77	29·0723	286	42	14·45	7964·0004
293	29	22·07336	815·7747	286	38	34·85	7962·3060	1	4	47·22	29·9940	287	43	22·07	7992·2999
294	30	21·20952	843·1526	287	37	43·02	7989·6838	1	6	44·18	30·8965	288	44	27·21	8020·5803
295	31	20·34568	870·5304	288	36	51·19	8017·0617	1	8	38·32	31·7771	289	45	29·51	8048·8388
296	32	19·48184	897·9083	289	35	59·36	8044·4395	1	10	32·45	32·6578	290	46	31·81	8077·0973
297	33	18·61801	925·2861	290	35	7·53	8071·8174	1	12	26·58	33·5384	291	47	34·11	8105·3558
298	34	17·75416	952·6640	291	34	15·70	8099·1952	1	14	18·31	34·4005	292	48	34·01	8133·5958
299	35	16·89032	980·0418	292	33	23·87	8126·5731	1	16	7·71	35·2447	293	49	31·58	8161·8178
300	36	16·02648	1007·4197	293	32	32·04	8153·9509	1	17	57·12	36·0886	294	50	29·15	8190·0398
301	37	15·16264	1034·7975	294	31	40·21	8181·3288	1	19	46·52	36·9330	295	51	26·73	8218·2618
302	38	14·29880	1062·1754	295	30	48·38	8208·7066	1	21	30·40	37·7346	296	52	18·78	8246·4412
303	39	13·43496	1089·5532	296	29	56·55	8236·0845	1	23	13·89	38·5331	297	53	10·44	8274·6176
304	40	12·57112	1116·9311	297	29	4·72	8263·4623	1	24	57·38	39·3316	298	54	2·10	8302·7939
305	41	11·70728	1144·3089	298	28	12·89	8290·8402	1	26	40·87	40·1301	299	54	53·75	8330·9703
306	42	10·84343	1171·6868	299	27	21·06	8318·2180	1	28	18·76	40·8855	300	55	39·82	8359·1035
307	43	9·97959	1199·0646	300	26	29·23	8345·5959	1	29	56·34	41·6384	301	56	25·56	8387·2343
308	44	9·11575	1226·4425	301	25	37·40	8372·9737	1	31	33·91	42·3918	302	57	11·31	8415·3650

1	2		3	4			5	6			7	8			9
309	45	8·25191	1253·8203	302	24	45·56	8400·3516	1	33	9·54	43·1292	303	57	55·11	8443·4808
310	46	7·38807	1281·1982	303	23	53·73	8427·7294	1	34	40·61	43·8319	304	58	34·35	8471·5613
311	47	6·52423	1308·5760	304	23	1·90	8455·1073	1	36	11·68	44·5346	305	59	13·59	8499·6419
312	48	5·66039	1335·9539	305	22	10·07	8482·4851	1	37	42·75	45·2373	306	59	52·83	8527·7224
313	49	4·79655	1363·3317	306	21	18·24	8509·8630	1	39	12·00	45·9259	308	0	30·24	8555·7889
314	50	3·93271	1390·7096	307	20	26·41	8537·2408	1	40	36·56	46·5784	309	1	2·97	8583·8192
315	51	3·06887	1418·0874	308	19	34·58	8564·6187	1	42	1·13	47·2309	310	1	35·71	8611·8496
316	52	2·20503	1445·4653	309	18	42·75	8591·9965	1	43	25·69	47·8834	311	2	8·44	8639·8800
317	53	1·34118	1472·8431	310	17	50·92	8619·3744	1	44	46·01	48·5032	312	2	36·93	8667·8776
318	54	0·47735	1500·2210	311	16	59·09	8646·7522	1	46	3·48	49·1009	313	3	2·57	8695·8532
319	54	59·61351	1527·5988	312	16	7·26	8674·1301	1	47	20·95	49·6987	314	3	28·21	8723·8288
320	55	58·74966	1554·9767	313	15	15·43	8701·5079	1	48	38·42	50·2964	315	3	53·85	8751·8044
321	56	57·88582	1582·3545	314	14	23·60	8728·8858	1	49	49·52	50·8451	316	4	13·12	8779·7309
322	57	57·02198	1609·7324	315	31	13·77	8756·2636	1	50	59·30	51·3835	317	4	31·07	8807·6472
323	58	56·15814	1637·1103	316	12	39·94	8783·6415	1	52	9·08	51·9219	318	4	49·02	8835·5634
324	59	55·29430	1664·4881	317	11	48·11	8811·0194	1	53	18·86	52·4604	319	5	6·97	8863·4797
325	60	54·43046	1691·8660	318	10	56·28	8838·3972	1	54	22·51	52·9515	320	5	18·79	8891·3487
326	61	53·56662	1719·2438	319	10	4·45	8865·7751	1	55	24·60	53·4306	321	5	29·05	8919·2056
327	62	52·70278	1746·6217	320	9	12·62	8893·1529	1	56	26·70	53·9097	322	5	39·31	8947·0626
328	63	51·83894	1773·9995	321	8	20·79	8920·5308	1	57	28·60	54·3873	323	5	49·39	8974·9181
329	64	50·97510	1801·3774	322	7	28·96	8947·9086	1	58	23·01	54·8071	324	5	51·96	9002·7158
330	65	50·11126	1828·7552	323	6	37·13	8975·2865	1	59	17·41	55·2269	325	5	54·54	9030·5134
331	66	49·24742	1856·1331	324	5	45·30	9002·6643	2	0	11·82	55·6467	326	5	57·11	9058·3110
332	67	48·38358	1883·5109	325	4	53·46	9030·0422	2	1	4·24	56·0512	327	5	57·70	9086·0934
333	68	47·51974	1910·8888	326	4	1·63	9057·4200	2	1	50·36	56·4071	328	5	52·00	9113·8272
334	69	46·65589	1938·2066	327	3	9·80	9084·7979	2	2	36·49	56·7630	329	5	46·29	9141·5609
335	70	45·79205	1965·6445	328	2	17·97	9212·1757	2	3	22·62	57·1190	330	5	40·59	9169·2947
336	71	44·92821	1993·0223	329	1	26·14	9139·5536	2	4	5·17	57·4473	331	5	31·32	9197·0009
337	72	44·06437	2020·4002	330	0	34·31	9166·9314	2	4	43·02	57·7394	332	5	17·33	9224·6708
338	73	43·20053	2047·7780	330	59	42·48	9194·3093	2	5	20·87	58·0314	333	5	3·35	9252·3407
339	74	42·33669	2075·1559	331	58	50·65	9221·6871	2	5	58·72	58·3234	334	4	49·37	9280·0105
340	75	41·47285	2102·5337	332	57	58·82	9249·0650	2	6	31·51	58·5765	335	4	30·34	9307·6415
341	76	40·60901	2129·9116	333	57	6·99	9276·4428	2	7	1·08	58·8047	336	4	8·07	9335·2475
342	77	39·74517	2157·2894	334	56	15·16	9303·8207	2	7	30·65	59·0328	337	3	45·81	9362·8535
343	78	38·88133	2184·6673	335	55	23·33	9331·1985	2	8	0·22	59·2610	338	3	23·55	9390·4595

TABLE XLVIII B—*Contd.*

Present Sûrya-Siddhânta.

24-hour periods from true Mêsha-saṁkrânti.	Sun mean anomaly or (mean sun's distance from perigee-point) ("c").			Sun's mean Longitude.				Sun's equation of the centre. +				Sun's true Longitude ("s").			
1	2		3	4			5	6			7	8			9
	°	′	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.
344	79	38·01749	2212·0451	336	54	31·50	9358·5764	2	8	23·88	59·4435	339	2	55·38	9418·0199
345	80	37·15365	2239·4230	337	53	39·67	9385·9542	2	8	45·76	59·6123	340	2	25·43	9445·5666
346	81	36·28981	2266·8008	338	52	47·84	9413·3321	2	9	7·64	59·7812	341	1	55·48	9473·1133
347	82	35·42597	2294·1787	339	51	56·01	9440·7099	2	9	27·74	59·9362	342	1	23·74	9500·6462
348	83	34·56212	2321·5565	340	51	4·18	9468·0878	2	9	40·75	60·0366	343	0	44·92	9528·1244
349	84	33·69828	2348·9344	341	50	12·35	9495·4656	2	9	53·76	60·1370	344	0	6·10	9555·6026
350	85	32·83444	2376·3122	342	49	20·52	9522·8435	2	10	6·77	60·2374	344	59	27·28	9583·0809
351	86	31·97060	2403·6901	343	48	28·69	9550·2213	2	10	16·64	60·3136	345	58	45·33	9610·5349
352	87	31·10676	2431·0679	344	47	36·86	9577·5992	2	10	20·77	60·3455	346	57	57·63	9637·9447
353	88	30·24292	2458·4458	345	46	45·03	9604·9770	2	10	24·91	60·3774	347	57	9·94	9665·3544
354	89	29·37908	2485·8236	346	45	53·19	9632·3549	2	10	29·05	60·4093	348	56	22·24	9692·7642
355	90	28·51524	2513·2015	347	45	1·36	9659·7327	2	10	29·00	60·4090	349	55	30·37	9720·1417
356	91	27·65140	2540·5794	348	44	9·53	9687·1106	2	10	24·86	60·3770	350	54	34·40	9747·4876
357	92	26·78756	2567·9572	349	43	17·70	9714·4885	2	10	20·72	60·3451	351	53	38·43	9774·8336
358	93	25·92372	2595·3351	350	42	25·87	9741·8663	2	10	16·59	60·3132	352	52	42·46	9802·1795
359	94	25·05988	2622·7129	351	41	34·04	9769·2442	2	10	6·63	60·2363	353	51	40·67	9829·4805
360	95	24·19604	2650·0908	352	40	42·21	9796·6220	2	9	53·62	60·1360	354	50	35·83	9856·7580
361	96	23·33216	2677·4686	353	39	50·38	9823·9999	2	9	40·61	60·0356	355	49	30·99	9884·0354
362	97	22·46835	2704·8465	354	38	58·55	9851·3777	2	9	27·60	59·9352	356	48	26·15	9911·3129
363	98	21·60451	2732·2243	355	38	6·72	9878·7556	2	9	7·45	59·7797	357	47	14·17	9938·5353
364	99	20·74067	2759·6022	356	37	14·89	9906·1334	2	8	45·57	59·6109	358	46	0·46	9965·7443
365	100	19·87683	2786·9800	357	36	23·06	9933·5113	2	8	23·69	59·4420	359	44	46·75	9992·9533

TABLE XLIX.

Elements of the Sun's true Longitude.

Hours.

N. B.—Column 1 corresponds to the 24-hour periods, measured from true Mēsha-saṁkrānti, entered in Col. 1, Tables XLVIIIA and B. In the present Table they are grouped in conformity with the Hindu Sine-Table. Figures in Columns 4 to 6 give the actual arcs travelled on the ecliptic by the true sun in the given number of hours. For minutes see Table L, following. The Table is exact for the **First Ārya-Siddhānta,** but can be used for all the Hindu authorities.

Grouping of the days.

(*a*) Days 1 to 85 in order, and in reverse order days 86 to 164.

(*b*) Days 165 to 267 in order, and in reverse order days 268 to 363.

(*c*) Days 363 to 365 are grouped with Day 1.

This arrangement had to be adopted to prevent the size of the Table being doubled.

24-hour periods from true Mēsha-saṁkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ′ ″	10,000ths of circle.	No. of Hours.	′ ″	10,000ths of circle.	No. of hours.	′ ″	10,000ths of circle.
1	2	3	4	5	6	4	5	6
363 to 1 } 162 to 164 }	0 58 46·29	27·2090	1	2 26·93	1·1337	13	31 50·07	14·7382
			2	4 53·86	2·2674	14	34 17·00	15·8719
			3	7 20·79	3·4011	15	36 43·93	17·0056
			4	9 47·71	4·5348	16	39 10·86	18·1394
			5	12 14·64	5·6685	17	41 37·79	19·2731
			6	14 41·57	6·8023	18	44 4·72	20·4068
			7	17 8·50	7·9360	19	46 31·65	21·5405
			8	19 35·43	9·0697	20	48 58·57	22·6742
			9	22 2·36	10·2034	21	51 25·50	23·8079
			10	24 29·29	11·3371	22	53 52·43	24·9416
			11	26 56·22	12·4708	23	56 19·36	26·0753
			12	29 23·14	13·6045			
2 to 5 } 158 to 161 }	0 58 38·01	27·1451	1	2 26·58	1·1310	13	31 45·59	14·7036
			2	4 53·17	2·2621	14	34 12·17	15·8347
			3	7 19·75	3·3931	15	36 38·76	16·9657
			4	9 46·34	4·5242	16	39 5·34	18·0968
			5	12 12·92	5·6552	17	41 31·92	19·2278
			6	14 39·50	6·7863	18	43 58·51	20·3589
			7	17 6·09	7·9173	19	46 25·09	21·4899
			8	19 32·67	9·0484	20	48 51·68	22·6210
			9	21 59·25	10·1794	21	51 18·26	23·7520
			10	24 25·84	11·3105	22	53 44·84	24·8831
			11	26 52·42	12·4415	23	56 11·43	26·0141
			12	29 19·01	13·5726			

TABLE XLIX—*Contd.*

24-hour periods from true Mêsha-saṁkrânti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ′ ″	10,000ths of circle.	No. of Hours.	′ ″	10,000ths of circle.	No. of Hours.	′ ″	10,000ths of circle.
1	2	3	4	5	6	4	5	6
6 to 8 } 154 to 157 }	0 58 29·73	27·0813	1	2 26·24	1·1284	13	31 41·10	14·6690
			2	4 52·48	2·2568	14	34 7·34	15·7974
			3	7 18·72	3·3852	15	36 33·58	16·9258
			4	9 44·96	4·5135	16	38 59·82	18·0542
			5	12 11·19	5·6419	17	41 26·06	19·1826
			6	14 37·43	6·7703	18	43 52·30	20·3109
			7	17 3·67	7·8987	19	46 18·54	21·4393
			8	19 29·91	9·0271	20	48 44·78	22·5677
			9	21 56·15	10·1555	21	51 11·02	23·6961
			10	24 22·39	11·2839	22	53 37·25	24·8245
			11	26 48·63	12·4122	23	56 3·49	25·9529
			12	29 14·87	13·5406			
9 to 12 } 150 to 153 }	0 58 21·45	27·0174	1	2 25·89	1·1257	13	31 36·62	14·6344
			2	4 51·79	2·2514	14	34 2·51	15·7601
			3	7 17·68	3·3772	15	36 28·41	16·8859
			4	9 43·58	4·5029	16	38 54·30	18·0116
			5	12 9·47	5·6286	17	41 20·20	19·1373
			6	14 35·36	6·7543	18	43 46·09	20·2630
			7	17 1·26	7·8801	19	46 11·98	21·3888
			8	19 27·15	9·0058	20	48 37·88	22·5145
			9	21 53·04	10·1315	21	51 3·77	23·6402
			10	24 18·94	11·2572	22	53 29·66	24·7659
			11	26 44·83	12·3830	23	55 55·56	25·8917
			12	29 10·73	13·5087			
13 to 16 } 147 to 149 }	0 58 13·17	26·9535	1	2 25·55	1·1231	13	31 32·14	14·5998
			2	4 51·10	2·2461	14	33 57·68	15·7229
			3	7 16·65	3·3692	15	36 23·23	16·8459
			4	9 42·20	4·4923	16	38 48·78	17·9690
			5	12 7·74	5·6153	17	41 14·33	19·0921
			6	14 33·29	6·7384	18	43 39·88	20·2151
			7	16 58·84	7·8614	19	46 5·43	21·3382
			8	19 24·39	8·9845	20	48 30·98	22·4613
			9	21 49·94	10·1076	21	50 56·53	23·5843
			10	24 15·49	11·2306	22	53 22·08	24·7074
			11	26 41·04	12·3537	23	55 47·62	25·8304
			12	29 6·59	13·4768			
17 to 20 } 143 to 146 }	0 58 5·49	26·8942	1	2 25·23	1·1206	13	31 27·97	14·5677
			2	4 50·46	2·2412	14	33 53·20	15·6883
			3	7 15·69	3·3618	15	36 18·43	16·8089
			4	9 40·91	4·4824	16	38 43·66	17·9295
			5	12 6·14	5·6030	17	41 8·89	19·0500
			6	14 31·37	6·7235	18	43 34·11	20·1706
			7	16 56·60	7·8441	19	45 59·34	21·2912
			8	19 21·83	8·9647	20	48 24·57	22·4118
			9	21 47·06	10·0853	21	50 49·80	23·5324
			10	24 12·29	11·2059	22	53 15·03	24·6530
			11	26 37·51	12·3265	23	55 40·26	25·7736
			12	29 2·74	13·4471			

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha-saṁkrānti (inclusive).	Arc travelled by true sun in 24 hours.				Arc travelled by true sun per hour.							
	°	′	″	10,000ths of circle.	No. of Hours.	′	″	10,000ths of circle.	No. of Hours.	′	″	10,000ths of circle.
1	2			3	4	5		6	4	5		6
21 to 24, 139 to 142	0	57	57·80	26·8349	1	2	24·91	1·1181	13	31	23·81	14·5356
					2	4	49·82	2·2362	14	33	48·72	15·6537
					3	7	14·72	3·3544	15	36	13·62	16·7718
					4	9	39·63	4·4725	16	38	38·53	17·8899
					5	12	4·54	5·5906	17	41	3·44	19·0080
					6	14	29·45	6·7087	18	43	28·35	20·1261
					7	16	54·36	7·8268	19	45	53·26	21·2443
					8	19	19·27	8·9450	20	48	18·17	22·3624
					9	21	44·17	10·0631	21	50	43·07	23·4805
					10	24	9·08	11·1812	22	53	7·98	24·5986
					11	26	33·99	12·2993	23	55	32·89	25·7167
					12	28	58·90	13·4174				
25 to 28, 135 to 138	0	57	50·70	26·7801	1	2	24·61	1·1158	13	31	19·96	14·5059
					2	4	49·23	2·2317	14	33	44·58	15·6217
					3	7	13·84	3·3475	15	36	9·19	16·7376
					4	9	38·45	4·4634	16	38	33·80	17·8534
					5	12	3·06	5·5792	17	40	58·41	18·9693
					6	14	27·68	6·6950	18	43	23·03	20·0851
					7	16	52·29	7·8109	19	45	47·64	21·2009
					8	19	16·90	8·9267	20	48	12·25	22·3168
					9	21	41·51	10·0425	21	50	36·86	23·4326
					10	24	6·13	11·1584	22	53	1·48	24·5485
					11	26	30·74	12·2742	23	55	26·09	25·6643
					12	28	55·35	13·3901				
29 to 31, 131 to 134	0	57	43·60	26·7254	1	2	24·32	1·1136	13	31	16·11	14·4762
					2	4	48·63	2·2271	14	33	40·43	15·5898
					3	7	12·95	3·3407	15	36	4·75	16·7033
					4	9	37·27	4·4542	16	38	29·06	17·8169
					5	12	1·58	5·5678	17	40	53·38	18·9305
					6	14	25·90	6·6813	18	43	17·70	20·0440
					7	16	50·22	7·7949	19	45	42·01	21·1576
					8	19	14·53	8·9085	20	48	6·33	22·2711
					9	21	38·85	10·0220	21	50	30·65	23·3847
					10	24	3·17	11·1356	22	52	54·96	24·4982
					11	26	27·48	12·2491	23	55	19·28	25·6118
					12	28	51·80	13·3627				
32 to 35, 127 to 130	0	57	37·10	26·6752	1	2	24·05	1·1115	13	31	12·60	14·4490
					2	4	48·09	2·229	14	33	36·64	15·5605
					3	7	12·14	3·3344	15	36	0·69	16·6720
					4	9	36·18	4·4459	16	38	24·73	17·7834
					5	12	0·23	5·5573	17	40	48·78	18·8949
					6	14	24·28	6·6688	18	43	12·83	20·0064
					7	16	48·32	7·7803	19	45	36·87	21·1178
					8	19	12·37	8·8917	20	48	0·92	22·2293
					9	21	36·41	10·0032	21	50	24·96	23·3408
					10	24	0·46	11·1147	22	52	49·01	24·4522
					11	26	24·50	12·2261	23	55	13·05	25·5637
					12	28	48·55	13·3376				

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha-saṁkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ′ ″	10,000ths of circle.	No. of Hours.	′ ″	10,000ths of circle.	No. of Hours.	′ ″	10,000ths of circle.
1	2	3	4	5	6	4	5	6
36 to 39 124 to 126	0 57 31·19	26·6295	1	2 23·80	1·1096	13	31 9·39	14·4243
			2	4 47·60	2·2191	14	33 33·19	15·5339
			3	7 11·40	3·3287	15	35 56·99	16·6435
			4	9 35·20	4·4383	16	38 20·79	17·7530
			5	11 59·00	5·5478	17	40 44·59	18·8626
			6	14 22·80	6·6574	18	43 8·39	19·9721
			7	16 46·60	7·7669	19	45 32·19	21·0817
			8	19 10·40	8·8765	20	47 55·99	22·1913
			9	21 34·20	9·9861	21	50 19·79	23·3008
			10	23 57·99	11·0956	22	52 43·59	24·4104
			11	26 21·79	12·2052	23	55 7·39	25·5200
			12	28 45·59	13·3148			
40 to 43 120 to 123	0 57 25·27	26·5839	1	2 23·55	1·1077	13	31 6·19	14·3996
			2	4 47·11	2·2153	14	33 29·74	15·5073
			3	7 10·66	3·3230	15	35 53·30	16·6149
			4	9 34·21	4·4306	16	38 16·85	17·7226
			5	11 57·77	5·5383	17	40 40·40	18·8303
			6	14 21·32	6·6460	18	43 3·96	19·9379
			7	16 44·87	7·7536	19	45 27·51	21·0456
			8	19 8·42	8·8613	20	47 51·06	22·1532
			9	21 31·98	9·9690	21	50 14·61	23·2609
			10	23 55·53	11·0766	22	52 38·17	24·3686
			11	26 19·08	12·1843	23	55 1·72	25·4762
			12	28 42·64	13·2919			
44 to 47 116 to 119	0 57 19·95	26·5428	1	2 23·33	1·1060	13	31 3·31	14·3774
			2	4 46·66	2·2119	14	33 26·64	15·4833
			3	7 9·99	3·3179	15	35 49·97	16·5893
			4	9 33·33	4·4238	16	38 13·30	17·6952
			5	11 56·66	5·5298	17	40 36·63	18·8012
			6	14 19·99	6·6457	18	42 59·96	19·9071
			7	16 43·32	7·7417	19	45 23·29	21·0131
			8	19 6·65	8·8476	20	47 46·63	22·1190
			9	21 21·98	9·9536	21	50 9·96	23·2250
			10	23 53·31	11·0595	22	52 33·29	24·3309
			11	26 16·64	12·1655	23	54 56·62	25·4369
			12	28 39·98	13·2714			
48 to 50 112 to 115	0 57 15·22	26·5063	1	2 23·13	1·1044	13	31 0·74	14·3576
			2	4 46·27	2·2089	14	33 23·88	15·4620
			3	7 9·40	3·3133	15	35 47·01	16·5665
			4	9 32·54	4·4177	16	38 10·15	17·6709
			5	11 55·67	5·5222	17	40 33·28	18·7753
			6	14 18·81	6·6266	18	42 56·42	19·8797
			7	16 41·94	7·7310	19	45 19·55	20·9842
			8	19 5·07	8·8354	20	47 42·68	22·0886
			9	21 28·21	9·9399	21	50 5·82	23·1930
			10	23 51·34	11·0443	22	52 28·95	24·2975
			11	26 14·48	12·1487	23	54 52·09	25·4019
			12	28 37·61	13·2532			

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha-saṁkrānti (inclusive).	Arc travelled by true sun in 24 hours.				Arc travelled by true sun per hour.							
	°	′	″	10,000ths of circle.	No. of Hours.	′	″	10,000ths of circle.	No. of Hours.	′	″	10,000ths of circle.
1	2			3	4	5		6	4	5		6
51 to 54 } 108 to 111 }	0	57	10·49	26·4698	1	2	22·94	1·1029	13	30	58·18	14·3378
					2	4	45·87	2·2058	14	33	21·12	15·4407
					3	7	8·81	3·3087	15	35	44·06	16·5436
					4	9	31·75	4·4116	16	38	6·99	17·6466
					5	11	54·69	5·5145	17	40	29·93	18·7495
					6	14	17·62	6·6175	18	42	52·87	19·8524
					7	16	40·56	7·7204	19	45	15·80	20·9553
					8	19	3·50	8·8233	20	47	38·74	22·0582
					9	21	26·43	9·9262	21	50	1·68	23·1611
					10	23	49·37	11·0291	22	52	24·62	24·2640
					11	26	12·31	12·1320	23	54	47·55	25·3669
					12	28	35·24	13·2349				
55 to 58 } 105 to 107 }	0	57	6·94	26·4424	1	2	22·79	1·1018	13	30	56·26	14·3230
					2	4	45·58	2·2035	14	33	19·05	15·4248
					3	7	8·37	3·3053	15	35	41·84	16·5265
					4	9	31·16	4·4071	16	38	4·63	17·6283
					5	11	53·95	5·5088	17	40	27·42	18·7301
					6	14	16·74	6·6106	18	42	50·21	19·8318
					7	16	39·52	7·7124	19	45	13·00	20·9336
					8	19	2·31	8·8141	20	47	35·78	22·0354
					9	21	25·10	9·9159	21	49	58·57	23·1371
					10	23	47·89	11·0177	22	52	21·36	24·2389
					11	26	10·68	12·1195	23	54	44·15	25·3407
					12	28	33·47	13·2212				
59 to 62 } 101 to 104 }	0	57	3·98	26·4196	1	2	22·67	1·1008	13	30	54·66	14·3106
					2	4	45·33	2·2016	14	33	17·32	15·4115
					3	7	8·00	3·3025	15	35	39·99	16·5123
					4	9	30·66	4·4033	16	38	2·66	17·6131
					5	11	53·33	5·5041	17	40	25·32	18·7139
					6	14	16·00	6·6049	18	42	47·99	19·8147
					7	16	38·66	7·7057	19	45	10·65	20·9155
					8	19	1·33	8·8065	20	47	33·32	22·0164
					9	21	23·99	9·9074	21	49	55·99	23·1172
					10	23	46·66	11·0082	22	52	18·65	24·2180
					11	26	9·33	12·1090	23	54	41·32	25·3188
					12	28	31·99	13·2098				
63 to 66 } 97 to 100 }	0	57	1·03	26·3968	1	2	22·54	1·0999	13	30	53·06	14·2983
					2	4	45·09	2·1997	14	33	15·60	15·3981
					3	7	7·63	3·2996	15	35	38·14	16·4980
					4	9	30·17	4·3995	16	38	0·69	17·5979
					5	11	52·71	5·4993	17	40	23·23	18·6977
					6	14	15·26	6·5992	18	42	45·77	19·7976
					7	16	37·80	7·6991	19	45	8·31	20·8975
					8	19	0·34	8·7989	20	47	30·86	21·9973
					9	21	22·89	9·8988	21	49	53·40	23·0972
					10	23	45·43	10·9987	22	52	15·94	24·1971
					11	26	7·97	12·0985	23	54	38·48	25·2970
					12	28	30·51	13·1984				

TABLE XLIX—*Contd.*

24-hour periods from true Mêsha-saṁkrânti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.	No. of Hours.	' "	10,000ths of circle.
1	2	3	4	5	6	4	5	6
67 to 69	0 56 58·66	26·3786	1	2 22·44	1·0991	13	30 51·78	14·2884
93 to 96			2	4 44·89	2·1982	14	33 14·22	15·3875
			3	7 7·33	3·2973	15	35 6·66	16·4866
			4	9 29·78	4·3964	16	37 59·11	17·5857
			5	11 52·22	5·4955	17	40 21·55	18·6848
			6	14 14·67	6·5946	18	42 44·00	19·7839
			7	16 37·11	7·6937	19	45 6·44	20·8830
			8	18 59·55	8·7929	20	47 28·89	21·9821
			9	21 22·00	9·8920	21	49 51·33	23·0812
			10	23 44·44	10·9911	22	52 13·77	24·1804
			11	26 6·89	12·0902	23	54 36·22	25·2795
			12	28 29·33	13·1893			
70 to 73	0 56 56·89	26·3649	1	2 22·37	1·0985	13	30 50·81	14·2810
89 to 92			2	4 44·74	2·1971	14	33 13·18	15·3795
			3	7 7·11	3·2956	14	35 35·55	16·4780
			4	9 29·48	4·3941	16	37 57·93	17·5766
			5	11 51·85	5·4927	17	40 20·30	18·6751
			6	14 14·22	6·5912	18	42 42·67	19·7737
			7	16 36·59	7·6898	19	45 5·04	20·8722
			8	18 58·96	8·7883	20	47 27·41	21·9707
			9	21 21·33	9·8868	21	49 49·78	23·0693
			10	23 43·70	10·9854	22	52 12·15	24·1678
			11	26 6·07	12·0839	23	54 34·52	25·2663
			12	28 28·44	13·1824			
74 to 77	0 56 55·71	26·3558	1	2 22·32	1·0982	13	30 50·17	14·2760
86 to 88			2	4 44·64	2·1963	14	33 12·49	15·3742
			3	7 6·96	3·2945	15	35 34·82	16·4723
			4	9 29·28	4·3926	16	37 57·14	17·5705
			5	11 51·61	5·4908	17	40 19·46	18·6687
			6	14 13·93	6·5889	18	42 41·78	19·7668
			7	16 36·25	7·6871	19	45 4·10	20·8650
			8	18 58·57	8·7853	20	47 26·42	21·9631
			9	21 20·89	9·8834	21	49 48·74	23·0613
			10	23 43·21	10·9816	22	52 11·06	24·1594
			11	26 5·53	12·0797	23	54 33·38	25·2576
			12	28 27·85	13·1779			
78 to 85 (*True sun in apogee on Day 81*).	0 56 55·11	26·3512	1	2 22·30	1·0980	13	30 49·85	14·2738
			2	4 44·59	2·1959	14	33 12·15	15·3715
			3	7 6·89	3·2939	15	35 34·45	16·4695
			4	9 29·19	4·3919	16	37 56·74	17·5675
			5	11 51·48	5·4898	17	40 19·04	18·6654
			6	14 13·78	6·5878	18	42 41·34	19·7634
			7	16 36·07	7·6858	19	45 3·63	20·8614
			8	18 58·37	8·7837	20	47 29·93	21·9593
			9	21 20·67	9·8817	21	49 48·22	23·0573
			10	23 42·96	10·9797	22	52 10·52	24·1553
			11	26 5·26	12·0776	23	54 32·82	25·2532
			12	28 27·56	13·1756			

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha-saṁkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ′ ″	10,000ths of circle.	No. of Hours.	′ ″	10,000ths of circle.	No. of Hours.	′ ″	10,000ths of circle.
1	2	3	4	5	6	4	5	6
	For all days (Column 1) from 86 to 164 see above, taking the numbers of days backwards.							
165 to 168, 360 to 362	0 58 55·16	27·2775	1	2 27·30	1·1366	13	31 54·88	14·7753
			2	4 54·60	2·2731	14	34 22·18	15·9119
			3	7 21·90	3·4097	15	36 49·48	17·0484
			4	9 49·19	4·5462	16	39 16·77	18·1850
			5	12 16·49	5·6828	17	41 44·07	19·3215
			6	14 43·79	6·8914	18	44 11·37	20·4581
			7	17 11·09	7·9559	19	46 38·67	21·5947
			8	19 38·39	9·0925	20	49 5·97	22·7312
			9	22 5·69	10·2291	21	51 33·27	23·8678
			10	24 32·98	11·3656	22	54 0·56	25·0043
			11	27 0·28	12·5022	23	56 27·86	26·1409
			12	29 27·58	13·6387			
169 to 172, 356 to 359	0 59 4·03	27·3459	1	2 27·67	1·1394	13	31 59·68	14·8124
			2	4 55·34	2·2788	14	34 27·35	15·9518
			3	7 23·00	3·4182	15	36 55·02	17·0912
			4	9 50·67	4·5577	16	39 22·69	18·2306
			5	12 18·34	5·6971	17	41 50·36	19·3700
			6	14 46·01	6·8365	18	44 18·02	20·5094
			7	17 13·68	7·9759	19	46 45·69	21·6489
			8	19 41·34	9·1153	20	49 13·36	22·7883
			9	22 9·01	10·2547	21	51 41·03	23·9277
			10	24 36·68	11·3941	22	54 8·69	25·0671
			11	27 4·35	12·5335	23	56 36·36	26·2065
			12	29 32·02	13·6730			
173 to 176, 352 to 355	0 59 12·31	27·4098	1	2 28·01	1·1421	13	32 4·17	14·8470
			2	4 56·03	2·2841	14	34 32·18	15·9890
			3	7 24·04	3·4262	15	37 0·19	17·1311
			4	9 52·05	4·5683	16	39 28·21	18·2732
			5	12 20·06	5·7104	17	41 56·22	19·4153
			6	14 48·08	6·8524	18	44 24·23	20·5573
			7	17 16·09	7·9945	19	46 52·25	21·6994
			8	19 44·10	9·1366	20	49 20·26	22·8415
			9	22 12·12	10·2787	21	51 48·27	23·9836
			10	24 40·13	11·4207	22	54 16·28	25·1256
			11	27 8·14	12·5628	23	56 44·30	26·2677
			12	29 36·15	13·7049			
177 to 180, 348 to 351	0 59 21·18	27·4782	1	2 28·38	1·1449	13	32 8·97	14·8840
			2	4 56·77	2·2899	14	34 37·36	16·0290
			3	7 25·15	3·4348	15	37 5·74	17·1739
			4	9 53·53	4·5797	16	39 34·12	18·3188
			5	12 21·91	5·7246	17	42 2·50	19·4638
			6	14 50·30	6·8696	18	44 30·89	20·6087
			7	17 18·68	8·0145	19	46 59·27	21·7536
			8	19 47·06	9·1594	20	49 27·65	22·8985
			9	22 15·44	10·3043	21	51 56·03	24·0435
			10	24 43·83	11·4493	22	54 24·42	25·1884
			11	27 12·21	12·5942	23	56 52·80	26·3333
			12	29 40·59	13·7391			

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha-saṁkrānti (inclusive).	Arc travelled by true sun in 24 hours.				Arc travelled by true sun per hour.							
	°	′	″	10,000ths of circle.	No. of Hours.	′	″	10,000ths of circle.	No. of Hours.	′	″	10,000ths of circle.
1	2			3	4	5		6	4	5		6
181 to 184, 344 to 347	0	59	30·05	27·5467	1	2	28·75	1·1478	13	32	13·78	14·9211
					2	4	57·50	2·2956	14	34	42·53	16·0689
					3	7	26·26	3·4433	15	37	11·28	17·2167
					4	9	55·01	4·5911	16	39	40·03	18·3645
					5	12	23·76	5·7389	17	42	8·79	19·5122
					6	14	52·51	6·8867	18	44	37·54	20·6600
					7	17	21·26	8·0345	19	47	6·29	21·8078
					8	19	50·02	9·1822	20	49	35·04	22·9556
					9	22	18·77	10·3300	21	52	3·79	24·1034
					10	24	47·52	11·4778	22	54	32·55	25·2511
					11	27	16·27	12·6256	23	57	1·30	26·3989
					12	29	45·03	13·7733				
185 to 187, 341 to 343	0	59	38·33	27·6106	1	2	29·10	1·1504	13	32	18·26	14·9557
					2	4	58·19	2·3009	14	34	47·36	16·1062
					3	7	27·29	3·4513	15	37	16·46	17·2566
					4	9	56·39	4·6018	16	39	45·55	18·4070
					5	12	25·49	5·7522	17	42	14·65	19·5575
					6	14	54·58	6·9026	18	44	43·75	20·7079
					7	17	23·68	8·0531	19	47	12·84	21·8584
					8	19	52·78	9·2035	20	49	41·94	23·0088
					9	22	21·87	10·3540	21	52	11·04	24·1592
					10	24	50·97	11·5044	22	54	40·14	25·3097
					11	27	20·07	12·6548	23	57	9·23	26·4601
					12	29	49·16	13·8053				
188 to 191, 337 to 340	0	59	46·61	27·6745	1	2	29·44	1·1531	13	32	22·75	14·9903
					2	4	58·88	2·3062	14	34	52·19	16·1434
					3	7	28·33	3·4593	15	37	21·63	17·2965
					4	9	57·77	4·6124	16	39	51·07	18·4496
					5	12	27·21	5·7655	17	42	20·51	19·6027
					6	14	56·65	6·9186	18	44	49·96	20·7558
					7	17	26·09	8·0717	19	47	19·40	21·9089
					8	19	55·54	9·2248	20	49	48·84	23·0620
					9	22	24·98	10·3779	21	52	18·28	24·2151
					10	24	54·42	11·5310	22	54	47·72	25·3682
					11	27	23·86	12·6841	23	57	17·17	26·5213
					12	29	53·30	13·8372				
192 to 195, 333 to 336	0	59	54·89	27·7383	1	2	29·79	1·1558	13	32	27·23	15·0249
					2	4	59·57	2·3115	14	34	57·02	16·1807
					3	7	29·36	3·4673	15	37	26·80	17·3365
					4	9	59·15	4·6231	16	39	56·59	18·4922
					5	12	28·93	5·7788	17	42	26·38	19·6480
					6	14	58·72	6·9346	18	44	56·17	20·8037
					7	17	28·51	8·0903	19	47	25·95	21·9595
					8	19	58·30	9·2461	20	49	55·74	23·1153
					9	22	28·08	10·4019	21	52	25·53	24·2710
					10	24	57·87	11·5576	22	54	55·31	25·4268
					11	27	27·66	12·7134	23	57	25·10	26·5826
					12	29	57·44	13·8692				

TABLE XLIX—*Contd.*

24-hour periods from true Mêsha-saṁkrânti (inclusive).	Arc travelled by true sun in 24 hours.				Arc travelled by true sun per hour.							
	°	′	″	10,000ths of circle.	No. of Hours.	′	″	10,000ths of circle.	No. of hours.	′	″	10,000ths of circle.
1	2			3	4	5		6	4	5		6
196 to 199, 329 to 332	1	0	3·17	27·8022	1	2	30·13	1·1584	13	32	31·72	15·0595
					2	5	0·26	2·3169	14	35	1·85	16·2180
					3	7	30·40	3·4753	15	37	31·98	17·3764
					4	10	0·53	4·6337	16	40	2·11	18·5348
					5	12	30·66	5·7921	17	42	32·24	19·6932
					6	15	0·79	6·9506	18	45	2·38	20·8517
					7	17	30·92	8·1090	19	47	32·51	22·0101
					8	20	1·06	9·2764	20	50	2·64	23·1685
					9	22	31·19	10·4258	21	52	32·77	24·3269
					10	25	1·32	11·5843	22	55	2·90	25·4854
					11	27	31·45	12·7427	23	57	33·03	26·6438
					12	30	1·58	13·9011				
200 to 203, 325 to 328	1	0	10·85	27·8615	1	2	30·45	1·1609	13	32	35·88	15·0917
					2	5	0·90	2·3218	14	35	6·33	16·2526
					3	7	31·36	3·4827	15	37	36·78	17·4135
					4	10	1·81	4·6436	16	40	7·24	18·5744
					5	12	32·26	5·8045	17	42	37·69	19·7353
					6	15	2·71	6·9654	18	45	8·14	20·8961
					7	17	33·17	8·1263	19	47	38·59	22.0570
					8	20	3·62	9·2872	20	50	9·05	23·2179
					9	22	34·07	10·4481	21	52	59·50	24·3788
					10	25	4·52	11·6090	22	55	9·95	25·5397
					11	27	34·98	12·7699	23	57	40·40	26·7006
					12	30	5·43	13·9308				
204 to 206, 321 to 324	1	0	18·54	27·9209	1	2	30·77	1·1634	13	32	40·04	15·1238
					2	5	1·55	2·3267	14	35	10·82	16·2872
					3	7	32·32	3·4901	15	37	41·59	17·7505
					4	10	3·09	4·6535	16	40	12·36	16·6139
					5	12	33·86	5·8168	17	42	43·13	19·7773
					6	15	4·64	6·9802	18	45	13·91	20·9406
					7	17	35·41	8·1436	19	47	44·68	22·1040
					8	20	6·18	9·3070	20	50	15·45	23·2674
					9	22	36·95	10·4703	21	52	46·22	24·4307
					10	25	7·73	11·6337	22	55	17·00	25·5941
					11	27	38·50	12·7971	23	57	47·77	26·7575
					12	30	9·27	13·9604				
207 to 210, 318 to 320	1	0	25·84	27·9756	1	2	31·07	1·1657	13	32	43·89	15·1535
					2	5	2·14	2·3313	14	35	14·76	16·3191
					3	7	33·20	3·4970	15	37	46·02	17·4848
					4	10	4·27	4·6626	16	40	17·09	18·6504
					5	12	35·34	5·8283	17	42	48·16	19·8161
					6	15	6·41	6·9939	18	45	19·23	20·9817
					7	17	37·48	8·1596	19	47	50·30	22·1474
					8	20	8·55	9·3252	20	50	21·37	23·3130
					9	22	39·61	10·4909	21	52	52·43	24·4787
					10	25	10·68	11·6565	22	55	23·50	25·6443
					11	27	41·75	12·8222	23	57	54·57	26·8100
					12	30	12·82	13·9878				

TABLE XLIX—*Contd.*

24-hour periods from true Mêsha-saṁkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ′ ″	10,000ths of circle.	No. of Hours.	′ ″	10,000ths of circle.	No. of Hours.	′ ″	10,000ths of circle.
1	2	3	4	5	6	4	5	6
211 to 214 } 314 to 317 }	1 0 32·74	28·0304	1	2 31·36	1·1679	13	32 47·73	15·1831
			2	5 2·73	2·3359	14	35 19·10	16·3510
			3	7 34·09	3·5038	15	37 50·46	17·5190
			4	10 5·46	4·6717	16	40 21·82	18·6869
			5	12 36·82	5·8397	17	42 53·19	19·8548
			6	15 8·18	7·0076	18	45 24·55	21·0228
			7	17 39·55	8·1755	19	47 55·92	22·1907
			8	20 10·91	9·3435	20	50 27·28	23·3586
			9	22 42·28	10·5114	21	52 58·64	24·5266
			10	25 13·64	11·6793	22	55 30·01	25·6945
			11	27 45·00	12·8472	23	58 1·37	26·8624
			12	30 16·37	14·0152			
215 to 218 } 310 to 313 }	1 0 39·24	28·0806	1	2 31·63	1·1700	13	32 51·25	15·2103
			2	5 3·27	2·3400	14	35 22·89	16·3803
			3	7 34·90	3·5101	15	37 54·52	17·5503
			4	10 6·54	4·6801	16	40 26·16	18·7204
			5	12 38·17	5·8501	17	42 57·79	19·8904
			6	15 9·81	7·0201	18	45 29·43	21·0604
			7	17 41·44	8·1902	19	48 1·06	22·2304
			8	20 13·08	9·3602	20	50 32·70	23·4005
			9	22 44·71	10·5302	21	53 4·33	24·5705
			10	25 16·35	11·7002	22	55 35·97	25·7405
			11	27 47·98	12·8703	23	58 7·60	26·9105
			12	30 19·62	14·0403			
219 to 222 } 306 to 309 }	1 0 45·15	28·1262	1	2 31·88	1·1719	13	32 54·46	15·2350
			2	5 3·76	2·3438	14	35 26·34	16·4069
			3	7 35·64	3·5158	15	37 58·22	17·5789
			4	10 7·53	4·6877	16	40 30·10	18·7508
			5	12 39·41	5·8596	17	43 1·98	19·9227
			6	15 11·29	7·0315	18	45 33·87	21·0946
			7	17 43·17	8·2035	19	48 5·75	22·2666
			8	20 15·05	9·3754	20	50 37·63	23·4385
			9	22 46·93	10·5473	21	53 9·51	24·6104
			10	25 18·81	11·7192	22	55 41·39	25·7823
			11	27 50·70	12·8912	23	58 13·27	26·9543
			12	30 22·58	14·0631			
223 to 225 } 302 to 305 }	1 0 51·07	28·1718	1	2 32·13	1·1738	13	32 57·66	15·2597
			2	5 4·26	2·3477	14	35 29·79	16·4336
			3	7 36·38	3·5215	15	38 1·92	17·6074
			4	10 8·51	4·6953	16	40 34·04	18·7812
			5	12 40·64	5·8691	17	43 6·17	19·9550
			6	15 12·77	7·0430	18	45 38·30	21·1289
			7	17 44·89	8·2168	19	48 10·43	22·3027
			8	20 17·02	9·3906	20	50 42·56	23·4765
			9	22 49·15	10·5644	21	53 14·68	24·6503
			10	25 21·28	11·7383	22	55 46·81	25·8242
			11	27 53·41	12·9121	23	58 18·94	26·9980
			12	30 25·53	14·0859			

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha-saṁkrānti (inclusive).	Arc travelled by true sun in 24 hours.				Arc travelled by true sun per hour.							
	°	′	″	10,000ths of circle.	No. of Hours.	′	″	10,000ths of circle.	No. of Hours.	′	″	10,000ths of circle.
1	2			3	4	5		6	4	5		6
226 to 229 } 299 to 301 }	1	0	56·39	28·2129	1	2	32·35	1·1755	13	33	0·54	15·2820
					2	5	4·70	2·3511	14	35	32·89	16·4575
					3	7	37·05	3·5266	15	38	5·24	17·6331
					4	10	9·40	4·7021	16	40	37·59	18·8086
					5	12	41·75	5·8777	17	43	9·94	19·9841
					6	15	14·10	7·0532	18	45	42·29	21·1597
					7	17	46·45	8·2288	19	48	14·64	22·3352
					8	20	18·80	9·4043	20	50	46·99	23·5107
					9	22	51·15	10·5798	21	53	19·34	24·6863
					10	25	23·50	11·7554	22	55	51·69	25·8618
					11	27	55·85	12·9309	23	58	24·04	27·0373
					12	30	28·19	14·1064				
230 to 233 } 295 to 298 }	1	1	1·12	28·2494	1	2	32·55	1·1771	13	33	3·11	15·3108
					2	5	5·09	2·3541	14	35	35·65	16·4788
					3	7	37·64	3·5312	15	38	8·20	17·6559
					4	10	10·19	4·7082	16	40	40·75	18·8329
					5	12	42·73	5·8853	17	43	13·29	20·0100
					6	15	15·28	7·0623	18	45	45·84	21·1870
					7	17	47·83	8·2394	19	48	18·39	22·3641
					8	20	20·37	9·4615	20	50	50·93	23·5412
					9	22	52·92	10·5935	21	53	23·48	24·7182
					10	25	25·47	11·7706	22	55	56·03	25·8953
					11	27	58·01	12·9476	23	58	28·57	27·0723
					12	30	30·56	14·1247				
234 to 237 } 291 to 294 }	1	1	5·85	28·2859	1	2	32·74	1·1786	13	33	5·67	15·3215
					2	5	5·49	2·3572	14	35	38·41	16·5001
					3	7	38·23	3·5357	15	38	11·16	17·6787
					4	10	10·98	4·7143	16	40	43·90	18·8573
					5	12	43·72	5·8929	17	43	16·64	20·0358
					6	15	16·46	7·0715	18	45	49·39	21·2144
					7	17	49·21	8·2501	19	48	22·13	22·3940
					8	20	21·95	9·4286	20	50	54·88	23·5716
					9	22	54·69	10·6072	21	53	27·62	24·7502
					10	25	27·44	11·7858	22	56	0·36	25·9287
					11	28	0·18	12·9644	23	58	33·11	27·1073
					12	30	32·93	14·1429				
238 to 241 } 287 to 290 }	1	1	9·40	28·3133	1	2	32·89	1·1797	13	33	7·59	15·3364
					2	5	5·78	2·3594	14	35	40·48	16·5161
					3	7	38·67	3·5392	15	38	13·37	17·6958
					4	10	11·57	4·7189	16	40	46·27	18·8755
					5	12	44·46	5·8986	17	43	19·16	20·0552
					6	15	17·35	7·0783	18	45	52·05	21·2350
					7	17	50·24	8·2580	19	48	24·94	22·4147
					8	20	23·13	9·4378	20	50	57·83	23·5944
					9	22	56·02	10·6175	21	53	30·72	24·7741
					10	25	28·92	11·7972	22	56	3·62	25·9538
					11	28	1·81	12·9769	23	58	36·51	27·1335
					12	30	34·70	14·1566				

TABLE XLIX—*Contd.*

24-hour periods from true Mēsha-saṁkrānti (inclusive).	Arc travelled by true sun in 24 hours.				Arc travelled by true sun per hour.							
	°	'	"	10,000ths of circle.	No. of Hours.	'	"	10,000ths of circle.	No. of Hours.	'	"	10,000ths of circle.
1	2			3	4	5		6	4	5		6
242 to 244 } 283 to 286 }	1	1	12·36	28·3361	1	2	33·01	1·1807	13	33	9·19	15·3487
					2	5	6·03	2·3613	14	35	42·21	16·5294
					3	7	39·04	3·5420	15	38	15·22	17·7101
					4	10	12·06	4·7227	16	40	48·24	18·8907
					5	12	45·07	5·9034	17	43	21·25	20·0714
					6	15	18·09	7·0840	18	45	54·27	21·2521
					7	17	51·10	8·2647	19	48	27·28	22·4327
					8	20	24·12	9·4454	20	51	0·30	23·6134
					9	22	57·13	10·6260	21	53	33·31	24·7941
					10	25	30·15	11·8067	22	56	6·33	25·9747
					11	28	3·16	12·9874	23	58	39·34	27·1554
					12	30	36·18	14·1680				
245 to 248 } 280 to 282 }	1	1	15·31	28·3589	1	2	33·14	1·1816	13	33	10·79	15·3611
					2	5	6·28	2·3632	14	35	43·93	16·5427
					3	7	39·41	3·5449	15	38	17·07	17·7243
					4	10	12·55	4·7265	16	40	50·21	18·9059
					5	12	45·69	5·9081	17	43	23·35	20·0876
					6	15	18·83	7·0897	18	45	56·48	21·2692
					7	17	51·97	8·2713	19	48	29·62	22·4508
					8	20	25·10	9·4530	20	51	2·76	23·6324
					9	22	58·24	10·6346	21	53	35·90	24·8140
					10	25	31·38	11·8162	22	56	9·04	25·9957
					11	28	4·52	12·9978	23	58	42·18	27·1773
					12	30	37·66	14·1794				
249 to 252 } 276 to 279 }	1	1	16·03	28·3771	1	2	33·17	1·1824	13	33	11·18	15·3710
					2	5	6·34	2·3648	14	35	44·35	16·5533
					3	7	39·50	3·5471	15	38	17·52	17·7357
					4	10	12·67	4·7295	16	40	50·69	18·9181
					5	12	45·84	5·9119	17	43	23·86	20·1005
					6	15	19·01	7·0943	18	45	57·02	21·2829
					7	17	52·18	8·2767	19	48	30·19	22·4652
					8	20	25·34	9·4590	20	51	3·36	23·6476
					9	22	58·51	10·6414	21	53	36·53	24·8300
					10	25	31·68	11·8238	22	56	9·70	26·0124
					11	28	4·85	13·0062	23	58	42·86	27·1948
					12	30	38·02	14·1886				
253 to 256 } 272 to 275 }	1	1	19·45	28·3908	1	2	33·31	1·1830	13	33	13·04	15·3784
					2	5	6·62	2·3659	14	35	46·35	16·5613
					3	7	39·93	3·5489	15	38	19·66	17·7443
					4	10	13·24	4·7218	16	40	52·97	18·9272
					5	12	46·55	5·9148	17	43	26·28	20·1102
					6	15	19·86	7·0977	18	45	59·59	21·2931
					7	17	53·17	8·2807	19	48	32·90	22·4761
					8	20	26·48	9·4636	20	51	6·21	23·6590
					9	22	59·79	10·6466	21	53	39·52	24·8420
					10	25	33·11	11·8295	22	56	12·83	26·0248
					11	28	6·42	13·0125	23	58	46·14	27·2078
					12	30	39·73	14·1954				

TABLE XLIX—*Contd.*

24-hour periods from true Mêsha-saṁkrānti (inclusive).	Arc travelled by true sun in 24 hours.		Arc travelled by true sun per hour.					
	° ′ ″	10,000ths of circle.	No. of Hours.	′ ″	10,000ths of circle.	No. of Hours.	′ ″	10,000ths of circle.
1	2	3	4	5	6	4	5	6
257 to 260 } 268 to 271 }	1 1 20·64	28·4000	1	2 33·36	1·1833	13	33 13·68	15·3833
			2	5 6·72	2·3667	14	35 47·04	16·5666
			3	7 40·08	3·5500	15	38 20·40	17·7500
			4	10 13·44	4·7333	16	40 53·76	18·9333
			5	12 46·80	5·9167	17	43 27·12	20·1166
			6	15 20·16	7·1000	18	46 0·48	21·3000
			7	17 53·52	8·2833	19	48 33·84	22·4833
			8	20 26·88	9·4667	20	51 7·20	23·6666
			9	23 0·24	10·6500	21	53 40·56	24·8500
			10	25 33·60	11·8333	22	56 13·92	25·0333
			11	28 6·96	13·0166	23	58 47·28	26·2166
			12	30 40·32	14·2000			
261 to 267 (*True sun in perigee, on Day 263*).	1 1 21·23	28·4045	1	2 33·38	1·1835	13	33 14·00	15·3858
			2	5 6·77	2·3670	14	35 47·38	16·5693
			3	7 40·15	3·5506	15	38 20·77	17·7528
			4	10 13·54	4·7341	16	40 54·15	18·9364
			5	12 46·92	5·9176	17	43 27·54	20·1199
			6	15 20·31	7·1011	18	46 0·92	21·3034
			7	17 53·69	8·2847	19	48 34·30	22·4869
			8	20 27·08	9·4682	20	51 7·69	23·6704
			9	23 0·46	10·6517	21	53 41·07	24·8549
			10	25 33·84	11·8352	22	56 14·46	26·0375
			11	28 7·23	13·0187	23	58 47·84	27·2210
			12	30 40·61	14·2023			

TABLE L.

ELEMENTS OF THE SUN'S LONGITUDE.

MINUTES.

The figures in Columns 2, 3, show the sun's *mean* movement during the times noted in Column I.

Time Mins.	′ ″	10,000ths of circle.	Time Mins.	′ ″	10,000ths of circle.	Time Mins.	′ ″	10,000ths of circle.
1	2	3	1	2	3	1	2	3
½	0 1·23	0·0095						
1	0 2·46	0·0190	21	0 51·74	0·3993	41	1 41·02	0·7795
2	0 4·93	0·0380	22	0 54·21	0·4183	42	1 43·49	0·7985
3	0 7·39	0·0570	23	0 56·67	0·4373	43	1 45·95	0·8175
4	0 9·86	0·0760	24	0 59·14	0·4563	44	1 48·42	0·8365
5	0 12·32	0·0951	25	1 1·60	0·4753	45	1 50·88	0·8556
6	0 14·78	0·1141	26	1 4·06	0·4943	46	1 53·34	0·8746
7	0 17·25	0·1331	27	1 6·53	0·5133	47	1 55·81	0·8936
8	0 19·71	0·1521	28	1 8·99	0·5323	48	1 58·27	0·9126
9	0 22·18	0·1711	29	1 11·46	0·5514	49	2 0·74	0·9316
10	0 24·64	0·1901	30	1 13·92	0·5704	50	2 3·20	0·9506
11	0 27·10	0·2091	31	1 16·38	0·5894	51	2 5·66	0·9696
12	0 29·57	0·2281	32	1 18·85	0·6084	52	2 8·13	0·9886
13	0 32·03	0·2472	33	1 21·31	0·6274	53	2 10·59	1·0077
14	0 34·50	0·2662	34	1 23·78	0·6464	54	2 13·06	1·0267
15	0 36·96	0·2852	35	1 26·24	0·6654	55	2 15·52	1·0457
16	0 39·42	0·3042	36	1 28·70	0·6844	56	2 17·98	1·0647
17	0 41·89	0·3232	37	1 31·17	0·7035	57	2 20·45	1·0837
18	0 44·35	0·3422	38	1 33·63	0·7225	58	2 22·91	1·1027
19	0 46·82	0·3612	39	1 36·10	0·7415	59	2 25·38	1·1217
20	0 49·28	0·3802	40	1 38·56	0·7605	60	2 27·84	1·1407

N. B.—Since this Table shows the sun's *mean* motion during the number of minutes indicated, a slight correction must be made, in order to ascertain his *true* motion, if very great accuracy is required. The largest possible correction, namely for 59 minutes on the days 81 and 263 (when the sun is in apogee and perigee and is therefore at his slowest and quickest) is on Day 81 *minus* 5″·4516 or 0·0421, and on Day 263 *plus* the same.

Hence on Day 81 the true sun's journey in 59 m. must be taken as (by the Table, 2′ 25″·38—5″·45=) 2′ 19″·93, or (by the Table, 1·1217—0·0421=) 1·0796; and on Day 263 as (2′ 25″·38+5″·45=) 2′ 30″·83, or (1·1217+0·0421=) 1·1638.

It is not necessary to frame a Table to meet corrections less than this. Calculation can always be made by taking from the Hour Table (Table XLIX) the true sun's motion in one hour on the day in question, dividing this by 60, and multiplying the result by the number of minutes concerned.

TABLE I-A.

Elements of the Sun's Longitude.

Seconds.

Cols. 2, 3, shew the Sun's *mean* movement during times noted in Col. 1.

Time seconds.	″	10,000ths of circle.	Time seconds.	″	10,000ths of circle.	Time seconds.	″	10,000ths of circle.
1	2	3	1	2	3	1	2	3
1	0·041	0·0003	21	0·862	0·0067	41	1·684	0·0130
2	0·082	0·0006	22	0·903	0·0070	42	1·725	0·0133
3	0·123	0·0010	23	0·945	0·0073	43	1·766	0·0136
4	0·164	0·0013	24	0·986	0·0076	44	1·807	0·0139
5	0·205	0·0016	25	1·027	0·0079	45	1·848	0·0142
6	0·246	0·0019	26	1·068	0·0082	46	1·889	0·0146
7	0·287	0·0022	27	1·109	0·0086	47	1·930	0·0149
8	0·329	0·0025	28	1·150	0·0089	48	1·971	0·0152
9	0·370	0·0029	29	1·191	0·0092	49	2·012	0·0155
10	0·411	0·0032	30	1·232	0·0095	50	2·053	0·0158
11	0·452	0·0035	31	1·273	0·0098	51	2·094	0·0162
12	0·493	0·0038	32	1·314	0·0101	52	2·135	0·0165
13	0·534	0·0041	33	1·355	0·0105	53	2·177	0·0168
14	0·575	0·0044	34	1·396	0·0108	54	2·218	0·0171
15	0·616	0·0048	35	1·437	0·0111	55	2·259	0·0174
16	0·657	0·0051	36	1·478	0·0114	56	2·300	0·0177
17	0·698	0·0054	37	1·519	0·0117	57	2·341	0·0181
18	0·739	0·0057	38	1·561	0·0120	58	2·382	0·0184
19	0·780	0·0060	39	1·602	0·0124	59	2·423	0·0187
20	0·821	0·0063	40	1·643	0·0127	60	2·464	0·0190

The Table follows M. de Ries's fixture of the sun's *mean* movement in 1 time-minute by the *Siddhānta-śirōmaṇi* 2″·464,008,788, or 0·019,012,414.

No. 2.—DANDAPALLE PLATES OF VIJAYA-BHUPATI: SAKA-SAMVAT 1332.

BY G. VENKOBA RAO, MADRAS.

The copper-plates which bear the subjoined inscription were obtained by me on a short loan from the *monegar* of **Daṇḍapalle**,[1] a village in the Palamner *tāluka* of the Chittoor district, during my official tour in 1913. They have been briefly noticed in the Madras Epigraphical Report for 1913, page 119, paragraph 53.

The plates are five in number, each measuring about 9¼″ by 5¼″. The edges are folded over, flattened and slightly raised into rims, in order to secure the protection of the writing from coming into contact with the written sides of the adjoining plates. The tops are neatly curved in the form of a bow slightly turned upwards at the edges where these meet the plates. The curved tops have, as usual, a hole in the centre to allow the copper-ring to pass through. The ring, which is plain and circular, bears no seal attached to it. It had been cut before the plates were secured by me.

The first plate bears writing only on its inner side, while the remaining four are written on both their sides. Plates one to four are numbered in Telugu-Kanarese numerals on their first written sides. The fourth plate, ending with the usual imprecatory verses, indicates that the record must have closed with it. The fifth plate bears no number, and there are no rims on its inner face, which bears writing; this shows that the writing on that side of the plate may not have been originally intended. Consequently the last plate must have been added subsequently as a post-script whereon the boundaries of the land granted had to be engraved in the vernacular of the country.

The engraving is fairly deep and well executed. The characters are **Nandināgarī**, almost of the same type as those of the Satyamaṅgalam plates of Dēvarāya II, published with a facsimile plate on pp. 35 to 41 of *Ep. Ind.*, Vol. III; and the languages employed are **Sanskṛit** verse[2] and **Kanarese** prose.[3] The signature of the king at the end appears as "Śrī Triyambaka" in Kannaḍa characters.[4]

The following **palæographical and orthographical peculiarities** are worth noting. The use of the *anusvāra* is very arbitrary. In cases where naturally a class nasal or a final *m* would be used the *anusvāra* is substituted. The vowel ऋ is throughout written as रु, and in two cases (ll. 144 सनिवृत्त्व° and 163 संवृत) with superscript र. Very little difference in form is perceptible between *bha* and *ta*. The double letters *dda* and *ppa* are represented by two full forms of *da* and *pa* written side by side with a single top line, and the conjunct consonant *kkha* in ll. 121 and 126 by *khkha*. The symbols for *tha* and *dha* are the same as the modern symbols, but *vice versa*. The hard or intensified र is represented by ṙ (ll. 123, 135, 154, 175, 177, 186 and 191). The difference between *ḷa* and *la* is indicated by a ligature in the case of the former, which is absent in the latter. We often find the dental *la* used instead of the cerebral *ḷa*, evidently owing to Sanskṛit influence, even though the latter is expected according to the vernacular pronunciation, *e.g.* कुवलालिन° (l. 55), दंडेवलि (l. 56) and उलिमल (l. 145). *Vice versa*, *ḷa* is used for *la* in *Kaḷyāṇāya*

[1] In his *List of Antiquities*, Vol. I, p. 159, Mr. Sewell has noted the existence of these plates. It may be added that these have since been presented by the owner to the Madras Museum and are deposited there.

[2] Ll. 100 to 102 after v. 45, ll. 109 to 110 after v. 48, ll. 116 to 118 after v. 49, l. 130 after v. 55 and ll. 139 to 142 after v. 59 consist only of portions of verses. Probably there has been some mistake in the engraving of the text. It is not impossible that the first and the third fragments, which are both half-verses in the *Mandākrāntā* metre, should be read together to form one verse. In the second, fourth and fifth we have portions of *Anushṭubh*, *Śālinī* and *Indravajrā*.

[3] Ll. 144 to 146 and ll. 153 to 192.

[4] The Madras Museum plates of Śrīgiri-Bhūpāla of about this period (*Ep. Ind.*, Vol. VIII, p. 306 ff.) are attested similarly.

(l. 1) and *ḷālitāṅghri* (l. 11) and *Mahāḷakshmī* (l. 34). A consonant after *anusvāra* and the *rēpha* is doubled, as in Telugu and Kanarese inscriptions, *e.g.* मूर्त्ति in l. 7, यं त्त्रि° in l. 42, पुण्यवंत्तो in l. 40, °तार्थ्य in l. 83 and हरित्र्द्वि° in l. 86; in °विक्राम (l. 99) the consonant is doubled before *ra*. The *virāma* is used with the letters त in ll. 13, 15, 17, 57, 66 and 106, न in ll. 17, 27 and 73 and क in ll. 81 and 137. The rules of Sandhi are not observed in the following cases:—The *visarga* does not assimilate with the following consonant except in हरिस्सा° in l. 14. कौशिको ऋग्वि° for कौशिक ऋग्वि° in l. 78 and विश्वामित्रो ऋग्वि° for विश्वामित्र ऋग्वि° in l. 126; अमृत्गण° for अमृद्गण° occurs in l. 15, श्रिवात् श्रावय for श्रिवाच्छ्रावो in l. 44, ऋग्वित् श्रीवत्सो for ऋग्विच्छ्रीवत्सो in l. 106 and ऋग्वित्द्वारो° for ऋग्विद्वारो° in l. 120. आश्रय for आश्रय in ll. 55 f. and 61, येकैव for एकैव in l. 146 f., and सिंहास° for सिंहास° in ll. 26 and 27 are evidently due to a wrong pronunciation very common in later Vijayanagara inscriptions. One grammatical mistake is हरित्रर्ग्वि for हरी ऋग्वि in l. 143.

After invoking Gaṇēśa and the boar incarnation of Vishṇu, the record begins as usual by tracing the First **Vijayanagara dynasty** from the **Moon**. In the lunar race was born **Bukka-Rāya (I)**. His son was **Harihara (II)**, and his son **Dēvarāya (I)**, who ruled at **Vijayapurī** (Vijayanagara). He had a son **Vijaya-Bhūpati** by his wife **Dēmāmbikā**, who was herself the daughter of a certain **Nūka-Bhūpāla** of the **Solar race** (v. 17). **Kriyāśakti-dēśika** was the spiritual teacher of Vijaya-Bhūpati (v. 20). This king **Vijaya**, having founded in the division called **Muḷvāgila** *rājya*, in the district **Huli** *nāḍu*, in **Daṇḍēhalli** *sthala*, a new village called **Kriyāśakti-pura**, granted it to **Kṛishṇa-Paṇḍita** in the **Śaka year** reckoned by the chronogram *raṅgalōka* (*i.e.* 1332), corresponding to the cyclic year Vikṛiti, **in the bright half of Bhādrapada, when (the nakshatra) Śravaṇa was combined with Monday, on the Ēkādaśī** *tithi* (and) **the Lakshmīnārāyaṇa** *yōga* (vv. 26 to 30). Verses 21 to 25, which introduce the donee Kṛishṇa-Paṇḍita, state that his parents were Mēchāmbikā and Siṅgaṇārya,[1] that he belonged to the Bhāradvāja *gōtra* and that his younger brother was **Annadātā**, in company with whom he served the king **Vijaya** faithfully. Kṛishṇa-Paṇḍita constructed in Kriyāśakti-pura a tank called **Vijaya-samudra** (v. 31), and, having secured the permission of the king, made a grant of the village and the tank to Brāhmaṇas of different *gōtras* (vv. 34 and 35). As stated in the Kanarese passage (ll. 144 to 146), the village consisted of 32 *vṛittis*. From the post-script which describes the boundaries of the village we learn that Kriyāśakti-pura, on being granted to Brāhmaṇas, received the name **Abhinava-Vijaya-Bukkarāya-samudra**, evidently after **Vijaya-Bukka**, one of the surnames of king Vijaya-Bhūpati.

The date of the grant has been verified with the help of Dewan Bahadur Swamikannu Pillai's *Ephemeris*. In the year Vikṛiti, corresponding to A.D. 1410, Bhādrapada was intercalary. On Monday in the bright half of *nija*-Bhādrapada the *tithi daśamī* (*i.e.* the 10th day) ended at ·38 after mean sunrise, and the *nakshatra* Uttara-Āshāḍhā similarly ended at ·48 after mean sunrise. Thus the given *tithi* (*i.e.* the 11th) and the *nakshatra* Śravaṇa were in combination with Monday only in the last quarter of that day. If such a choice of an auspicious moment in the early hours before sunrise is possible, the English equivalent would be the last quarter of A.D. 1410, September 10, Monday.

Very few stone inscriptions of Vijaya-Bhūpati have been found. The present record, accordingly, is one of extreme interest, being **the first copper-plate inscription of his time** discovered up to now. Professor Kielhorn's *List of Southern Inscriptions*, No. 480, says that Vijaya's father Dēvarāya I ascended the throne in Śaka-Saṁvat 1328 (=A.D. 1406-07).[2] It must have been soon after this that Vijaya-Bhūpati was installed as viceroy at Muḷbāgal in

[1] In the list of donees he is incidentally also mentioned as Siṅgaṇāchārya, father of Rāmakṛishṇa (*i.e.* Kṛishṇa-Paṇḍita) and Annadātā.

[2] From No. 345 of the Madras Epigraphical Collection for 1905 it may also be surmised that the coronation of Dēvarāya I took place in A.D. 1406-07.

the Mysore State.[1] The earliest date known for Vijaya is Śaka 1331, the cyclic year Virōdhin, corresponding to A.D. 1409-10.[2] In Śaka 1344 (Śubhakṛit=A.D. 1422-23) he assumed the title of paramount sovereign.[3] From an inscription found at Bārukūr it has been ascertained that Dēvarāya II, son of Vijaya, commenced to reign in Śaka 1343 (Śārvarin).[4] The interval between the latest known date of Dēvarāya I (*viz.* Śaka 1340) and the accession of Dēvarāya II (*viz.* Śaka 1343) is very little, and it is, therefore, difficult to reconcile the statement of Nuniz that he reigned for 6 years at the capital Vijaya-nagara, except on the supposition, as surmised by Mr. H. Krishna Sastri, that Vijaya was co-regent with his son Dēvarāya II and also with his father Dēvarāya I.[5] In inscriptions of the Tamil country Vijaya-Bhūpati assumes the names Vīra-Vijaya, Vīra-Bukka and Vijaya-Bukka. Vijaya-Bhūpati of our record should not however be confounded with Vīra-Bhūpati, son of Bukka II, whose records of about the same period are also found in the south.[6]

It may be observed that Vijaya's mother is herein called Dēmāmbikā, while other records mention her name as Hēmāmbikā.[7] She was the daughter of Nūka-Bhūpāla of the Solar race. This Nūka-Bhūpāla may be identified with the Reḍḍi chief Nūka or Nalla-Nūṅka, who married Vēmasāni, sister of Annavōma.[8] We are aware of a similar matrimonial alliance between the Reḍḍis and the Vijayanagara family. The Vēmavaram plates of Allaya-Vēma refer to a Kāṭaprabhu as the son-in-law of Harihara (III).[9]

The full name of the Śaiva teacher in whose honour Vijaya-Bhūpati founded the village Kriyāśakti-pura was perhaps Kāśīvāsa Kriyāśakti, referred to in terms of high esteem in the records of Bukka I. He was also the teacher of Harihara II and of his general Muddaṇṇa-Daṇḍanāyaka.[10] Viṭṭhaṇṇa-Oḍeya, a viceroy under Harihara II and Dēvarāya I, was also a follower of Kriyāśakti.

Of the 82 *vṛittis* into which Vijaya-Bukkarāya-samudra was divided the temples of Gōpīnātha and Rāmēśa (Rāmēśvara), evidently located at that village, received each a *vṛitti*. Among the Brahman recipients figure Chauṇḍapārya of the Vasishṭha *gōtra*, Sōma, son of Chauṇḍārya of the same *gōtra*, Annadātā, son of Śiṅgaṇāchārya of the Bhāradvāja *gōtra*, and Duggappārya, son of Annadātā of the same *gōtra*, each of whom obtained 2 *vṛittis*. The names of Chauṇḍapārya and his son Sōma of the Vasishṭha *gōtra* are interesting, inasmuch as the former is known to us as the author of the Śrauta work *Prayōgaratnamālā*. Another son of Chauṇḍapārya, Chauṇḍapāchārya or Chauṇḍapāmātya was Nāgaya-mantrin mentioned in a

[1] *Ep. Carn.*, Vol. X., Intr. p. xxxv., No. 824 of the Madras Epigraphist's Collection for 1912, from Karshaṇapalle of the Puṅganūr Zamindari, informs us that in Śaka 1332, the same year as that of our grant, prince Vijayarāya-Uḍaiyar was ruling as viceroy at Muḷvāyil (Muḷbāgal). A subordinate of his was the Chōḷa chief Vīra-Ōbaḷadēva *Chōḷamahārāja* of the Sammaṭṭi family, which Mr. H. Krishna Sastri identifies with Sammeṭa, the family to which Lakkaya-dēva *Mahārāja* and Bommaya-dēva *Mahārāja*, who were dependants of Dēvarāya II, belonged.

[2] No. 658 of the Madras Epigraphical Collection for 1905.

[3] *Ep. Carn.*, Vol. VII, Sk. 93.

[4] No. 160 of the Epigraphist's Collection for 1901 and *Arch. Surv. Rep.* for 1907 08, p. 247.

[5] *Arch. Sur. Rep.* for 1907-08, p. 248.

[6] See the genealogical table on p. 86 of the Madras Epigraphical Report for 1907. Inscriptions of Vīra-Bhūpati are found at Tiruvārūr and Tiruppūndurutti in the Tanjore district (No. 575 of 1904 and *Christian College Magazine* for 1890, p. 105).

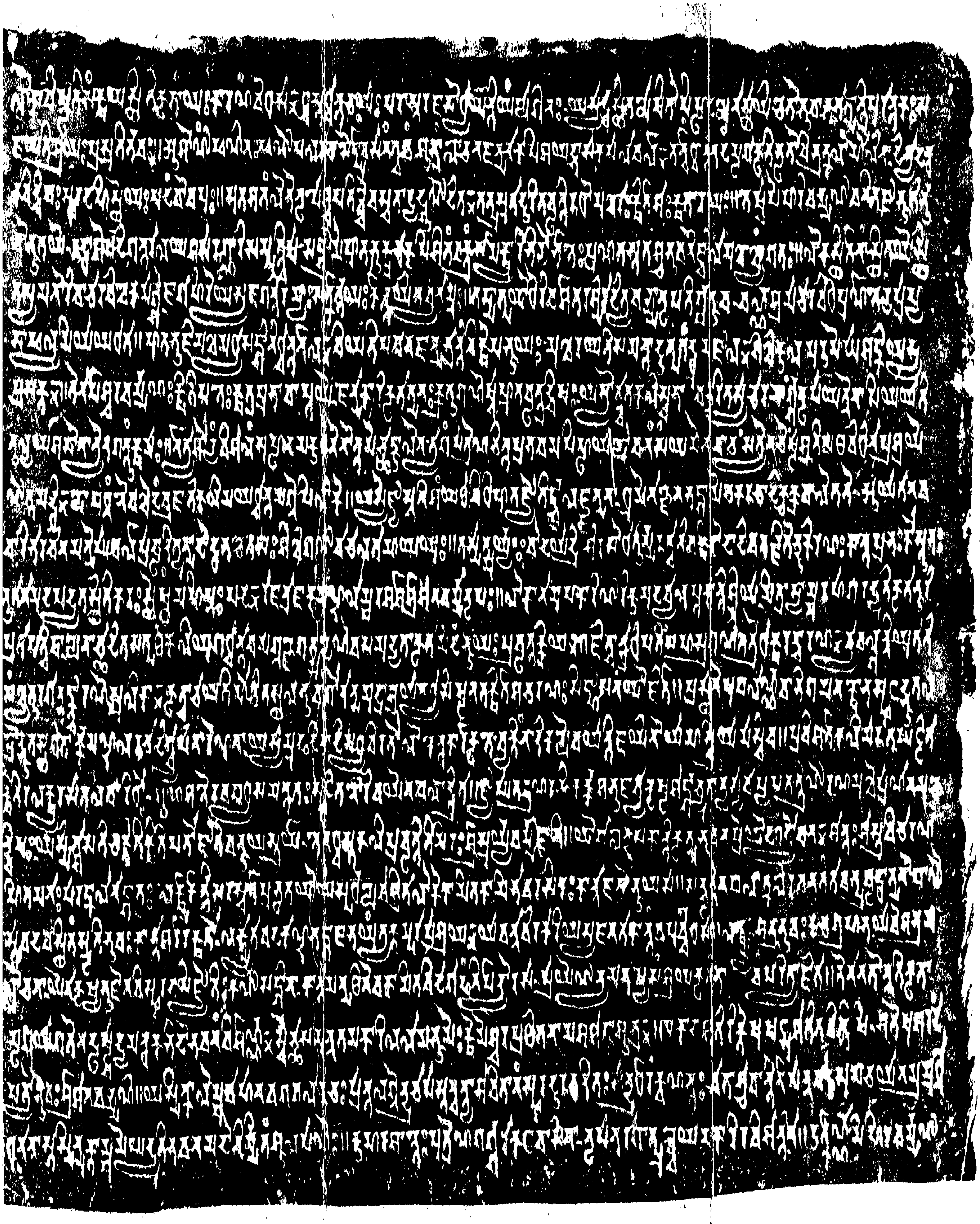
[7] The Satyamaṅgalam Plates of Dēvarāya II give the name Dēmāmbikā (*Ep. Ind.*, Vol. III, p. 37, text-line 18); but on the authority of an inscription of Vīra-Vijaya published in the *Madras Journal of Lit. and Sc.* for 1881 it was corrected by Professor Hultzsch into Hēmāmbikā (*ibid.*, note 7). The *varia lectio* is due probably to the similarity of form of the letters *ha* and *da* in Nandināgarī.

[8] *Ep. Ind.*, Vol. III, p. 287. The Reḍḍis, so far as we know, do not claim any connection with the Solar race.

[9] Madras Epigraphical Report for 1900, p. 25, paragraph 63.

[10] *Arch. Sur. Rep.* for 1907-08, p. 242, foot-note 12.

Haraha inscription of the reign of Isanavarman; [Vikrama Samvat] 611



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Tripurāntakam inscription.[1] The donees Annadātā and Duggappārya were apparently related to the donor, the one being his brother and the other his nephew. Under his full name Krishṇa-Paṇḍita was evidently the Rāmakrishṇa who reserved for himself 20 shares in the village.[2] He was well versed in the Yajur-Vēda and belonged to the Bhāradvāja *gōtra*. His younger brother Annadātā must be distinguished from his namesake, the son of Chauṇḍapāmātya, which latter belonged to the Vasishṭha *gōtra*.

Daṇḍêhaḷḷi, near which was situated the granted village Kriyāśakti-pura or Abhinava-Vijaya-Bukkarāya-samudra, is the same as the modern Daṇḍapalle, where these plates were found. Of the places mentioned among the boundaries Eḍūru is a village very near Daṇḍapalle. Tirumaladāri, *i.e.* the road leading to Tirumala, must have been a recognised pilgrim-route which passed the granted village. I am unable to identify Tālakunṭe or Tāḷakunṭe and Arasāṇḍeyahaḷḷi, the two other villages mentioned in the plates.

TEXT.[3]

[Metre of verses 1-44, *Anushṭubh*; of 45, *Mandākrāntā*; of 46-48, *Anushṭubh*; of 49, *Mandākrāntā*; of 50-55, *Anushṭubh*; v. 56—please see note 2, page 68 above; of 57-61, *Anushṭubh*; and of 62, *Śālini*.]

First plate.

1 शुभमस्तु । कल्याणाय गणाधीश:
2 कारुण्यांभोधिरस्तु वः । सदा गंडस्थलो
3 यस्य सरसा दानकुल्यया(--) ।[।१*] संपत्तिं श्री-
4 वराहो वः संपादयतु भूयसीं । सा-
5. मोदामुद्वहन् भूमिं समुद्रसलि-
6. लाप्लुतां[4] ।[।२*]. श्रियः कुलगृहं शौरेः शय्या-
7 मूर्त्तिकमापतेः । सृष्टिराद्या विधेरस्तु जी-
8 वनं जीवनाय वः ।[।३*] अस्ति चंद्रः सुधासूति-
9 रमलात्मा कलानिधिः । संजातः क्षीर-
10 पाथोधौ [5]श्लाघ्यो लक्ष्मीसहोदरः ।[।४*] सुरा-
11 सुरशिरोरत्नकालितांघ्रिसरोरुहः । श्ला-
12 घमान[6] स्वयं धत्ते शिरसा यं सदाशिवः [॥५*]
13 वसुधायां जगत्ख्यातो वंशस्तस्य समे-
14 धते । जातो यत्र हरिस्साक्षाज्जगतां प्र-
15 भवो विभुः[7] ।[।६*] अभूत्[8] गुणगणांभोधि[र]-
16 व्याहतपराक्रमः । बुक्करायनृपस्त-

[1] No. 255 of the Madras Epigraphical Collection for 1905.

[2] The honorific epithet *svāmin* given to Krishṇa-Paṇḍita in l. 90 and the way in which his name is introduced in v. 21 immediately after the description of Kriyāśakti lead us to suspect that these may have been identical.

[3] From the original plates.

[4] प्लु was first written प्ल and then corrected.

[5] श्ला is corrected from श्व.

[6] Read °मानः.

[7] The symbol for *u* is added in error by the engraver to the preceding letter वि instead of to भ.

[8] Read अभूद्गुण°.

17 ष्मिन् दिक्षु विख्यातवैभव: ।[।७*] संपत्प-
18 रंपरोदारसर्वदिग्विजयक्रम: । एकै-
19 कदिक्पतीं देवानिंद्रादीनत्यशेत य: ।[।८*]
20 तपोविशेषैस्तस्यासीत्तनय: [1]पुर्वसंचितै: [।*]
21 पुण्य[:] पूर्वनृपालेषु गण्यो हरिहरेश्वर: [॥९*]
22 श्रिया संसेव्यमानस्य सर्वप्रख्यातिशा-

Second plate; first side.

23 लिन: । समौ हरिहरौ यस्य जाने तावेव नाप-[2]
24 र: ।[।१०*] तस्य राजाधिराजस्य श्रीराजपरमे-
25 श्वर: । तनयो जयति क्षोण्यां देवरायमहीप-
26 ति: ।[।११*] पित्र्ये [3]सिंहासने यस्मिन्निवैश्वर्य-
27 प्रदे स्थिते । [3]शत्रुसिंहासनान्यासन् द्विनै:
28 शून्यानि वासरै: ।[।१२*] नलनाभागभरतनहु-[4]
29 षादीन्नरेश्वरान् । [5]विस्मेरा यद्गुणस्तोमै-
30 र्विस्मरत्येव[6] मेदिनी ।[।१३*] श्रीदस्येवाल-
31 का श्लाघ्या शक्रस्येवामरावती[7] [।*] विजयोप-
32 पदा यस्य विख्याता[8] वसति: पुरी ।[।१४*] नाम्ना
33 देमांबिका तस्य नूकभूपालनंदिनी । महि-
34 षी माधवस्येव महालक्ष्मी: [9]समधते ।[।१५*] [10]पु-
35 त्ररूपं तयोरेकं पूर्वजन्मतप:फलं । श्री-
36 मान्विजयते तेज:सीमा विजयभूपति:[11]
37 ।[।१६*] कूटस्थौ वंशयोर्यस्य कुमुदांभोजबांधवौ ।
38 वाण्या क्षोण्या च लक्ष्म्या च वल्लभो य: स्वयंवृ-
39 त: ।[।१७*] प्रतापकीर्त्तिसंततयो: प्रभोर्यस्य समिद्धयो:[11] [।*]
40 पुष्पाणि [12]तटितस्तारा: पुष्पवंत्तौ[13] च तौ

[1] Read पूर्व्व°. [2] The letter प looks more like म. [3] Read सिंहा°.

[4] The letter त of भरत looks like भ. [5] An extra vertical stroke has been erased between स्मे and रा.

[6] An extra vertical stroke between the letters त्ये and व has been erased.

[7] The syllable व is corrected from वि.

[8] The letter ख्या is engraved like स्या. [9] Read समेधते.

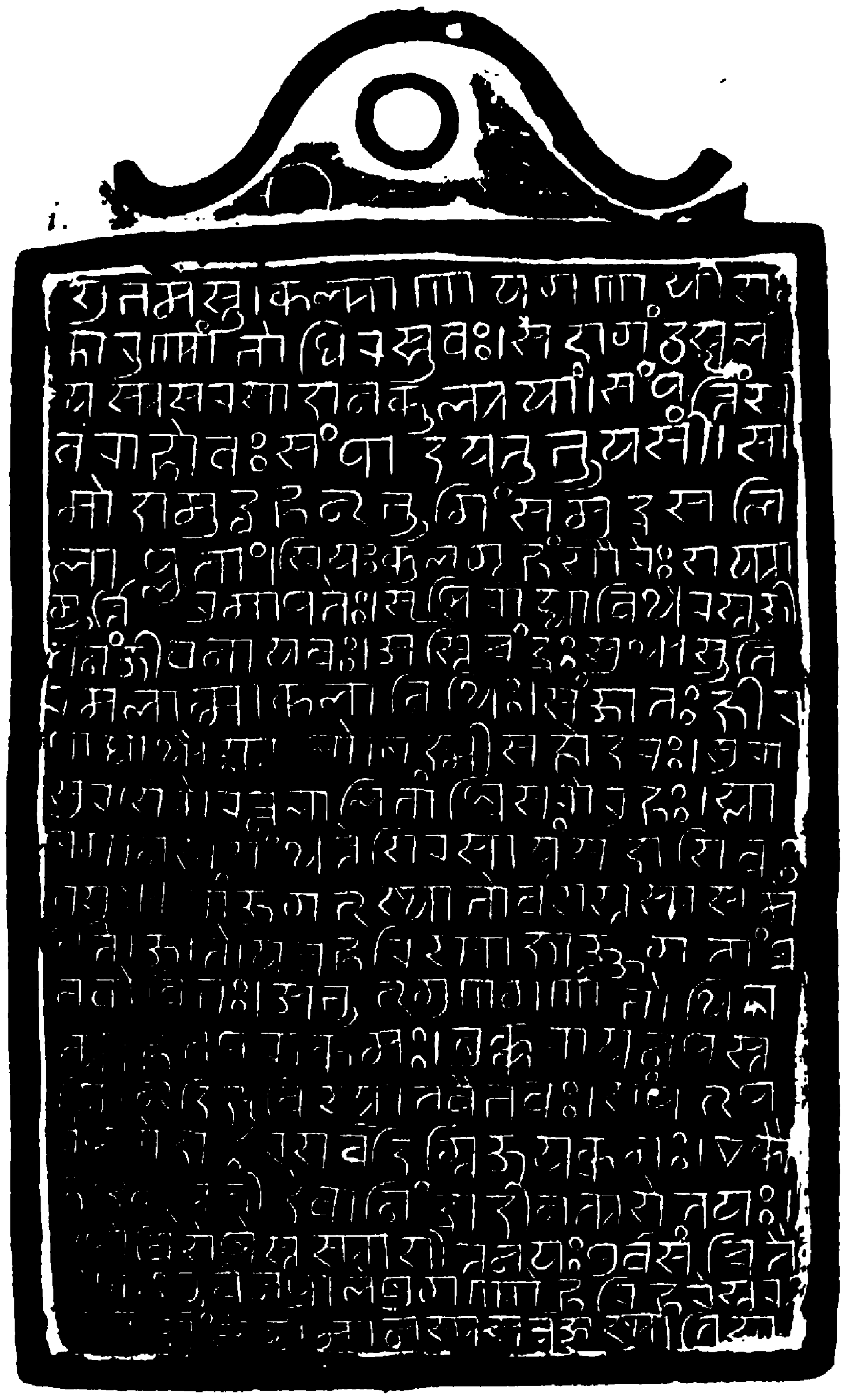
[10] The first half of this verse is the same as verse 14 of the Satyamaṅgalam plates of Dēvarāya II, except that तयोरेकं appears as तयो: शास्त्रं in those plates.

[11] The *visarga* is engraved at the beginning of the next line. [12] Read तडित°.

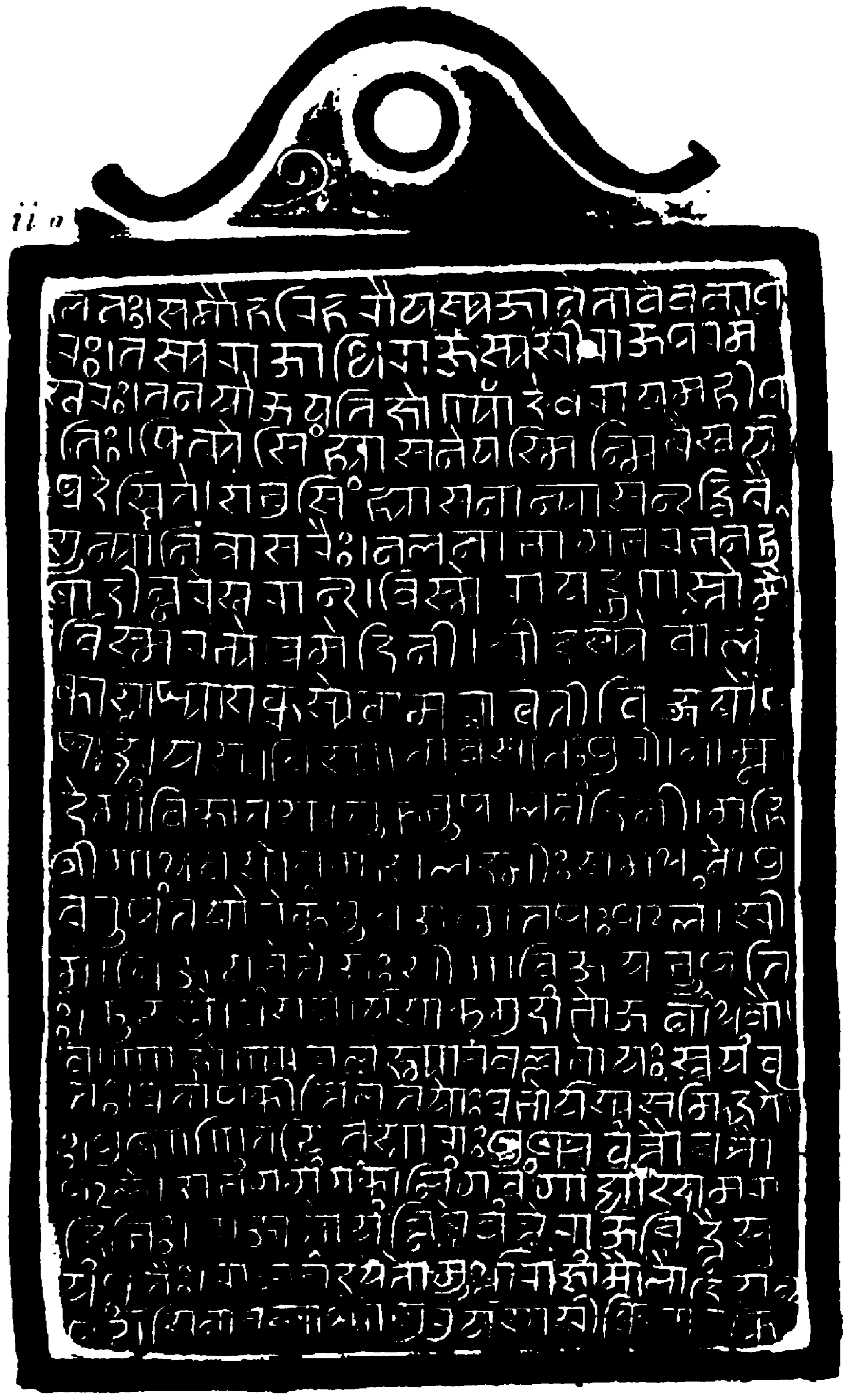
[13] Read पुष्पवन्तौ; पु is written like षु, and there is an additional stroke added to it at the bottom, which makes the *u*-sign look long.

Dandapalle plates of Vijaya-Bhupati : Saka-samvat 1332.

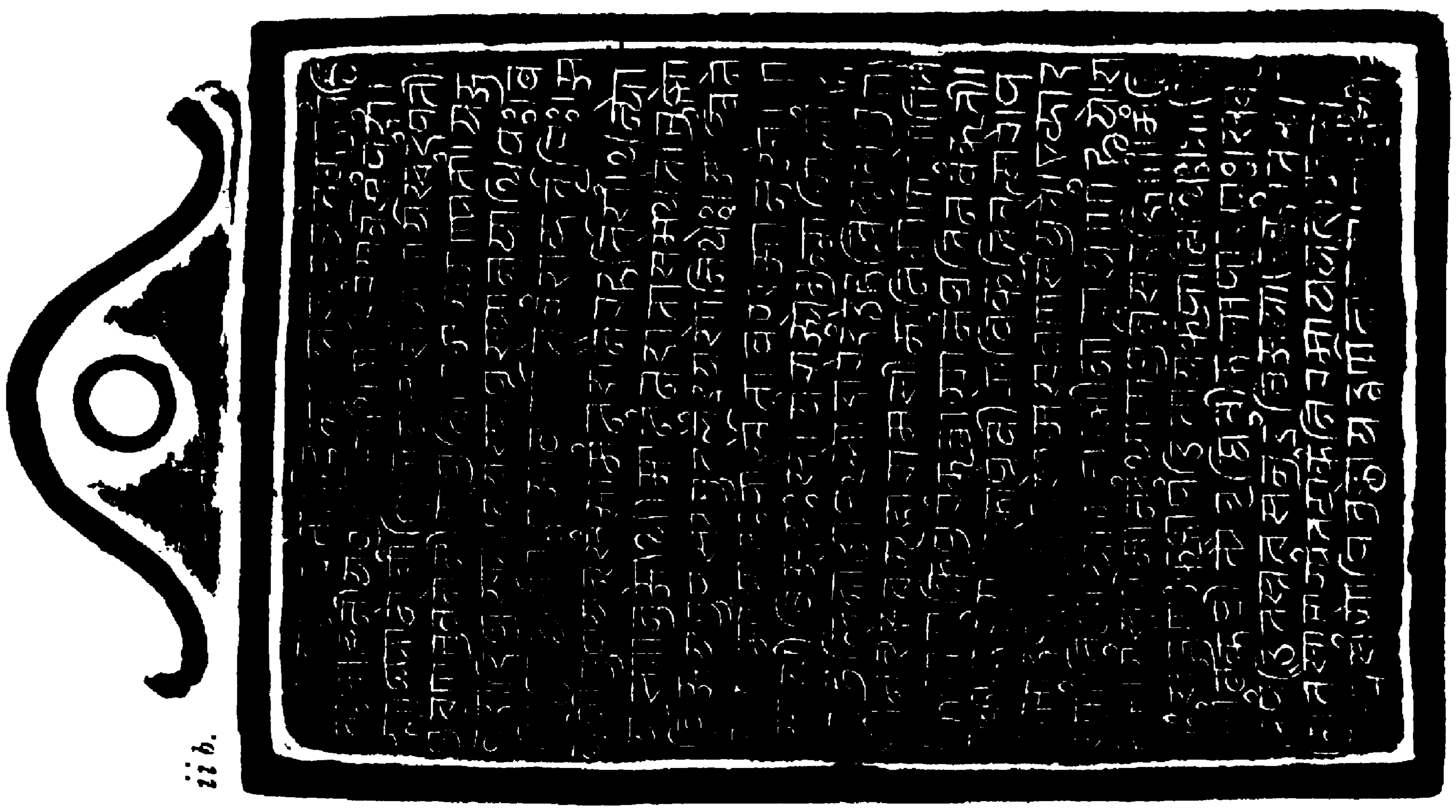
i.



ii a



ii b.



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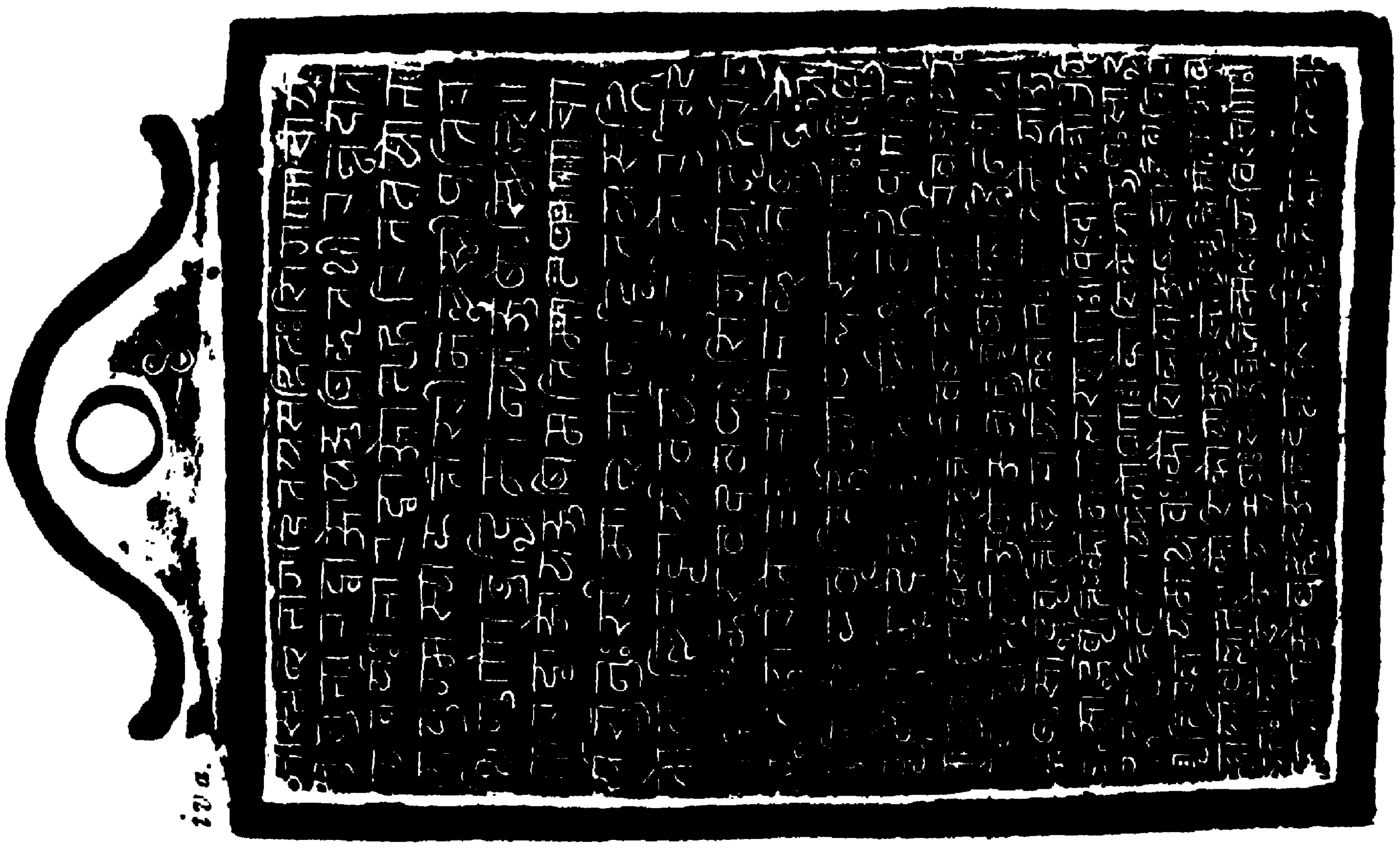
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iii a.



iii b.





iv a.

41 फले ।[१८*] अभंगमंगकालिंगवंगा[द्या]श्चामरा-
42 दिभिः । राजानो यं [1]निषेवंत्ते राजचिह्नै [2]स्व-
43 यंधृतैः ।[।१९*] राजानं दधतो मूर्ध्ना राज्ञां मौलौ दिशन्
44 पदं । [3]शिवात् श्लाघ्यो गुरुर्यस्य श्रीक्रियाशक्ति-

Second plate ; second side.

45 देशिकः ॥[२०*] प्रभोर्बहुमतस्तस्य प्रथते कृष्णपंडि-
46 तः । महनीयगुणांभोधिर्मंदिरं सर्वसंपदां ।[।२१*]
47 श्लाघ्या मेचांबिका येन शिंगणार्यश्च दंपती ।
48 पुत्रेण भुवने नीतौ पुत्रिणामग्रगण्यतां ।[।२२*] यजु-
49 र्वेदादिषु ख्यातिं यस्यास्यान्वयाधिपः । व-
50 सिष्ठाद्यैर्भरद्वाजो वर्ण्यते वंशकर्तृभिः ।[।२३*] अ-
51 न्वर्थां भूषयन् संज्ञामंनदानैरहर्निशं । धन्यो
52 यस्यानुजो धीमानंनदाता समेधते ।[।२४*] भूष्णो-
53 र्विजयभूपस्य भूतलेंद्रयशोनिधेः । आश्विने-
54 योपमौ यातः[4] पार्श्वे तावग्रजानुजौ ।[।२५*] रा-
55 जा श्रीविजयः सोयं राज्ये मुक्वागिलाह्व-[5]
56 ये । हुलिनाडौ फलोदारे दंडेहल्लिस्थले शु[भे] ।[।२६*]
57 श्रीमत्क्षेत्रगृहारामसीमानिर्माणशोभितं ।
58 क्रियाशक्तिपुरं कृत्वा ग्रामं प्रतिनवं कृती ।[।२७*]
59 शकाब्दे रंगलोकाग्ने वीरो विकृतिवत्सरे [।*] प-
60 क्षे भाद्रपदे शुक्ले सोमश्रवणसंयुते ।[।२८*] एकाद-
61 श्यां तिथौ योगे लक्ष्मीनारायणाह्वये[6] । स[ा]-
62 ष्टभोगं सर्वमान्यं धारापूर्वं सदक्षिणं ।[।२९*] मंडि-
63 तः सद्गुणैः कृष्णपंडिताय कृपानिधिः । प्रादित
64 त्र्यंबकप्रीत्यै पृथिवीकल्पपादपः ।[।३०*] स कृ-
65 ष्णपंडितस्तत्र समुद्रं विजयादिकं । तटाक-
66 लितसौभाग्यं तटाकं [7]निरमाययत् ।[।३१*] अच्छोद-
67 स्य प्रसंगोपि तुच्छौ यद्वर्णनाक्रमे । मानसं [च]

[1] Read निषेवन्ते.
[2] Read चिह्नैस्स्व°.
[3] Read शिवाच्छ्लाघ्यो.
[4] यातः is the third person dual of the root या 'to become.'
[5] Read मुक्वागिलाह्वये.
[6] °नारायणाह्वये.
[7] Read चित्.

Third plate ; first side.

68 सर: [1]पूंसां मानसाय न रोचते ।[।३२*] रत्नम[रा]-
69 लमंजीरा रसत्सारसमेखला । लीला[द्व]-
70 त्तं तनोतीव लक्ष्मीर्यत्पद्मराजिषु ।[।३३*] तटाके-
71 न[ा]ग्रहारं [2]तं तादृशेन विभूषितं । राज्ञा ते-
72 न[ा]भ्यनुज्ञात: प्राज्ञोसौ कृष्णपंडित: ।[।३४*] वि-
73 प्रसात्कृतवान् धन्यो विवेकगुणवारिधि: । क्र-
74 मेण भागिनस्तेपि कथ्यंते ब्राह्मणोत्तमा: ।[।३५*]
75 श्रीगोपीनाथरामेशौ ग्रामरक्षणदक्षि[णौ] [।*]
76 प्रसंनौ नित्यवरदावुभावेकैकभागिनौ ॥[३६*]
77 ऋग्विद्रंगयगोविंद: कौशिकोश्चैकभागभ[ा]-
78 क् । गोविंदभू: सैकभाग: कौशिको ऋग्वि-
79 दोभक: ।[।३७*] कौशिको बह्वृच: सैकभाग: श्री-
80 माधवांणप: । विश्वामित्र: कामयश्री-
81 रामो ऋग्विद्दिभागभाक्[3] ।[।३८*] गौतमो या-
82 जुष: सैकवृत्तिरप्पणकेशव: । काश्य-
83 पो याजुष: सैकवृत्तिर्मारार्य्यतिप्प-
84 य: ।[।३९*] नृसिंहो मारजश्चैकभाग: काश्य-
85 पयाजुष: । शांडिल्यो याजुष: सैकवृ-
86 त्तिर्द्देवार्यपेद्दण: ।[।४०*] कौंडिन्यो याजुष:
87 सैकवृत्तिर्नागार्यपेद्दण: । कौंडिन्यो या-
88 जुषो भागद्वयी नागार्यतिंमय: ।[।४१*]

Third plate ; second side.

89 भागा: श्रीरामकृष्णस्य भारद्वाजस्य विं-
90 शति: । स्वामिन: शिंगणार्यस्य सूनोरच
91 यजुर्निधे: ।[।४२*] हारीतो याजुष: सैकभाग:
92 श्रीगंगणाय्यलु: । कैशवो नृहरि: सैकभा-
93 ग: कौशिकयाजुष: ।[।४३*] कौंडिन्यो याजुष[:]
94 सैकवृत्तिरप्पणसोमप: [।*] कौंडिन्यो याजु-
95 षो भागद्वयी श्रीअप्पणाय्यलु: ।[।४४*] भार-

[1] Read पुंसां.

[2] त is very peculiarly formed.

[3] Read °द्विभाग°.

96 द्वाजो यजुरधिगमो भागयुग्मस्य क-[1]
97 र्त्ता दुग्गप्पार्य्यः सकलगुणवानश्वत्था-
98 तार्य्यसूनुः । भागद्वयप्रभुरिह यजुर्वेद-
99 [2]विद्रामचंद्रो भारद्वाजः सकलगु-
100 णवानप्पणाचार्य्यसूनुः ।[।४५*] भारद्वाजो य-
101 जुषि कृतधीरत्र भागद्वयेशः श्रीमल्लक्ष्मी-
102 पतितनुभवो बुद्धिमान्नीभलार्य्यः । हारी-
103 तो बह्वृचो भागद्वयी सूर्य्यार्य्यसोमपः ।(।)
104 वसिष्ठो बह्वृचो भागद्वयी चौण्डार्य्यसोमपः [।।४६*]
105 तिंमणो बह्वृचात्रेयो द्विभागो मल्लपार्य्यजः [।*]
106 नागार्य्यनृहरी कश्चित् श्रीवत्सो नैकभाग-
107 भाक् ।[।४७*] श्रीवत्सो याजुषः सैकभागः शिंगार्य्य-
108 तिंमयः । काश्यपो बह्वृचः सैकाहत्तो रामा-
109 र्य्यतिंमयः ।[।४८*] शांडिल्यो बह्वृच सैकाह-
110 स्तिम्मयार्य्यमंगणः ।।—।।

Fourth plate ; first side.

111 अस्मिन् भागद्वितयसहितः शिंगणाचार्य्य-
112 [3]सूनुभारद्वाजो यजुषि कृतधीरव्वदाता-
113 र्य्यवर्य्यः । भारद्वाजो नृहरितनयो भा-
114 गयुग्मस्य कर्त्ता[4] श्रीमल्लक्ष्मीपतिर-
115 धिगुणो बुद्धिमान्याजुषोस्मिन् ।।[४९*]
116 भारद्वाजो यजुषि मतिमानप्पणाचा-
117 र्य्यसूनुः[5] श्रीमान् भागद्वितयसहि-
118 तो मल्लिभट्टार्य्यवर्य्यः । [6]हारीतोऋग्विदे-
119 काहत्तिः केशवदेवपः । शिंगार्य्यनृहरी ऋ-
120 [7]ग्वित् हारीतोनैकभागभाक् ।[।५०*] विष्णुवृद्धो

[1] Perhaps we have to correct क into भ. The same word is used in l. 114.

[2] Read °विद्राम°.

[3] Read सूनुर्भा°.

[4] Read भर्त्ता; as in l. 96 f.

[5] The syllable सू looks like शू; the horizontal stroke in the middle which distinguishes स from श seems to have been marked by mistake at the top.

[6] The metre requires one more syllable for the first quarter; perhaps the reading meant was हारीतीसो.

[7] Read °ग्विद्धारीतो°.

121 ऋग्विदेकवृत्तिर्हंगपलख्खण:[1] । विष्णु-
122 वृद्धो ऋग्विदेकवृत्तिर्म्माधवहंपण: ।[।५१*]
123 याजुषो वृषवंश्येकवृत्ती रेवकतीकप: । रेवकार्य्य:
124 सैकवृत्तिर्य्याजुषो जंनभूर्वृष: ।[।५२*] कौंडिन्यो या-
125 जुष: सार्द्धवृत्तिस्तिप्पार्य्यवल्लभ: । गौतमो याजु-
126 ष: सार्द्धवृत्ति: कौमणलख्खण: ।[।५३*] विश्वामित्रो ऋग्वि-
127 दर्द्धवृत्तिर्न्नागार्य्यगोपण: । कौशिको याजुष: सार्द्ध-
128 वृत्तिरन्नार्य्यमाधव: ।[।५४*] कौशिका[2] याजुष: सार्द्धवृत्तिरे-
129 ल्लार्य्यवल्लभ: । कौशिको याजुष: सा[र्द्ध]वृत्तिर्म्मल्लार्य्यव-
130 ल्लभ: ।[।५५*] कौशिको याजुष: सार्द्धवृत्तिर्म्मल्लार्य्यविख्खण:
131 लिंगार्य्यजो बह्वृचजामदग्न्यवत्सोर्द्धवृत्ति[स्तिवह स]म[न]ाथ:[।*]

Fourth plate ; second side.

132 वासिष्ठोस्मिन् बह्वृचो योगसूनु: चंद्रप्पा-
133 र्य: सार्धवृत्तिद्वयेश: ।[।५६*][3] गार्ग्य[:*] श्रीयाजुष:
134 सार्द्धवृत्ति: शिंगार्य्यजाप्पप: । याजुषो वृष-[4]
135 वंश्योर्द्धवृत्ती रेवकतोकप: ।[।५७*] श्रीवत्सो
136 याजुष: सैकवृत्तिर्विट्ठलपद्मण: । कौंडि-
137 न्यो या[जु]ष: सौम्यो नृहरि: पादभागभाक् [।।५८*]
138 सार्धवृत्ति: कूचिराम: शा[लं]कायनयाजुष: । बह्वृचो हि-
139 मपाचार्य्यतनू[5]भून्माधवस्सुधी: [।।५९*] पादोन-
140 वृत्तिद्वयवान्विष्णुवर्धनगोत्रज: । विश्वामि-
141 त्रो बह्वृचस्तिप्पणार्य्यो [।*] भागत्रयी गंगण-
142 सूनुरत्र । भारद्वाज: पादभागी याजु-
143 ष: सूर्य्यतिंमय: । कौशिक: पादोनवृ-
144 त्ति[6]र्ऋग्विच्चिट्टेणकेशव: ।[।६०*] चंतु देव-
145 भाग सह वृत्तिगळु ८२[7] च-

[1] The second ख्ख is incomplete. See the same conjunct consonant in l. 126 below.

[2] Read कौशिको.

[3] The two halves of which this verse is made up belong respectively to the metres *Indravajrā* and *Śālinī*.

[4] Read वृष°.

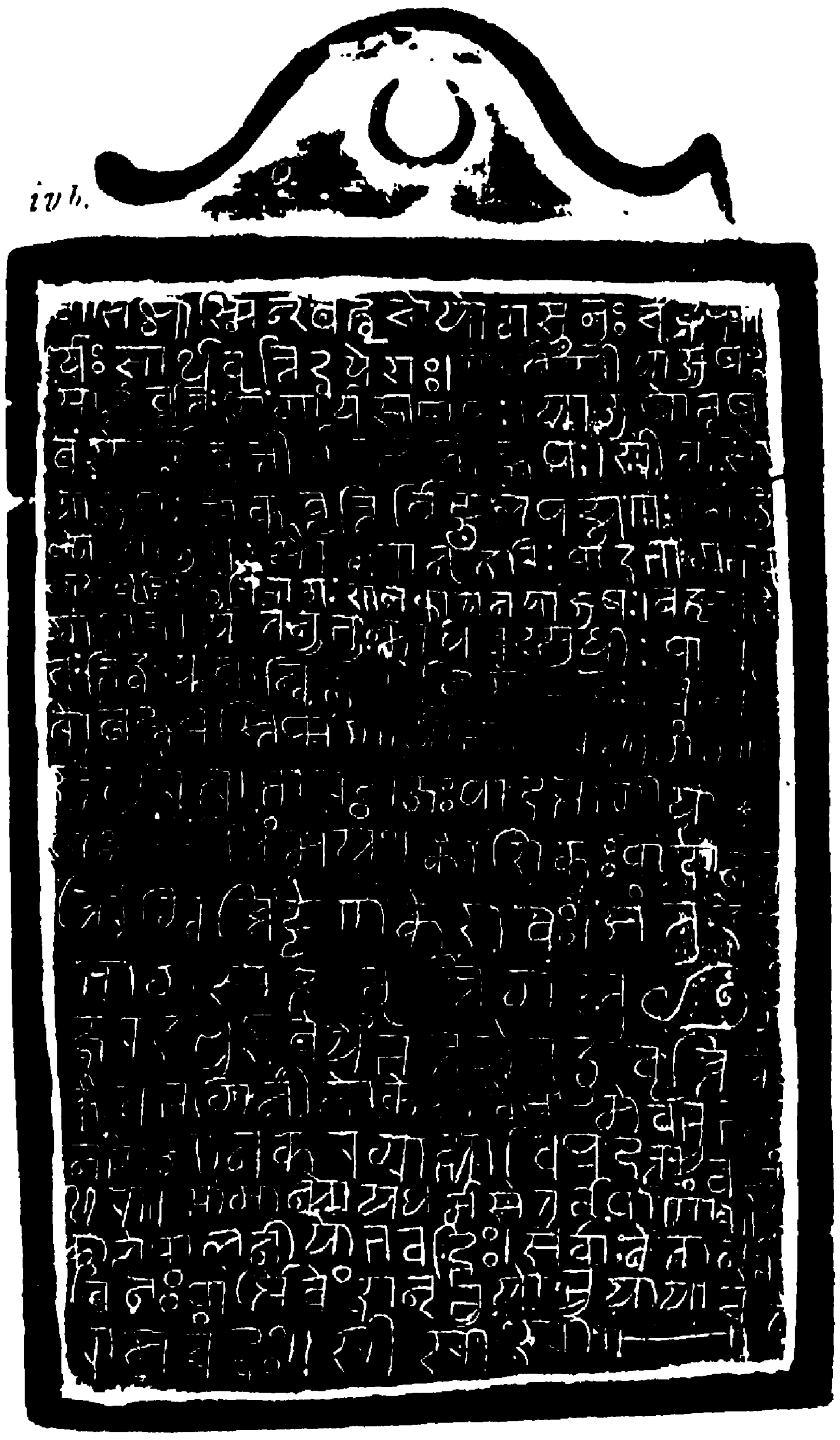
[5] Read °भूर्मा°.

[6] Read °त्ती ऋग्वि°.

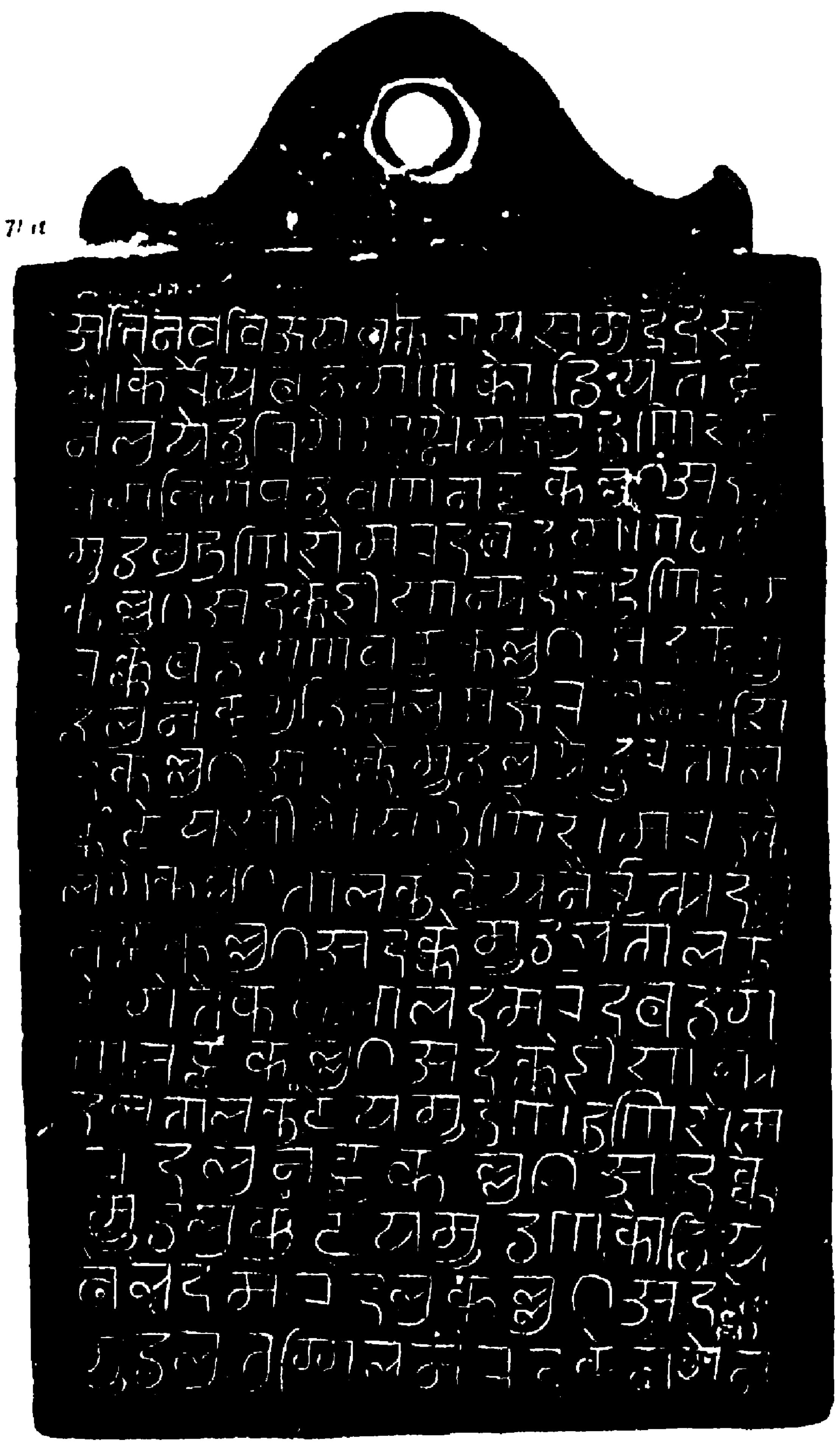
[7] In Telugu-Kanarese numerals and throughout.

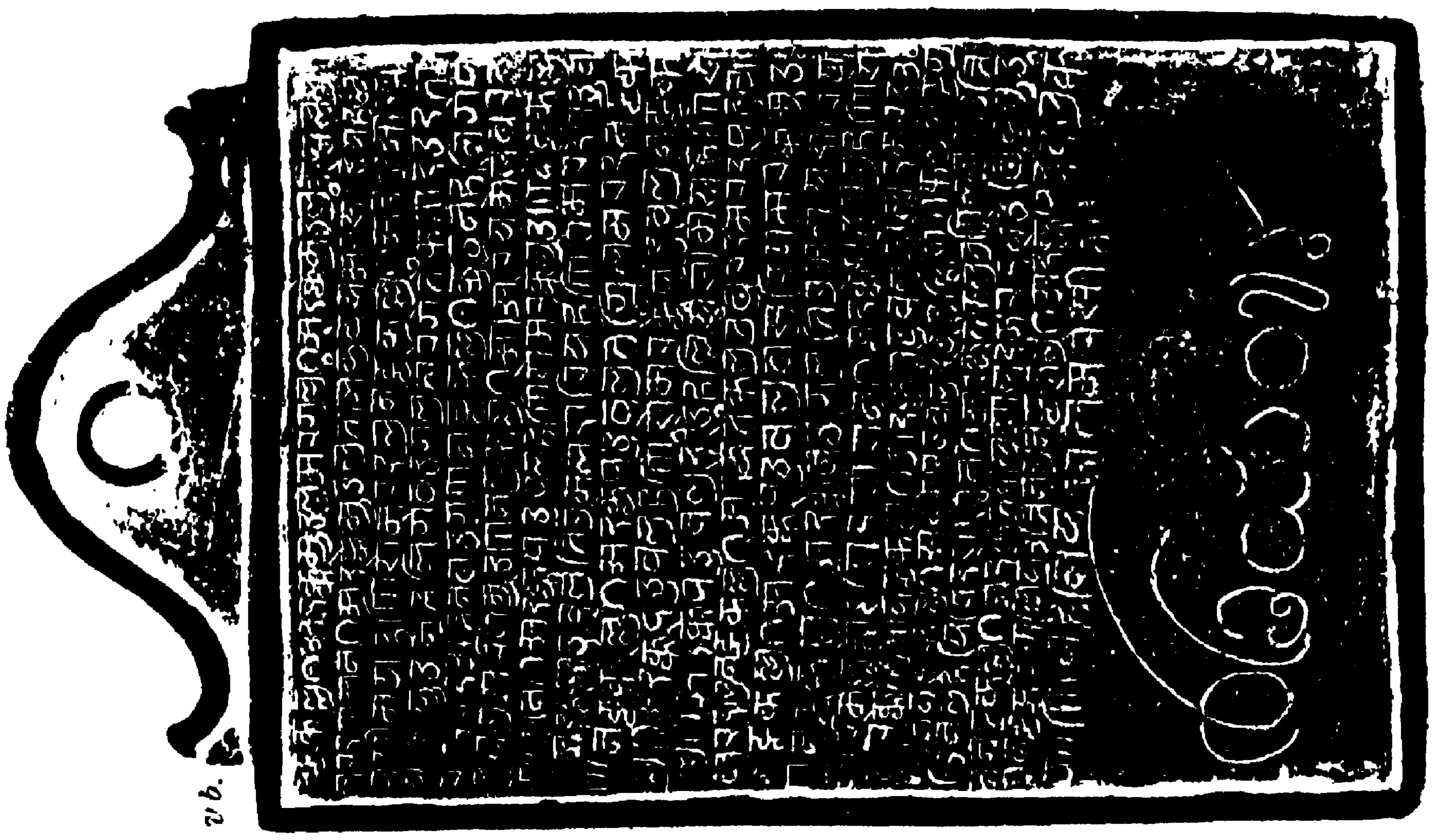
Dandapalle plates of Vijaya-Bhupati : Saka-samvat 1332.

iv b.



v a.





v b.

SCALE ONE-HALF

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146 चरंदलु इवे येंभत्त येरडु हस्ति [।*] ये-[1]
147 केव भगिनी लोके सर्वेषामेव भूभुज[ां] [।*]
148 न भोज्या न करग्राह्या विप्रदत्ता वसुं-
149 धरा ॥[६१*] सामान्योय[2] धर्मसेतुर्नृपाणां का[ले]
150 काले पालनीयो भवद्भिः । सर्वानेतान् भ[ा]-
151 विनः पार्थिवेंद्रान् भूयो भूया[3] याचते
152 रामचंद्रः ॥[६२*] श्री श्री श्री ॥—॥

Fifth plate ; first side.

153 अभिनवविजयबुक्करायसमुद्रद सी-
154 मे । करेंय बडगण कोडिय तष्टि-
155 मलु येडूरिगे आग्नेयदलु हुणिसेम-
156 रगळिगे पडुवण नट्ट काल्लु १[4] अदक्के
157 मूडलु हुणिसेमरद बडगण नट्ट
158 काल्लु १ अदक्के ईशान्यदलु हुणिसेम-
159 रक्के बडगण नट्ट काल्लु १ अदक्के मू-
160 डलु नट्ट गुंडिनलु अचरव बरसि-
161 द काल्लु १ अदक्के मूडलु येडूर ताल-
162 कुंटेय सीमेय हुणिसेमरद के-
163 [ळ]गे काल्लु १ तालकुंटेय नैर्ऋत्यदलु
164 नट्ट काल्लु १ अदक्के मूडलु तालकुं-
165 टेगे तेंकलु आलदमरद बडग-
166 ण नट्ट काल्लु १ अदक्के ईशान्य-
167 दलु तालकुंटेय मूडण हुणिसेम-
168 रदलु नट्ट काल्लु १ अदक्के
169 मूडलु कुंटेय मूड[illegible]ोडिय
170 बेलदमरदलु काल्लु १ अदक्के
171 मूडलु तुग्गिलमरद बोळगे न-

Fifth plate ; second side.

172 ट्ट काल्लु १ अदक्के मूड[लु] [परें]ग[ल्लु] १ अदक्के मूडलु कग्गल्लु
173 बरद ग्रासन १ अदक्के मूडलु तालकुंटेय अरसांडियह[क्कि]-

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[1] Read एकैव.
[2] Read °न्योयं.
[3] Read भूयो,
[4] In Telugu-Kanarese numerals and throughout.

174 य सीमेय हुणिसेमरदलु नट्ट कल्लु १ अदक्के आ[ग्ने]-
175 यदलु कूडनहळ्ळिगे बड गल्लु तोरॆंगॆ तॆंकण दडद ता-
176 रॆंमरद उत्तिन बडगण नट्ट कल्लु १ कूडनहळ्ळिगे प-
177 डुवलु अरॆंगे मूडण नट्ट कल्लु १ आ अरॆंय मेले बरद
178 शासन १ अदक्के पडुवलु हुणिसेमरक्के मूडण नट्टकल्लु
179 १ [अदक्के] पडुवलु तिरुमलेदारिय हुणिसेमरद पडुव-
180 ण नट्ट कल्लु १ अदक्के पडुवलु तुग्गिलमरद नट्ट क-
181 ल्लु १ अदक्के पडुवलु हुणिसेमरक्के पडुवलु नट्टक-
182 ल्लु १ अदक्के पडुवलु दंडेहळ्ळियसीमेय हुणिसे-
183 मरदलु नट्ट कल्लु १ अदक्के तॆंकलु तुंबुरद मरद पडुवण
184 नट्ट कल्लु १ अदक्के पडुवलु बसुरियमरक्के मूड-
185 ण नट्ट कल्लु १ अदक्के बडगलु तिरुमलेयदारिय
186 अरॆंमेले कोट्टिसिद [1]शांसन १ अदक्के पडुवलु हुणिसे-
187 मरक्के तॆंकण नट्ट कल्लु १ अदक्के पडुवलु आलदमरद उ-
188 त्तिन नट्ट कल्लु १ अदक्के पडुवलु दंडेहळ्ळिगे तॆंकलु नट्ट गुं-
189 डिनलु कोयिसिद शासन १ अदक्के तॆंकलु तुग्गिलमरद उत्ति-
190 न नट्ट कल्लु १ अदक्के तॆंकलु आलदमरद यडॆयिट्ट मूड-
191 [लु] नट्ट अरॆंगल्लिन उत्तिनलु नट्ट कल्लु १ अदक्के पडुवलु कं-
192 गाणियहळ्ळिय कोलमेरे सीमे ।
193 श्रीचियंबक

ABRIDGED TRANSLATION.

L. 1. Let there be prosperity!

(Verse 1.) Let Gaṇēśa, who is an ocean of compassion and whose cheek is moist with incessant flow of rut, take an interest in our welfare.

(V. 2.) Let the glorious Varâha, who bore aloft the delighted Earth sunk in the waters of the ocean, procure fortune to us in abundance.

(V. 3.) Let water (*jîvana*), which is the abode of Lakshmî,[2] the bed of Śauri (Vishṇu), the body corporeal of Umāpati (Śiva) and the first (*object of*) creation of Brahmā, exist for our subsistence.

(Vv. 4 and 5.) The moon—the birth place of nectar, of pure body, the embodiment of sixteen parts and the esteemed brother[3] of Lakshmî—whom Sadāśiva, whose lotus-like feet are fondled by the crest jewels of the gods and the demons, himself proudly wears, was born from the milky ocean.

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[1] Read शासन.

[2] The goddess Lakshmî is said to have come out of the milky ocean, when it was churned.

[3] The moon is the brother of Lakshmî, as both of them were produced from the milky ocean.

(V. 6.) There flourishes on earth the world-famed family of his (*i.e.* the moon's), in which the omnipresent Hari, the creator of the worlds, himself was born.[1]

(Vv. 7 and 8.) In that (*family*) was sprung king **Bukka-Rāya**, the ocean of a multitude of good qualities, of irresistable valour, whose exalted position was well known in all quarters—whose course of conquests extended to all directions with the grandeur of continuous success and who (*as such*) surpassed the gods Indra and the rest, who were lords each of a single quarter.

(Vv. 9 and 10.) To him was born by virtue of superior penance accumulated in former (*births*) a virtuous son **Hariharēśvara**, who was to be reckoned among the ancient kings. To him, well served by Śrī (*i.e.* Lakshmī) and famous as the all-knowing (*Sarvajña*), only Hari and Hara were equal and none else.[2]

(V. 11.) Victorious on this earth is the prosperous *Rājaparamēśvara*, king **Dēvarāya**, the son of this *Rājādhirāja*.

(V. 12.) While this king sate on the ancestral throne, bestowing wealth on his friends, the thrones of his enemies became vacant in two or three days.

(V. 13.) Amazed at his excellent virtues, the earth actually forgets the sovereigns **Naḷa**, **Nābhāga**, **Bharata**, **Nahusha** and others.

(V. 14.) Like unto (*the city of*) Alakā of (Kubēra) the giver of wealth, and unto Amarāvatī of Indra, the excellent and famous city which has for its prefix the word Vijaya (*i.e.* **Vijaya-nagara**) was his residence (*vasati*).[3]

(V. 15.) His consort **Dēmāmbikā** by name, the daughter of Nūka-Bhūpāla, is prosperous like Mahā-Lakshmī, the consort of Mādhava.

(V. 16.) The illustrious **Vijaya-Bhūpati**, the chief fruit, in the form of a son, of their (*i.e. of the parents'*) penance (*practised*) in former births, is victorious as the (farther) limit of prowess.

(V. 17.) At the root of whose lineage are (the Moon and the Sun),[4] the friends of the white and red lotuses (respectively) ; and who is voluntarily chosen as lord by (*the goddesses*) Sarasvatī, the Earth and Lakshmī.

(V. 18.) The lightning and the stars (*were*) the flowers and the sun and the moon (*were*) the fruits of the two well-grown creepers, the valour and fame of this lord.[5]

(V. 19.) Upon whom the kings of Aṅga, Kāliṅga, **Vaṅga** and the rest always attend holding *chaurīs*, etc., the insignia of royalty, themselves.

(V. 20.) His (*i.e.* Vijaya-Bhūpati's) spiritual teacher was **Kriyāśakti-dēśika** who, placing his foot on the diadems of kings (*rājā*), became more illustrious than Śiva carrying the moon (*rājā*) on his head.[6]

(V. 21.) **Kṛishṇa Paṇḍita**, the ocean of good qualities and the abode of every fortune, is highly esteemed by that king and is famous.

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[1] This is the Yādava family, in which Kṛishṇa was born.

[2] Hari (Vishṇu) is the husband of Lakshmī and Sarvajña is a recognised surname of Hara (Śiva).

[3] In the Eastern Gaṅga grants *vāsaka* appears in the sense of *rājadhānī* ; above, Vol. III, p. 20, note 2.

[4] Vijaya-Bhūpati was born in the race of the moon. His mother Dēmāmbikā was born of the Solar race.

[5] *I.e.* his fame and valour reached even unto the sky. This verse is the same as verse 12 of the Satyamaṅgalam plates of Dēvarāya II ; *Ep. Ind.*, Vol. III, p. 37, text lines 20 f.

[6] Kriyāśakti-dēśika is greater than Śiva, because the *rāja* carried on his head by the latter was merely trodden by the former.

(V. 22.) By (*possessing*) this son (*i.e.* Krishṇa-Paṇḍita) the praiseworthy couple Mēchāmbikā and Śiṅgaṇārya came to be ranked foremost among parents (*lit.* those *possessing children*) in this world.

(V. 23.) The founder of the lineage of (Krishṇa-Paṇḍita), who has obtained fame in the Yajur-Vēda and so on, is Bharadvāja, praised by founders of families like Vasishṭha and others.

(V. 24.) His younger brother, the wise and fortunate **Annadātā**, prospers well, making his designation literally appropriate by feeding (the needy) day and night.

(V. 25.) These (*two*) elder and younger brothers, serving by the side of the famous king Vijaya-Bhūpati, who was an Indra on earth, resembled (the two celestial brothers) the Aśvins.[1]

(Vv. 26 to 30.) This illustrious and virtuous ruler, the heroic Vijaya, who was a celestial tree on earth and a mine of compassion, and who was ornamented with good qualities, having founded the new village called **Kriyāśakti-pura**, adorned with rich fields, houses, pleasure-gardens and boundary marks, in the auspicious **Daṇḍēhaḷḷi** *sthala*[2] in **Huli** *nāḍu* of great yield, in the **Muḷvāgila** *rājya*, gave (*it*) as a free gift, together with the eight kinds of easements, to Krishṇa Paṇḍita, accompanied by the pouring of water and a fee, in order to propitiate (the god) Tryambaka, in the **Śaka year** expressed by the (chronogram) *raṅgalōkā* (*i.e.* 1332), in the (*cyclic*) year **Vikṛiti**, on the day of **Śravaṇa** which corresponded to a **Monday, the 11th** *tithi* **of the bright fortnight** in the month of **Bhādrapada** and was coupled with the *yōga* (called) Lakshmī-Nārāyaṇa.

(V. 31.) (*Subsequently*) this Krishṇa-Paṇḍita founded in that place a tank called Vijaya-samudra endowed with charm all round.

(V. 32.) Even to speak of (the lake) Achchhōda, while describing it (*i.e.* tank), is vain; even the Mānasa-saras (the tank of the gods) does not become attractive to the minds of the people (after once seeing this).[3]

(V. 33.) It seems as if Lakshmī performs her sportive dance over the cluster of lotuses (in this tank),—the swans (being) her noisy anklets and the (row of) *sārasa* birds her jingling girdle.

(Vv. 34 and 35.) The wise, wealthy, virtuous and discriminate Krishṇa-Paṇḍita, with the permission of the king, made a gift of the *agrahāra* adorned by the tank above described to Brāhmaṇas. The best of the Brāhmaṇas who received shares are enumerated in regular order.

(Ll. 75 to 146.) List of donees :—

No.	Name of the donee.	Father's name.	Gōtra.	Vēda.	No. of shares.
1	Gōpīnātha (Vishṇu) . .	......	......	......	1
2	Rāmēśa (Śiva) . . .	......	......	......	1
3	Gōvinda	Raṅgaya . . .	Kauśika . .	Ṛich . .	1
4	Ōbhaḷa	Gōvinda . . .	Do. . .	Do. . .	1

[1] The Aśvins are the inseparable twins who serve as physicians to the gods.

[2] Daṇḍēhaḷḷi *sthala* may have been the lowest territorial division in which the village Kriyāśakti-pura was situated. The word *sthala* in this sense corresponds to *ṭhāṇa* or *ṭhāṇya* of other inscriptions and is etymologically connected with them.

[3] Achchhōda and Mānasa-saras are two famous lakes in the Himalayas.

No.	Name of the donee.	Father's name.	Gōtra.	Vēda.	No. of shares.
5	Aṇṇapa	Mādhava	Kauśika	Bahvṛicha	1
6	Śrīrāma	Kāmaya	Viśvāmitra	Ṛich	2
7	Kēśava	Appaṇa	Gautama	Yajus	1
8	Tippaya	Mārārya	Kāśyapa	Do.	1
9	Nṛisiṁha	Māra	Do.	Do.	1
10	Peddaṇa	Dēvārya	Śāṇḍilya	Do.	1
11	Do.	Nāgārya	Kauṇḍinya	Do.	1
12	Timmaya	Do.	Do.	Do.	2
13	Rāma-Kṛishṇa	Śiṅgaṇārya	Bhāradvāja	Do.	20
14	Ayyalu	Gaṅgaṇa	Hārīta	Do.	1
15	Nṛihari	Kēśava	Kauśika	Do.	1
16	Sōmapa	Appaṇa	Kauṇḍinya	Do.	1
17	Ayyalu	Do.	Do.	Do.	2
18	Duggappārya	Annadātārya	Bhāradvāja	Do.	2
19	Rāmachandra	Appaṇāchārya	Do.	Do.	2
20	Aubhalārya	Lakshmīpati	Do.	Do.	2
21	Sōmapa	Sūryārya	Hārīta	Bahvṛicha	2
22	Do.	Chauṇḍārya	Vasishṭha	Do.	2
23	Timmaṇa	Mallapārya	Ātrēya	Do.	2
24	Nṛihari	Nāgārya	Śrīvatsa	Ṛich	1
25	Timmaya	Śiṅgārya	Do.	Yajus	1
26	Do.	Rāmārya	Kāśyapa	Bahvṛicha	1
27	Maṅgaṇa	Mēyārya	Śāṇḍilya	Do.	1
28	Annadātārya	Śiṅgaṇāchārya	Bhāradvāja	Yajus	2
29	Lakshmīpati	Nṛihari	Do.	Do.	2
30	Mallibhaṭṭārya	Appaṇāchārya	Do.	Do.	2
31	Dēvapa	Kēśava	Hārīta	Ṛich	1
32	Nṛihari	Śiṅgārya	Do.	Do.	1
33	Lakhkhaṇa	Hoggapa	Vishṇuvṛiddha	Do.	1
34	Hampaṇa	Mādhava	Do.	Do.	1
35	Tīkapa	Ṛavaḷa	Vṛisha	Yajus	1
36	Ṛavaḷa	Jaṁna	Do.	Do.	1
37	Vallabha	Tippārya	Kauṇḍiṇya	Do.	½

No.	Name of the donee.	Father's name.	Gôtra.	Vêda.	No. of shares.
38	Lakhkhaṇa	Kommaṇa	Gautama	Yajus	½
39	Gôpaṇa	Nâgârya	Viśvâmitra	Rich	½
40	Mâdhava	Allârya	Kauśika	Yajus	½
41	Vallabha	Ellârya	Do.	Do.	½
42	Do.	Mallârya	Do.	Do.	½
43	Vissaṇa	Do.	Do.	Do.	½
44	Saptanâtha	Liṅgârya	Jâmadagnya-Vatsa	Bahvṛicha	½
45	Chandrappârya	Yôga	Vâsishṭha	Do.	2½
46	Aṇṇapa	Siṅgârya	Gârgya	Yajus	½
47	Tîkapa	Ravala	Vṛisha	Do.	½
48	Padmaṇa	Viṭṭhala	Śrîvatsa	Do.	1
49	Nṛihari	......	Kauṇḍinya	Do.	¼
50	Kûchirâma	......	Śâlaṅkâyana	Do.	½
51	Mâdhava	Heggapâchârya	Vishṇuvardhana	Bahvṛicha	1¾
52	Tippaṇârya	Gaṅgaṇa	Viśvâmitra	Do.	3
53	Timmaya	Sûrya	Bhâradvâja	Yajus	¼
54	Kêśava	Chiṭṭeṇa	Kauśika	Rich	¾
				TOTAL SHARES	82

(Ll. 146 to 148.) Altogether the *vṛittis* are 82, including the share of the gods. Also in words eighty-two *vṛittis*.

(Ll. 149 to 152.) [Here follow the two usual imprecatory verses].

(Ll. 153 to 192.) The boundary of **Abhinava-Vijaya-Bukkarâya-samudra** is (as *follows*) :—

One stone set up to the west of the tamarind trees at the south-east corner of Êḍûru, on the side of the north outlet of the tank; to the east of it, one stone set up to the north of the tamarind tree; in the north-east corner of it, one stone set up to the north of the tamarind tree; east of it, one boulder stone set up with the letters engraved on it; to the east of it, one stone under the tamarind tree which was on the boundary between Êḍûru and Tâlakuṇṭe; one stone set up to the south-west of Tâlakuṇṭe; to the east of it, one stone set up to the north of the banyan tree south of Tâlakuṇṭe; to the north-east of it, one stone set up at the tamarind tree east of Tâlakuṇṭe; to the east of it, one stone (set up) at the Bêl tree in the eastern outlet of the tank; to the east of it, one stone set up below the Tuggila tree; one rock to the east of it; to the east of it, an inscription engraved on a black stone; to the east of it, one stone set up at the tamarind tree on the boundary between Tâlakuṇṭe and Arasâṇḍêyaha[ḷ*]ḷi; to the south-east of it, one stone set up to the north of the ant-hill[1]

[1] *Utta* is the same as *hutta*, "an ant-hill" according to Dr. Kittel's Kannada-English Dictionary. It is however difficult to account for the form *uttina*.

at the Tāṟe (*Beleric Myrobalan*) tree on the south bank of the stream and north of Kūḍanahaḷ[ḷ*]i; one stone set up to the east of the rock west of Kūḍanahaḷ[ḷ*]i; an inscription engraved on that rock; to the west of it, one stone set up to the east of the tamarind tree; west of it, one stone set up to the west of the tamarind tree on the road to Tirumale; west of it, one stone set up to the west of a tamarind tree; west of it, one stone set up at the tamarind tree on the boundary of Daṇḍēhaḷḷi; to the south of it, one stone set up to the west of the wild Mangosteen tree; to the west of it, one stone set up to the east of the waved-leaved fig tree; to the north of it, an inscription caused to be cut on a rock on the road to Tirumale; to the west of it, one stone set up to the south of a tamarind tree; to the west of it, one stone set up at the ant-hill of the banyan tree; to the west of it, an inscription caused to be engraved on the boulder set up to the south of Daṇḍēhaḷḷi; to the south of it, one stone set up at the ant-hill of the Tuggila tree; to the south of it, one stone set up at the ant-hiḷl of the boulder set up a little beyond to the east of the banyan tree; to the west of it, the boundary is the boundary limit of the fields of Kaṅgāṇiyahaḷ[ḷ*]i.

(L. 193.) **Śrī-Triyambaka.**

No. 3.—SRIRANGAM PLATES OF MUMMADI NAYAKA: SAKA SAMVAT 1280.

BY T. A. GOPINATHA RAO, M.A., TRIPLICANE.

The subjoined inscription is engraved on five copper plates, bound together by a ring, which was already cut when I got them for examination. The ring bore no seal. The plates measure 9″ by 2″, and the writing is engraved lengthwise on both sides of the plates. There are exactly ten lines on each side, and the plates are numbered with Telugu-Kanarese numerals, marked on the proper right of the ring-hole on the second side of each plate. The rims are neither raised nor shaped thicker, and yet the writing is in an excellent state of preservation.

This set of copper plates belongs to the Raṅganātha-svāmin temple at Srīraṅgam and was kindly lent to me for examination by the trustees of the temple, Messrs. T. Dēśikāchārya, B.A., B.L., of the Trichinopoly bar, and K. S. Kuppusāmi Ayyaṅgār. My thanks are due to these gentlemen for having so obligingly placed this, as also all the other copper plate documents, at my disposal for some time and thus enabling me to take mechanical copies of them.

The alphabet in which the record is written is old Telugu, and the language Sanskṛit. The whole is written in 64 verses of various metres. The inscription records that Mummaḍi Nāyaka, the king of the Teliṅga country, granted to Bhaṭṭa Parāśara, the seventh, the village of Koṭṭāllapaṟṟu, which the donee's mother regranted to Śrīraṅganātha-svāmin, the presiding deity of the great Vishṇu temple at Śrīraṅgam. The genealogy of the donor is given as follows:—

- Kōśami Nāyaka
  - Gaṇapa
    - Kūna
      - Mummaḍi Nāyaka
      - Śiṅgaya
      - Gannaya

Mummaḍi is said to have married the niece (sister's daughter) of a Kāpaya Nāyaka. His family was known by the name of Mañchikoṇḍa, and the ancestors of this family were originally brought down from the Gangetic valley by Mukkaṇṭi. Teliṅga-dēśa, ruled over

by Mummaḍi Nāyaka, was bounded on the north by Kanyâkubja, on the south by the Pāṇḍya country, on the east by Kaliṅga and on the west by Mahārāshṭra. Prince Mummaḍi is described as having conquered the Pānāra, the Kōna, the Kuravāṭaka, the Cheṅgara and other countries lying on either side of the Gōdāvarī, and as having made Kōrukoṇḍa his capital. He had two brothers, Śiṅgaya and Gannaya, whom he allowed to rule over the small principalities of Kōṭi and Tāḍipākka. Sovereignty had no attraction for Mummaḍi; but he was obliged to accept the crown for the sake of his father. Mummaḍi is also called Śrīraṅga-varddhana (v. 52), a surname which he perhaps assumed after he became the disciple of Parāśara Bhaṭṭa VII. He became a follower of the latter, when the latter had gone to the Teliṅga-dēśa, and as a *guru-dakshiṇā* this grant of a village was made.

At present nothing more than what is given in this document is known of Mummaḍi Nāyaka. From the fact that the southern boundary of his kingdom was the Pāṇḍya country we can very well understand that at the time of this record the occupation of the Nellore district by Jaṭā-varman Sundara Pāṇḍya was an accomplished fact. This latter subverted the dynasty of the Chōḷas, overran and captured their country as far north as Nellore, where he had his *vīrābhishēka* celebrated.[1] Nothing is known definitely of the chiefs of Pānāra,[2] Cheṅgara, Kuravāṭaka, etc.

The village granted to Parāśara Bhaṭṭa VII was evidently enjoyed by him for some time before he died. His mother, who survived him (v. 48), seems to have thought of allowing the relatives of the deceased to inherit the village; but in the meanwhile she changed her mind and gave it away to the god Raṅganātha, taking Him, as she says, as the greatest of all relatives. Most likely the relatives began to trouble her and perhaps also to question her rights to the property, which must have goaded her on to take the course which she chose.

An inscription found lately at Kōrukoṇḍa itself gives a very interesting account of the death of the seventh Parāśara Bhaṭṭa and his reappearance as a divine being. Incidentally also some facts about his patron and disciple, Mummaḍi Nāyaka, are given in it. Mr. Krishna Sastri summarises the contents of the record thus:—

"Mummaḍi Nāyaka is stated to have been the ruler of Kōrukoṇḍa, which was surrounded by a fort. He was a great conqueror and had subdued the kingdoms of Pānāra, Kōna, Kuravāṭaka and Beṅgara . . . . A Vaishṇava teacher Bhaṭṭari, of whom Mummaḍi was the devoted disciple, told the chief one day that he had reached the last of his human births and, as soon as the existing mortal frame was given up, he would appear in the form of the god Lakshmī-Nārasiṁha on the hill at Kōrukoṇḍa. Soon after this revelation the teacher died, and all about his rebirth as the god Nārasiṁha was apparently forgotten. A dancing-girl of the village, called Lakshmī-dāsī, saw the teacher in a dream and was told by him of his manifestation on the Pārāśara-śaila. The king, being informed of this, was at once reminded of what the teacher had told him and permitted the dancing-girl to build the temple. She wandered about in rags, begging for money, pledged her daughter, earned the amount required, built a temple and consecrated therein Parāśara-Nṛisiṁha, presenting at the time of the consecration two villages for the maintenance of the worship and offerings."[3] Mr. Sastri adds that the verses in the inscription under notice are repeated verbatim in the Kōrukoṇḍa record also. The latter inscription is dated Ś. 1275; this is the date of the consecration of the image of the god Nṛisiṁha; and therefore the death of the seventh Parāśara Bhaṭṭa would have occurred some time before this date, and this mother would consequently have survived him for at least seven or eight years.

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[1] No. 904, p. 145 of the Appendix to Vol. VII of *Ep. Ind.*

[2] Vājjaya, a prince of Pānāra, is mentioned in one of the Eastern Chālukya grants published in *South Indian Inscriptions*, Vol. I, p. 44.

[3] Madras Epigraphist's *Annual Report* for 1912, para. 68.

Parāśara Bhaṭṭa VII belongs to a very illustrious family of scholars of southern India. Śrīvatsachihna-guru, or Śrīvatsachihna Miśra, as he is generally called, was the first or the founder of the family of Bhaṭṭars of Śrīrangam. He was the first and foremost disciple of Śrī Rāmānuja, the famous founder of the Viśishṭādvaita school of philosophy. In all the Śrīvaishṇava chronicles and among the Śrīvaishṇavas he is better known by the name of Kūrattāḻvāṉ. He belonged to the Hārīta *gōtra* and Āpastambha *Sūtra* and was of the Yajus *śākhā*. He was born in the year Saumya, on a Thursday which was Pañchamī in the month of Pushya. He was a Vaḍama by sect and belonged to the village of Kūram near Chingleput. His wife was named Āṇḍāḷ. The early education of Kūrattāḻvāṉ was undertaken by his own father; but he finished his studies during his stay with Rāmānuja and under him. He was the chief assistant and the amanuensis of Rāmānuja in the compilation of the *Śrībhāshya*. He was of the same *gōtra* as Rāmānuja.

The Śrīvaishṇava Chronicles narrate the persecution of Rāmānuja by the Chōḷa sovereign, and assert that this king was a bigoted Śaiva and consequently began to persecute the Vaishṇavas. It was pointed out to this king that converting the common people by force was not in itself capable of augmenting the numbers to the Śaiva faith, and, if such a great leader as Rāmānuja were to be made to subscribe to the Śaiva faith, his followers would join that sect in a body. Rāmānuja was summoned before the king; Kūrattāḻvāṉ, apprehending danger to his master, assumed the garb of a *sannyāsin*, proceeded to the royal court, and represented himself as the famous Vaishṇava Āchārya. The king then compelled him to sign a declaration that no god was superior to Śiva. Kūrattāḻvāṉ boldly contradicted him by telling him that "larger than Śiva was Drōṇa," (words which also mean two different measures, of which the latter was the bigger),[1] thus playing upon the double meaning of the words Śiva and Drōṇa. The king, enraged at the behaviour of Kūrattāḻvāṉ, ordered both his eyes to be put out immediately, and the order was forthwith carried out. So throughout the remaining part of his life he lived a blind man.[2]

Another important service which he rendered to his master was the conversion of Tiruvaraṅgattamudaṉār, the hereditary trustee of the Raṅganātha temple at Srīraṅgam, to the Śrīvaishṇava faith. This neophyte made over the right of management of the temple to Kūrattāḻvāṉ, who in his turn handed it over to Rāmānuja. Highly pleased with the devotion of his dear disciple, Rāmānuja gave the *paurōhitya* of the temple and the right of reading the *Purāṇas* therein to the family of Kūrattāḻvāṉ.

Kūrattāḻvāṉ was the author of the *Varadarāja-stava*, *Sundarabāhu-stava*, *Atimānushya-stava*, *Śrīvaikuṇṭha-stava*, *Śrī-stava*, *Yamakaratnākara* and *Gadyatraya-vyākhyāna*.

Śrīvatsachihna Miśra had two sons, Parāśara Bhaṭṭa and Rāma Miśra.[3] Of these the elder was the most distinguished scholar of the day; he was nominated to the pontifical seat by Rāmānuja, and, when he succeeded the latter, he was comparatively a young man. In a short time, however, he was able to convert to his faith a great Vēdāntin named Mādhava and made him his own disciple and successor under the name of Nañjīyar. He is believed by the Śrīvaishṇavas to have died at the early age of 28 and without issue; but there are weighty

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[1] शिवात्परतरं नास्ति. द्रोणमस्ति ततः परम्-

[2] श्रीवत्सचिह्नमिश्रेभ्यो नमउक्तिमधीमहे ।
यदुक्तयस्त्रयीकण्ठे यान्ति मङ्गलसूत्रताम् ॥
श्रीमत्कूरकुलाधीशं श्रीवत्साङ्कमुपास्महे ।
अग्र्यं यतीन्द्रशिष्याणामाद्यं वेदान्तवेदिनाम् ॥

[3] Some Śrīvaishṇava chronicles assert that these were twins.

reasons for assuming that he lived for no less than 60 or 70 years.[1] The education of Parāśara and his brother was entrusted by Rāmānuja to Embār, his own cousin. Bhaṭṭar wrote the *Śrīraṅgarāja-stava*, *Śrīguṇaratnakōśa*, *Sahasranāma-bhāshya*, *Kriyādīpa*, *Ashṭaślōki*, *Chatuślōki*, *Dvayaślōki* and *Taniślōki*.[2]

Parāśara Bhaṭṭa, the elder son of Śrīvatsachihna Miśra, says the inscription, had a large number of disciples, of whom Vēdānta-vēdya was the most important. Vēdānta-vēdya is better known to the Śrīvaishṇavas as the 'Vēdāntin of the West country' (*mēl-nāṭṭu Vēdānti*). He was defeated in a religious wrangle by Parāśara Bhaṭṭa, whose devout disciple he soon after became, and he assumed holy orders, after which he was known as Nañjīyar, meaning literally 'our *jīya*,' for he was so addressed by his *guru*. The name of this *sannyāsin* in his *pūrvāśrama* (that is, before he assumed holy orders) was Mādhava.

As soon as Parāśara Bhaṭṭa and Rāma Miśra were born, the god Raṅganātha commanded their father through the *archaka* (the performer of *pūjā*) to bring the children to His temple and bring them up there. They are therefore believed to be the adopted sons of the god Raṅganātha and his goddess Śrī.[3] It is this faith of the Śrīvaishṇavas that is recorded in verse 35.

Vāgvijaya Bhaṭṭa was the son of Rāma Miśra,[4] the brother of Parāśara. He is known to the Śrīvaishṇavas as Naḍuvil Tiruvīdi Piḷḷai Bhaṭṭar ("the Bhaṭṭa of the middle street"). He was the author of *Kshamāshōḍaśī*, and is hence called also *Kshamāshōḍaśī* Bhaṭṭa.[5]

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[1] It is a well-known fact that Parāśara Bhaṭṭa was born some time before the Chōḷa persecution and the subsequent flight of Rāmānuja to the Hoysaḷa country. I have shown in my History of the Śrīvaishṇavas (*Madras Review* for 1905) that Rāmānuja must have lived in the Hoysaḷa kingdom for no less than 20 years, during which period Kūrattāḻvān, who was blinded by the Chōḷa king, was living in Śrīraṅgam with his sons. On the return of Rāmānuja to Śrīraṅgam after the demise of the persecuting Chōḷa prince in A.D. 1118 the remaining third part of the *Śrībhāshya* was finished. After this Rāmānuja lived for ten years; Parāśara succeeded him on the pontifical seat, vanquished the Vēdāntin of the West Country, taught him the Drāviḍa Vēdas, and, after the latter had made sufficient progress in them, ordered him to write the *Onpadināyirappaḍi vyākhyānam* on the *Tiruvāymoḻi*. The *Guruparamparā-prabhāvam* of Piṉbaḻagiya-Jīyar (p. 210) states that Parāśara Bhaṭṭar lived as late as in the reign of Tribhuvanavīra-Dēva, that is, Kulōttuṅga-Chōḷa III, who ruled from A.D. 1178 to 1216; and the author of the *Guruparamparā* referred to above was almost a contemporary of the illustrious Bhaṭṭar and is therefore likely to know about what he states in his work. Therefore we may rely on his assertion that the Bhaṭṭar lived at least down to some few years later than A.D. 1178, and therefore was more than 75 years when he died. The majority of the Śrīvaishṇava chronicles affirm that Parāśara Bhaṭṭar had no children, which appears to be the fact.

[2] पुत्रीकृतौ रङ्गधुरन्धरेण पराशरः कूरकुलप्रदीपः ।
गोविन्दशिष्यस्य तु यामुनार्यमनोरथं पूरितवान् द्वितीयम् ॥
श्रीपराशरभट्टार्यश्रीरङ्गेशपुरोहितः ।
श्रीवत्साङ्कसुतश्श्रीमान् श्रेयसे मेऽस्तु भूयसे ॥

[3] रङ्गेशलब्धौ तनयत्वलालितौ यतीन्द्रकारुण्यरसप्रवृद्धौ ।
भट्टार्यरामाह्वयदेशिकोत्तमौ भजामि कूराधिपतेस्तनूजौ ॥

[4] पौत्रं श्रीराममिश्रस्य श्रीवत्साङ्कस्य नन्दनम् ।
रामसूरिं [भजे*] भट्टपराशरवरानुजम् ॥
कूरेशनन्दनं वन्दे व्यासाख्यं रङ्गवासिनम् ।
अनुराधे तु वैशाखे जातं श्रीरामसूरिं भजे ।

[5] श्रीभट्टार्यकृपालब्धतत्त्वज्ञाननिधिं प्रभुम् ।
श्रीरामसूरितनयं सेवे वाग्विजयं गुरुम् ॥
कूरनाथगुरोः पौत्रं श्रीरामार्यप्रियं सुतम् ।
वाग्विजयिगुरुं वन्दे वेदान्तद्वयसंपदम् ॥

His son was Vēdavyāsa *alias* Sudarśana Bhaṭṭa. He studied the *Śrībhāshya* at Kāñchī under Varadavishṇvārya, the grandson of Naḍādūr Āḷvāṇ (a nephew of Rāmānuja).[1] Varadavishṇu was better known as Naḍādūr-ammāḷ. He was a great exponent of the *Śrībhāshya*, and his learning drew many earnest students to Kāñchī. One such was Vēdavyāsa Bhaṭṭa. This youth's unostentatious manners, his typical silence and apparent unsociability made him mistaken for a dullard. His colleagues could not perceive that all his thoughts were concentrated on his study and that he found little or no time for idle talk with them. But his teacher knew him very well. One day, when the students were assembled for the usual lecture, Naḍādūr Ammāḷ, who had also come early, would not proceed with his disquisition. He began it only after Vēdavyāsa Bhaṭṭa took his seat in the assembly. With a desire to show the real man to the audience, Ammāḷ feigned forgetfulness in the matter of an explanation which he had given some time back and asked each one of his students about it, but did not succeed in eliciting a reply; when Vēdavyāsa's turn came, he requested his *āchārya* to command him to give the interpretation as given by him (the *āchārya*) on any one particular occasion; for he had heard Ammāḷ twenty-one times. When questioned if he remembered the very language employed by Ammāḷ on those twenty-one occasions, he replied that he did. At the command of Ammāḷ he began to pour forth in the very language in which Ammāḷ had explained that particular point on so many previous occasions. The fellow disciples of Vēdavyāsa were dismayed at this extraordinary performance of the apparent dullard, and began to feel ashamed of themselves. As a matter of fact, this youth committed to memory every word of Ammāḷ, as it fell from his lips, and reduced it to writing the very same evening after the lecture was over. The work that grew in this manner was called the *Śruta-prakāśikā*, and Sudarśana came to be known thenceforth by the name of Śrutaprakāśikāchārya.[2] He was an elder contemporary of Veṅkaṭanātharya, *alias* Vēdānta-dēśika. When he was very old, the vandalistic march of Malik Kafur swept over Śrīraṅgam, and in the onslaught that took place he perished.[3]

Sudarśana Bhaṭṭa had two sons, Vēdāchārya Bhaṭṭa and Parāśara Bhaṭṭa.[4] Before his death Sudarśana Bhaṭṭa entrusted these sons and his valuable work the *Śruta-prakāśikā* to the care of Vēdānta-dēśika with the request that they might be saved from the Musalman havoc. The latter carried out his promise so faithfully that to-day we owe the existence of this valuable

[1] "Nos. 471*a* and 505*b* contain the *Vasanta-tilaka-bhāṇam*, a drama by Varadāchārya. This author can be safely identified with the Vaishṇava teacher of the same name, who was the son of Dēvarāja of Kāñchī, and to whom the *Guruparamparā-prabhāvam* attributes the two surnames Ammāḷāchārya and Ghaṭikāśatam-ammāḷ. The first of these two names appears in the form Ambāḷāchārya in No. 595*b*, and a corruption of the second name is preserved in the colophon of Dr. R. Mitra's No. 116" . . . "Another drama by Varadāchārya is the *Chōḷa-bhāṇa*." *Rep. on Sans. MSS. in S. India* by Dr. E. Hultzsch, No. I, p. vii of the Introduction.

[2] श्रीवत्साङ्कस्य नप्तारं पौत्रं रामविपश्चितः ।
व्यासं वाग्जयिनः पुत्रमस्माकं तातमाश्रये ॥
यतीन्द्रकृतभाष्यार्था यद्व्याख्यानेन दर्शिताः ।
वरं सुदर्शनार्यं तं वन्दे कूरकुलाधिपम् ॥
श्रुतप्रकाशभट्टार्यं श्रीरामार्यस्य पौत्रकम् ।
वाग्विजयगुरोः पुत्रं वन्दे सद्गुणसागरम् ॥

[3] भाष्यप्रकाशिकां तां सङ्कटकाले सुदर्शनसूरिः ।
प्रादाद्यस्मै कृतिने सेवे तं वेदचूलिकासूरिं ॥
Vēdāntadēśika-vaibhava-prakāśikā, v. 131.

[4] श्रीपराशरभट्टार्यं श्रीवत्साङ्कप्रपौत्रकम् ।
वेदाचार्यानुजं वन्दे वेदाचार्यस्य नन्दनम् ॥

gloss on the *Śrībhāshya* to Vēdānta-Dēśika. Vēdāchārya Bhaṭṭa was the author of the *Ashṭākshharadīpikā*, *Rahasyatraya* and *Taṇidvayam*. Vēdāchārya's son was Śrīraṅgarāja Bhaṭṭar.[1]

The *Periya Tiru-muḍiy-aḍaivu* assigns the following pedigree to the first great Parāśara Bhaṭṭar:—his son was Uddaṇḍa Bhaṭṭar; his son Parāśara Bhaṭṭar; his son Śrīraṅganātha Bhaṭṭar; his son Bhaṭṭa Parāśara; his son Śrīraṅga Bhaṭṭar; his son Sudarśana Bhaṭṭar; his son Śrīraṅgarāja Bhaṭṭar; his son Sādhu Bhaṭṭar; his son Tiruvēṅkaṭa Bhaṭṭar.[2]

The grant was made on a Thursday, corresponding to the fifth *tithi* of the bright fortnight of the month of Chaitra, in the Śaka year 1280, computed by the moon (1), the eyes (2), the *nāgas* (8), and *nabhaḥ* (0).

Verses 28 to 33 describe the town of Śrīraṅgam, which is situated in the island formed by the two branches, the Kāvērī and the Koḷḷiḍam, of the river Kāvērī. The image of the god Raṅganātha which is set up in the temple situated in this town is believed to have been originally worshipped by Brahmā and afterwards presented to the ancestors of Ikshvāku and worshipped by his descendants. On the day of the coronation of the lord Śrī Rāmachandra he made a present of the image of his family god Raṅganātha to his faithful ally and dependant, Vibhīshaṇa, the brother of Rāvaṇa. While taking this valuable gift, Vibhīshaṇa inadvertently placed it on the ground in the island of Śrīraṅgam, where it stuck fast and could not be removed. It is over this image that the extensive temple of Śrīraṅgam is believed to have been built, and the composer of the *śāsana* alludes in our document to this faith regarding the advent of Raṅganātha to Śrīraṅgam.

"*Pāpishṭha-Kshatrabandhuś cha*," one of the texts quoted in verse 43, occurs in the 17th chapter of the *Vishṇudharma*. Kshatrabandhu was a very wicked king and had committed several sins; but just before his death he unwittingly uttered the three syllabled name, Gōvinda, of Vishṇu, which virtuous act saved him from eternal perdition. In his *Tirumālai* the Vaishṇava saint Toṇḍaraḍippoḍiy-āḻvār also makes a reference to the story of Kshatrabandhu.[3]

The following are the names of places, etc., that are mentioned in the inscription under discussion:—Himāchala, Bhārata-varsha, the Mahārāshṭra, Kaliṅga, Pāṇḍya, Kanyākubja and Teliṅga countries: Mañchikoṇḍa; Āndhra-dēśa; the Pānāra, Kōna, Kuravāṭa and Ch(or B)eṅgara provinces; the river Godāvarī; Kōrukoṇḍa; Kōṭi; Tāḍipāka; the river Kāvērī; Śrīraṅga-purī; Koṭṭāḷḷaparṟu in the Pānāra country; Dēva; Villūru; Naṅgipūṇḍi; Penuṅgoṇḍa; Charakuvāṭaka; Tāmaravāṭaka; Monambaṟṟu; Peṇḍlikūnturu-cheruvu; Groppuṅgāli and

[1] श्रीपराशरभट्टार्यतनयं विनयोज्ज्वलम् ।
रङ्गनाथगुरुं वन्दे मङ्गलायतनं सदा ॥
रङ्गनाथार्यतनयं श्रीमद्भट्टपराशरम् ।
सततं कूरनाथस्य सर्वविद्यानिधिं भजे ॥

[2] In all probability the Bhaṭṭa Parāśara of our document was identical with the Bhaṭṭa Parāśara, the son of Śrīraṅganātha Bhaṭṭa and the grandson of Vēdāchārya Bhaṭṭa; he is also called, in the extract given in footnote 4, the seventh from Kūranātha, that is, Kūrattāḻvān.

[3] *Moytta val-viṉaiyuḷ-niṉṟu mūṉr=eḻutt=uḍaiya pērāl* | *Kattirabandum-aṉṟē parāṅgadi kaṇḍu koṇḍāṉ* | ("Has not Kattirabandu too attained the highest existence, being relieved from the powerful sins that were clustering thickly round him, by the three lettered name?"), *Tirumālai*, verse 4.

Uppungāli and the Pālēru-agrahāra. The following table gives the identification and situation of a majority of the places enumerated above :—

Name.	Mod. Name.	District.	Taluk.
Kōrukoṇḍa	Kōrukoṇḍa	Gōdāvarī	Rajahmandry.
Kōṭi	Kōṭi	Do.	Do.
Tāḍipāka	Tāllapākam (?)	......	......
Śrīraṅga-purī	Śrīraṅgam	Trichinopoly	Trichinopoly.
Koṭṭāḷḷaparṟu	Kothalaparru	Kistna	Tanuku.
Dēva	Duvva	Do.	Do.
Villūru	Vilṭuru or Vēḷatūr	Do.	Vinikoṇḍa.
Naṅgipūṇḍi	Neggipūḍi	Do.	Tanuku.
Penuṅgoṇḍa	Penukoṇḍa	Do.	Do.
Charakuvāṭaka	Cherukuvāḍa	Do.	Do.
Tāmaravāṭaka	Tāmarāḍa	Do.	Do.
Monambarṟu	Munamarru	Do.	Do.
Kāvērī river	......	......	......
The river Vāsishṭha Gōdāvarī	The river Gōdāvarī or a tributary of it.		
Himāchala	The Himalaya mountains.		
Bhārata-varsha	The ancient name of India.		

TEXT.[1]

[Metre of verses 1-2, *Vasantatilakā*; of 3-10, *Upajāti*; of 11, *Indravajrā*; of 12, *Upajāti*; of 13, *Upēndravajrā*; of 14-15, *Upajāti*; of 16, *Upēndravajrā*; of 17, *Vasantatilakā*; of 18-22, *Upajāti*; of 23, *Vaṁśastha*; of 24, *Upajāti*; of 25, *Śārdūlavikrīḍita*; of 26, *Upajāti*; of 27, *Rathōddhatā*; of 28-29, *Anushṭubh*; of 30, *Vasantatilakā*; of 31-32, *Upajāti*; of 33, *Rathōddhatā*; of 34, *Sragdharā*; of 35, *Śārdūlavikrīḍita*; of 36-37, *Anushṭubh*; of 38, *Śārdūlavikrīḍita*; of 39-49, *Anushṭubh*; of 50, *Indravajrā*; of 51, *Anushṭubh*; of 52, *Gīti*; of 53-58, *Anushṭubh*; of 59, *Mālinī*; of 60, *Anushṭubh*; of 61, *Śālinī*; and of 62-63, *Anushṭubh*.]

First Plate : First Side.

1 श्रीरंगराजाय नमः ॥ यां द्यूतकेलिविजितात्[2] दयितात् गृहीतामिंदोःकलामितर-

2 दंतपदे निवेश्य । प्रेम्णा प्रसादयति पुष्पसुमेकदंतं सा चा-

[1] From impressions prepared under my supervision.

[2] Read जिताद् दयिताद्गृहीता°.

3 यतां गजमुखः स च तौ शिवौ च ॥[१*] श्वेतः शुभं दिशतु शश्वदसौ
वराहः पातालसद्मनि तमोगहने रहो य: [।*]

4 [शौ]त्सुक्यनुन्नधृतिरुद्दहनोत्सवात् प्राक्[1] दंतेन किंचिदुदुनोदधरं धरायाः ॥[२*]
तदाख्ययैव प्रथितेह कल्पे

5 मन्वंतरे सप्तम आगतेस्मिन् । बहुष्वतीतेषु चतुर्युगेषु कलिं विदुः संप्रति
व[र्त]मानं [॥३*] हिमा-

6 चलादासवणोदमेतत् खंडं भुवो भारतवर्षमाहुः । तथापि चैतत्[2] भरतस्य
खंडं चर[3]-

7 ति यथाश्रमवर्णधर्मः ।[। ४*] पश्चात्पुरस्तादपि यस्य देशौ ख्यातौ महा-
राष्ट्रकलिंगसंज्ञौ ।(।)

8 अवागुदक् पांड्यककान्यकुब्जौ देशस्स तत्रास्ति त्रिलिंगनामा ।[। ५*] तदी-
श्वरः कोऽप्यभिनायकोऽभूदभूतपूर्वा-

9 हु[4]तबाहुसारः । वृत्तानि यद्दर्तनदर्पणेच्छे राज्ञामलक्ष्यंत पुरातनानां ।[। ६*]
सुकंटिनामा नृप-

10 सार्वभौमो गंगातटांतास्थित यस्य पूर्वौ । पुरा त्रिलिंगान् प्रति मंचि-
कोंडावानाययन्

First Plate : Second Side.

11 नायकवंशमुख्यौ ।[। ७*] ताभ्यां विनिर्मापितमात्मनाम्ना पुरं महच्च प्रथि-
तेंध्रदेशे ।(।) तदुत्तमं बिभ्रति मं-[5]

12 चिकोंडगोत्रं समग्रा भुवि यस्य वंश्याः[6] ।[। ८*] तस्मिंनतीते[7] तनयस्तदीयो
गुणैः प्रतीतो गणपाभि-

13 धानः ।(।) भुजंगमाधीश्वरविश्रमाय भारं पृथिव्या बिभरांबभूव ॥[९*] देवो
नृपेस्मिन्सति युक्तवर्षी चैत्रा-

14 स्वभूवन् फलवत्तराणि । न श्वापदेभ्योप्यटवीषु शंका मलिम्लुचेभ्यः किमु
ताध्वगा-

15 नां ।[। १०*] तस्मात्समुद्रादिव शीतरश्मिः कूनाभिधानः कुलकेतुरासीत् ।
आरोप्य सिंहा-

16 सनमात्मजं स्वमेंद्रं स सिंहासनमारुरोह ।[। ११*] धीरो वदान्यो विनयोप-

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[1] Read प्राग्दंतेन.

[2] Read °तद्भरतस्य.

[3] The *anusvāra* begins the next line.

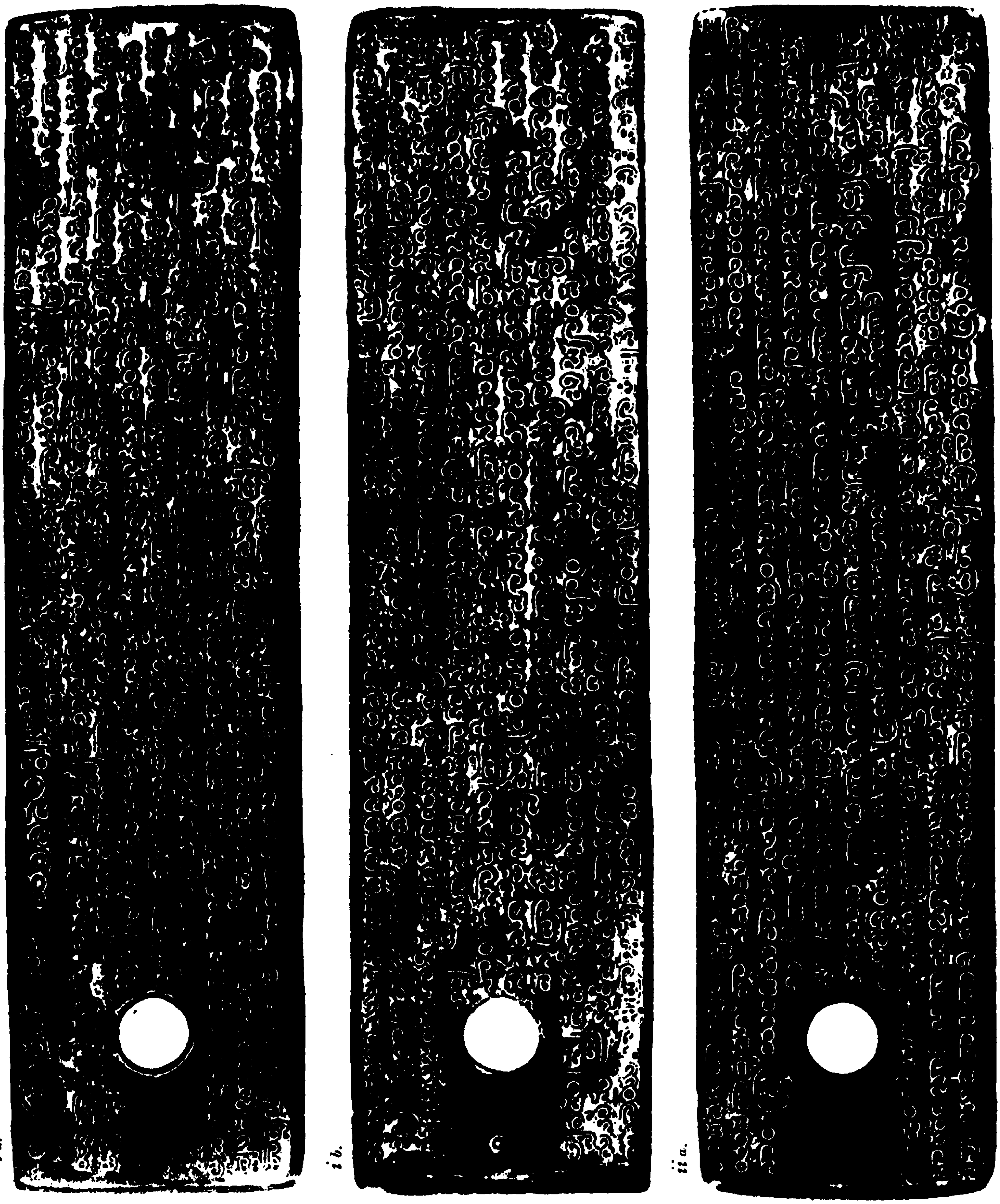
[4] Read हु.

[5] The *anusvāra* of *mamchi* begins the next line.

[6] Read वंश्याः.

[7] Read तस्मिन्न°.

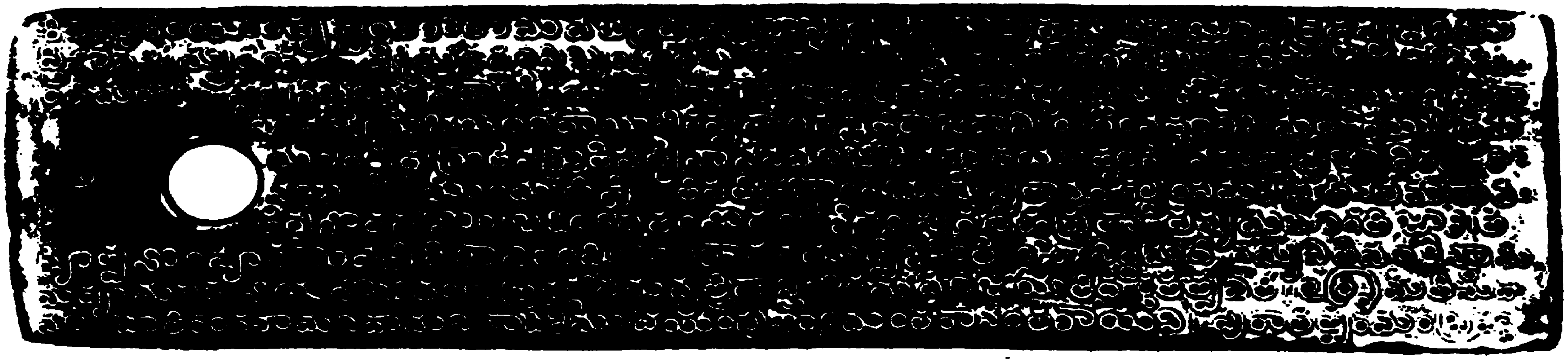
Srirangam Plates of Mummadi Nayaka: Saka 1280.



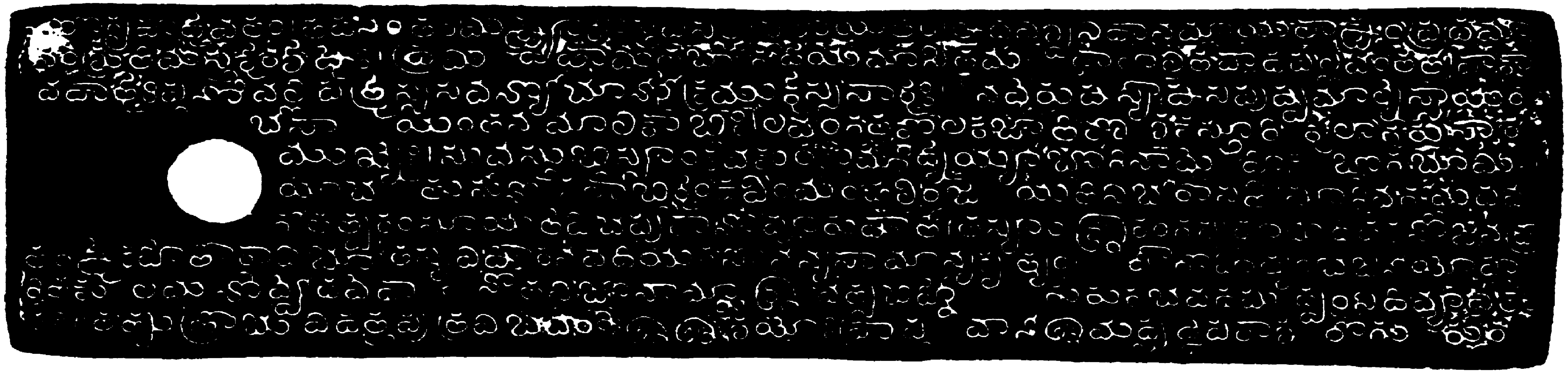
i a. i b. ii a.

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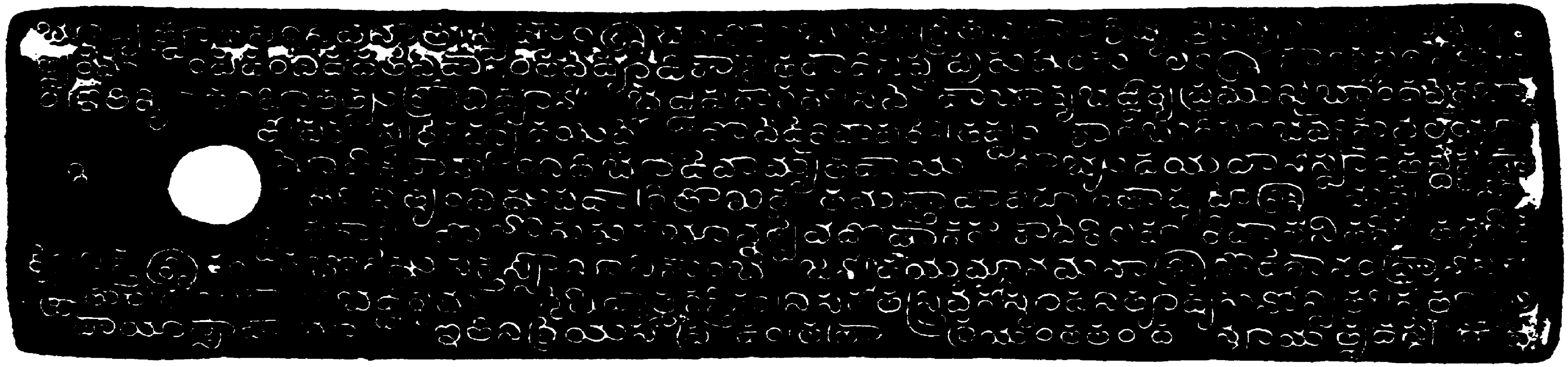
ii b.



iii a.



iii b.



17 पत्र[:*] प्राज्ञः प्रतापी सुलभप्रसा[द]ः । स्थिरोभिगम्यो बलवानधृष्यो नवोपि सोभू-

18 त्सदधू[1]प्रधर्षः ।[। १२*] चिरं बलात्कारक[द]र्थिताभ्यां पराङ्मुखीभ्यां पुरु-षांतरेभ्यः ।(।)

19 गुणी गुणैरेव वशंवदाभ्यां स्वयं वृतो यो वसुधारमाभ्यां ।[। १३*] तदात्मजो मुंम-

20 ड्डिनायको[स्ति] प्राज्ञसमग्रो बलपौरुषाभ्यां । पुत्री पिताभूत् स्ववशेन येन वीरेण वीरप्रस-

Second Plate : First Side.

21 वा च माता ।[। १४*] कन्यां स्वसुः कापयनायकेंद्र[:*] स्त्रीरत्नभूतामुपदाय[2] तस्मै । प्रतीतरूपान्वयपौरुषा-

22 य परार्थ्यमात्मानममन्यत स्वं ।[। १५*] स संमतो मुंमडिरुत्तमानामिरं-मदो वैरिनरा[धि]पा-

23 नां । श्रियं पितुश्शासनयंत्रणेन बलादनिच्छंनपि[3] चान्वमंस्त ।[। १६*] पानारकोनकुरवाटकचेंगरादीन्

24 गोदावरीमुभयतीयमुपांतदेशान् । जित्वा वनाचलजलस्थलंदुर्गरम्या[4]-

25 नेकः प्रशास्ति चिरमप्रतिशासनं सः ।[। १७*] क्षेमंकरा ये वसतां जनानां पथ्यव्यपा-

26 योयवसाभिरामाः । पुंसां वणिज्याकृषिपाशुपाल्यान्यत्यर्थमाध्यंक-

27 रणानि यत्र ।[। १८*] येष्वप्रयासोत्थ[5]म[हा*]फलानि क्षेत्राणि शालीक्षुव-णोचिता-

28 नि । कडंकरीया अपि नैव यत्र ज्ञातः प्रसंगस्तु मलिम्लुचानां ।[। १९*] येषु प्रतिग्राममवंध्यपूगाम्रनागवल्लीसह-

29 कारंभाः । आरामभागास्सुवते वसूनि पक्केष्टकाबद्धसुसिध्रकूपाः[6] ।[। २०*] तदीशितुर्वारिवतीव विष्णोरस्ति प्र-

30 शस्ता भुवि राजधानी । या वीरकोंडा व्यपदिश्यतेंद्रेरार्यैः पुराविंद्भिरुदग्र-शैला ।[। २१*] चकास्ति सालः प-

Second Plate : Second Side.

31 रितः पुरीं यां पृथ्वीं विशालामिव चक्रवालः । हस्त्यश्वयोधापुरुषादि-कायास्सद्रुलसृष्टेरिव गु-

---

[1] Read दु.

[2] Read °मुपदाय.

[3] Read °दनिच्छन्नपि.

[4] Read °स्थलदुर्ग°.

[5] Read त्थ.

[6] Read °बद्धसुसिद्ध°.

32 सिकोग्र: ।[। २२*] मृदंगधीरैर्मंदध्वनिबृंहितैस्तुरंगहेषैः करणोपगीभिभिः सुरम्यगीतैरपि यं[1]-

33 दिमंगकैर्नृपश्रियो नर्तनशालिकेव या ।[। २३*] पुरे च कोव्यां पुरि ताडि-पाक्येप्यालमानुजौ विंगयगवयाख्यौ । ग्रा-

34 ग्रानगर्योरुभयोर्निधाय वीरस्य तां रक्षति राजधानीं ॥[। २४*] संनत्या निजमंगसुत्तम-

35 मलंकृत्य श्रुतेन श्रुती सत्येनाननमार्जवेन हृदयं त्यागेन हस्तावुभौ । वीरः कू-

36 नयमुंमडिचितिपतिर्दंतांगभूषस्य तामाकल्पं समवेक्षते नवमसार्व-

37 तयंग्रोदर्पणं ।[। २५*] बहिः पतंगोपलशीतलस्य गूढप्रतापस्य [2]मनोग-तिज्ञाः । न-

38 स्योच्वणं[2] व्यालमिव चितीशा विलंघितुं ग्रासनमुद्विजंते ॥[२६*] च[र्थं]सि-द्धिम[3]धिगम्य नीतिमाम्नाम-

39 मप्यनुसरन् यथोचितं । स चिवर्गसमवृत्तिरास्तिको धर्ममार्जयति धर्मतत्वविन् ॥[२७*] श्रीमती सुष-

40 मा भाति रंगनामनि धामनि । कावेरीसुभयीं पुण्यामंतरानंतशायिनो ॥[२८*] पुरा तत्परमं ब्रह्म [ब्रह्म*]-

Third Plate : First Side.

41 [णो] गृहदैवतं । तदनंतरमिक्ष्वाकोस्तपसश्च फलायितं ।[। २९*] अथ विश्व-निदानमायताक्षं प्रथमा-

42 नं श्रुतिमस्तकैरशेषैः । [द्र]मिडामितवा[4]गधेयमासीत्कमलालालितपादपल्लवं तत् ।[। ३०*] पाका-

43 वदातैः फणिवल्लिपत्रैस्स(स)वर्णचूर्णै[:*] क्रमुकैस्ससारैः । नवैरुषस्यौ[5]षसपुष्प-माल्यैस्सायं

44 च सायंतनमालिकाभिः ।[। ३१*] लवंगतक्कोलकजातिकोशकस्तूरिकैलागरुसार-

45 मुख्यैः । सुवस्तुभिस्तांबवतु[6]कुमार्यौ भोगिनामैक्षिकभोगभूमिः ।[। ३२*]

46 या चतुर्गुणकलाभिरेंदवीं मंडलीं जयति निर्भरा सती । सूरिवर्गमपव-

47 र्गतत्परं सूयतेपि च पुराणपूरुषात् ।[। ३३*] तस्यां श्रीरंगपुर्यामधिधरचि-जनन्ना-

[1] The *anusvāra* of यंदि begins the next line.

[2] Read °स्योत्कणं.

[3] Read °सिद्धि°.

[4] Read °भा.

[5] Read स्यौ.

[6] Read °वसुमीराहव°.

48 तत्रैकहेतोराविर्भूतस्य विष्णोरनवधियशसोनन्यसामान्यकृत्यं पौरोहित्यं भजन् यो ह-
49 रितकुलमणिर्व्वेदवेदांतविद्वो नाम्ना श्रीवत्सचिह्नो गुरुरभवदघध्वंसिधि[1]व्यावता-
50 रः ।[। २४*] तत्पुत्रो भुवि दत्तपुत्रविभवं श्रीश्रीशयोः प्राप्तवान् श्री-भट्टपराशरो गुरुर-

Third Plate : Second Side.

51 भूद्यत्पादसंसेवनात् । स्वेषां श्रीचरणांबुजं श्रितवतां शिष्यप्रशिष्यादयो विष्णोस्त-
52 त्परमं पदं विध(द)धते वेदांतवेद्यादिकाः ।[। २५*] तदादि सप्तपुरुषं कुलं श्रीशांशसंभवं[2]
53 । इति ख्यातं हि तत्पुत्रो विद्वान् भट्टपराशरः ।[। २६*] स वेदाचार्यभट्टार्यप्रमुखैर्बांधवैरभा-
54 त् । परस्परैकहृदयैर्वेदो वेदैरिवापरैः ।[। २७*] तद्वंशांबुधिसंभवः कुवलया-
55 मोदो कलानां निधिर्भूदेवामृतदायकोभ्युदयवान् स्वान्तस्थलक्ष्मा-
56 क्षतिः । नित्यं विष्णुपदाश्रितोखिलतमस्तापापहंताप्यहो श्रीमद्भ-
57 ट्टपराशरो गुरुरभून्नत्वेव दोषाकरः ।[। २८*] कावेरीलहरीवातनीतशीतलशीक-
58 रैः । सिक्त[:*] श्रीरंगभोगेषु सक्तस्सौख्यासिकां भजन् ।[। २९*] दय-मानमना[:*] श्रीशो देशानंशान् स र-
59 क्षितुं । तं पराशरभट्टार्यमनैषोदात्मशक्तिकं ।[। ४०*] निसर्गतस्त्रिवर्ग(:*) स्यादनित्याद्यगुणान्वितः । सत्याच्यु-
60 पायास्तापाया इतिनिश्रेयसप्रदं ।[। ४१*] तत्राश्रयंत तं धन्या यत्पदस्पर्शवै-

Fourth Plate : First Side.

61 भवात् । स्वयमाचार्यकं प्राप्य दिक्षां कीर्तिमतानिषुः ।[। ४२*] पापिष्ठः क्षत्र-बंधुश्चेत्यादिवाक्यप्र-
62 तस्मृतेः[3] । तस्य पादाश्रिता भूत्वा भूपाः प्रादुरनेकशः ।[। ४३*] ग्रामा-रामौ-
63 वैरारत्नाभरणाद्यात्मना सह । स मुंमडिमहीशोपि तमिमं गुरुमाश्रयन् । [। ४४*] की-

[1] Read दि.

[2] The anusvāra of °भवं begins the next line.

[3] Read °स्मृते:

64 द्दाळपळ्ळिनामानं ग्राममाचार्यदक्षिणां । श्रीपराशरभट्टाय प्रादात् स्व-

65 गुरवे सुधीः ।[। ४५*] स पराशरभट्टार्यो जननीदैवतो भवन् । रंगे-
शाय कुलेशाय प्रा-

66 दादासीन्मर्त्यपदा(:)[1] ।[। ४६*] तस्य माता जगन्माता नाम्ना सर्वगुणै-
रपि । न केवलं शरीर-

67 स्य जनन्यप्यात्मनो हि सा ।[। ४७*] समाप्य सप्तमे तस्मिन्नवतारप्रयो-
जनं । श्रीपरा-

68 शरभट्टार्ये श्रीशभो गोपयोगिनि ।[। ४८*] स्वजनाम्संप्रदानानि स्वविभूतेर्विधि-
त्सया । आदौ सर्ववि-

69 धौ बंधू रंगशायीति निश्चयात् ।[। ४९*] ऐश्वर्यभोगैर्युतमष्टसंख्यैस्सर्वैस्सहाराम-
70 गृहोर्वराभिः । श्रीरंगराजाय तु सा व्यातारीत् कोट्टाळपळ्ळिं[2] मग्रहारं ॥
[५०*] [शक]वर्षे न-

Fourth Plate : Second Side.

71 भोनागनेत्रेंदुगणिते शुभे । चैत्रमासि शुचौ पक्षे पंचम्यां गुरुवासरे ।[।५१*]
सप्तमभट्टप-

72 राशरजननी श्रीरंगवर्धनाम्नास्तं । मुंमडिनायकनाम्नीयं ग्रामं रंगशायि-

73 ने प्रादात् ।[। ५२*] एष्यत्भूपप्रत्ययार्थं[3] तस्य लक्षणमुच्यते । अविदूरेण
वासिष्ठ-

74 गोदावर्यास्तु पश्चिमः ।[। ५३*] कोट्टाळपळ्ळिनामायं ग्रामः पानारभूमि-
[ग]: ।

75 तस्याष्टदिग्गतग्रामसंनिवेशो निरूप्यते ।[। ५४*] देवाख्यः पूर्वदिग्भा-

76 गे कोणे दूरादसंटकः । विशूचदक्षिणः कोणे मारेदेमं-

77 गिपूंडि च ।[। ५५*] पश्चिमे पेनुकोंडाख्यः कोणे चळ्ळकुवाडकः
उत्तरे मोनं-

78 बळ्ळि स्यात्कोणे तामरवाडकः ।[। ५६*] स्यार्वोष्टिकूंतुचेळ्ळुतु भ[4]हिराग्नेयसी-
मतः । [पो]-

79 ण्णुगाख्युण्णुगालिच बहिर्दक्षिणकोणतः ।[। ५७*] सृष्टिदायव्यसीमार्न पेन्गों-
डचेन-

80 कोणकः ।(।) शेणाचेदविशेषा हि सीमान[:*] अष्टदर्शनाः ।[। ५८*-
सर्वक्षेत्रप्रमाणं चेवधु[5]-

[1] Read °म्बद्दासद:.

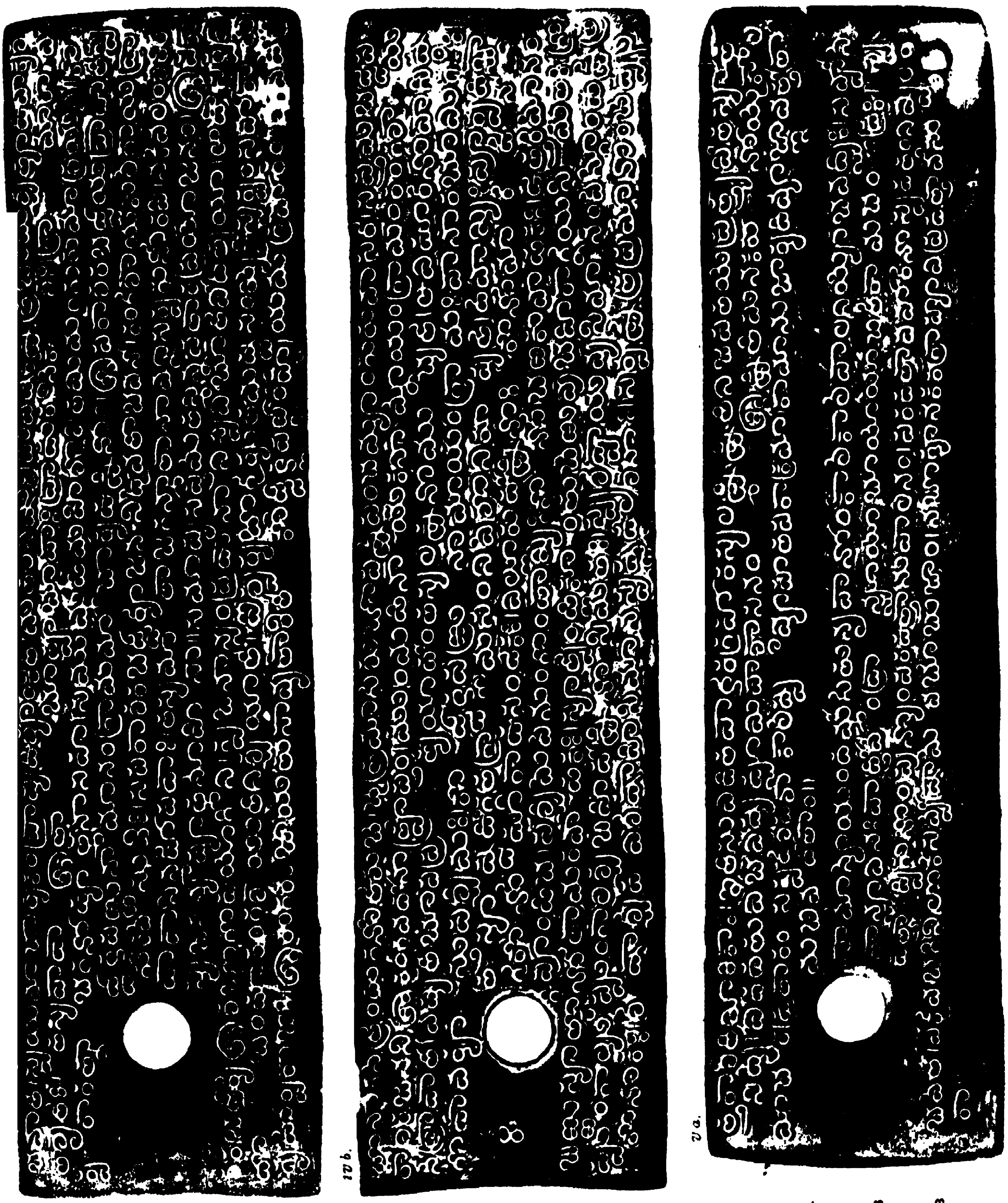
[2] Read °पळ्ळिनाम°.

[3] Read °भूपप्रत्ययार्थं.

[4] Read ब.

[5] Read चेद्द द्द्रु नदा°.

Srirangam Plates of Mummadi Nayaka: Saka 1280.



iv b. v a.

F. W. THOMAS. SCALE 9 W. GRIGGS & SONS, LTD., PHOTO-LITH.

Fifth Plate : First Side.

81 स्तराग्नीतिच्चारिका: । [। ५८*] इति सुविदितपाकेरग्रहारस्य लक्ष्मीच्चिति-
निजपतये प्रत्यर्पितस्याम-

82 सिध्यै ।[1] विदधतु विभविष्यद्भूमिपाश्शासनं श्रीच्चितिधनकरणार्थे काल-

83 माचंद्रतारं ॥[५९ ॥ *] सर्वदेशदशाकालेष्वव्याहतपराक्रमा । रामानुजार्य-
दिव्याज्ञा वर्त्तता-

84 मभिवर्धतां ॥[६०॥ *]

85 सामान्योयं धर्मसेतुर्नृ[2]पाणां काले काले पालनिय्यो भवद्भिः[3] सर्व्वाने-

86 तान्भाविन: पार्थिवेंद्रान्भू[4]यो भूयो याचिते[5] रामचंद्र: ।[। ६१॥*] स्व-

87 दत्ताद्विगुणं[6] पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं निष्फलं[7]

88 भवेत् ।[। ६२॥*] एकैव भगिनी लोके सर्व्वेषामेव भूभुजां । न भोग्या
न करग्राह्या विप्रदत्ता वसुं[ध]-

89 रा ॥[६३॥*]

ABSTRACT OF CONTENTS.

Verse 1. Invocation to Śiva, Pārvatī, Gaṇēśa and the Moon.

V. 2. Invocation to Śvēta-Varāha, the third incarnation of Vishṇu.

V. 3. States that the present age is known as the Kali Yuga.

V. 4. States that the portion of the earth stretching from the Himālayas to the southern ocean is called the Bhārata-varsha.

V. 5. Gives the boundaries of the Teliṅga-dēśa situated in the Bhārata-varsha, as follows:—On its north is the kingdom of Kanyakubja, on the south the Pāṇḍya country and on the west the Mahārāshṭra.

V. 6. The Teliṅga country was once ruled over by a king named **Kēśami Nāyaka.**

V. 7. His two ancestors, who belonged to a family known as the **Mañchikoṇḍa** family, were originally brought down to the Teliṅga country from the Gangetic valley by a king named **Mukkaṇṭi.**

V. 8. These two founded the city of **Mañchikoṇḍa** after their names, and their descendants were also known as of the Mañchikoṇḍa *gōtra.*

Vv. 9-10. On the death of Kēśami Nāyaka his son **Gaṇapa** ascended the throne.

Vv. 11-13. Gaṇapa was succeeded by **Kūna.**

V. 14. **Mummaḍi Nāyaka** was the son of **Kūna.**

V. 15. He married the daughter of the sister of **Kāpaya Nāyaka.**

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[1] Read °सिद्धेा. [2] Read नृ.. [3] Read पालनीयो भवद्भिः
[4] Read पार्थिवेंद्रान्. [5] Read याचते. [6] Read °द्विगुणं.
[7] Read निष्फलं.

V. 16. Though personally unwilling to assume the burden of his kingdom, he did so in deference to the wishes of his father.

Vv. 17-20. He conquered the countries of Pānāra, Kōna, Kuravāṭa, Cheṅgara and others lying on either bank of the river Gōdāvarī. He ruled over his vast kingdom for a long time, and under him the people were in a very prosperous condition.

V. 21. His capital was **Kōrukoṇḍa.**

Vv. 22-23. Description of the capital town.

V. 24. King Mummaḍi allowed his younger brothers **Śiṅgaya** and **Gannaya** to govern the principalities of **Kōṭipura** and **Tāḍipāka** respectively.

Vv. 25-27. Praises of king Mummaḍi. He seems to have had many vassals under him.

Vv. 28-33. Here the narrative turns from Mummaḍi to the island of Śrīraṅgam and the deity presiding over its temple, namely the god Raṅganātha.

V. 34. Begins with the genealogy of the donee, **Parāśara Bhaṭṭa.** His ancestor Śrīvatsachihna Miśra was born in the Hārīta *gōtra* and was a very learned man and held the *paurōhitya* in the temple of Raṅganātha.

V. 35. His son was **Bhaṭṭa Parāśara,** and he had many disciples, of whom the most illustrious was **Vēdānta-vēdya.**

V. 36. His son was also called **Bhaṭṭa Parāśara.**

V. 37. One of the illustrious relatives of Bhaṭṭa Parāśara was **Vēdāchārya Bhaṭṭa** (that is, the brother of the first Parāśara Bhaṭṭa).

V. 38. In the family of Parāśara Bhaṭṭa was born a learned and pious *guru*, also named **Bhaṭṭa Parāśara.**

Vv. 39-42. This person went on a tour to the Āndhra country, where many learned Brāhmaṇas became his disciples.

Vv. 43-45. Here several kings gave him rich presents such as gardens, wet lands, jewels and precious stones. King **Mummaḍi Nāyaka** also presented him with the village of **Koṭṭāllaparru.**

Vv. 46-50. This *āchārya*, having finished the mission of his human existence, went to enjoy the company of Vishṇu (*i.e.* died). His mother Jaganmātā wanted to give away the property to her relatives; but, thinking that Śrīraṅga-nātha was her truest and nearest relative, made a gift of the village of **Koṭṭāḷḷaparru** to that god, with all her other belongings, such as gardens, houses, etc.

V. 51. This gift was made on a **Thursday,** the **fifth** *tithi* **of the bright fortnight of the month Chaitra in the Śaka year 1280,** expressed by *nabhaḥ* (zero), *nāga* (the mountains), *nētra* (the eyes) and *indu* (the moon).

Vv. 52-58½. The boundaries and other descriptions of the village of **Koṭṭāḷḷaparru** are given as follows:—

The village is situated in the **Pānāra** country to the west of the **Vāsishṭha Gōdāvarī.** It is bounded on the north by **Monambarru** village, on the east by the village of **Dēva,** on the south by **Viḷtūru,** on the south-west by **Naṅgipūṇḍi** and on the north-west by the village of **Charvkuvāḍaka.**

Vv. 59½-63½. The usual admonitory verses.

No. 4.—THE PORUMAMILLA TANK INSCRIPTION OF BHASKARA BHAVADURA : SAKA 1291.

By Dr. V. S. Sukthankar, Ph.D. ; Poona.



The position of the inscribed stones on the tank-bund.

Inked estampages of the subjoined inscription, which commemorates the construction of a tank, were prepared by the Madras Epigraphical Department in 1903, and it forms No. 91 of the Epigraphist's collection for the year 1902-3. It was briefly reviewed in the Annual Report on Epigraphy for 1903, and it has also received a short notice in an article by the late Mr. Venkayya entitled : Irrigation in Southern India in ancient times.[1] The record is incised on two slabs, one smaller than the other, set up in front of the ruined Bhairava temple at **Porumāmiḷḷa** in the Badvēl *Tāluk* of the Cuddapah District, situated in 15° 1′ N. and 79° E. The latter district being very dry, cultivation is in general only possible with the help of artificial storing of water. The irrigation tank at Porumāmiḷḷa is, according to the District Manual, one of the largest in the *Tāluk*. The inscription, apart from its historical importance, presents various other points of interest, not the least important of which is the light it sheds on the tank-building activity in ancient India.

As regards **orthography**, the inscription follows the same system which is to be observed in other inscriptions from the Telugu and Kanarese Districts. A superfluous anusvāra is inserted (1) before a nasal + consonant, as in *puṁṇya* ll. 13, 46 ; also in ll. 19, 36, 89 : (2) before *h* + consonant, as in *Vijayāṁhvayaṁ* ll. 34, 35 ; also in ll. 57, 65 : (3) before *nn* as in *vijayōṁnnatāḥ* l. 36 : (4) before *rm* as in *kaṁrma°* l. 82. We find also the doubling of a consonant after an anusvāra in *chaṁchcha°* l. 18. As in other inscriptions, we notice the mixing up of the two forms of *visarga-sandhi*, as in *°taḥssaumya* in l. 23 ; also in ll. 29, 83, etc. ; and the writing of *thth* for *tth* in *°rththana°* l. 100, and of *jhjh* for *jjh* in *°pāyōjhjhitaṁ* l. 12. Other examples of

[1] See the Director-General's *Annual* for 1903-4, Part II., pp. 202 ff. - A résumé of the contents of the inscription is included in the new edition of the *Cuddapah District Gazetteer*.

incorrect orthography are the following : l. 113 *ru* for *ṛi* ; l. 39 *ṛi* for *ru* ; confusion of the sibilants *ś* and *s* in ll. 20, 22, 29, 37, 52, 54 and 95 ; *ṇṇ* for *nn* in ll. 66 and 83 ; confusion of *d* and *dh* in ll. 51, 104 and 109 : sporadic adscript of *y* to an initial vowel as in *yētad* (for *ētad*) l. 21, *yēk=aiva* (for *ēk=aiva*) l. 105. The aspirates are sometimes distinguished from similarly shaped non-aspirates by means of a short vertical stroke added below the letters, as in the modern Telugu alphabet. There is inconsequence in the doubling of consonants after *r* : cf. ll. 7, 10, etc. on the one hand, and ll. 6, 16, etc. on the other. Rough *ṛ* (doubled) is used once in the nomen proprium *Dēvaṛṛāja* (l. 109). It remains to be remarked that the letters are incised between equidistant parallel lines running along the breadth of the slabs.—It is necessary to add a few words on the language of the inscription. Excepting the benedictory words at the beginning of the record and a few phrases employed further on to introduce some of the stanzas, the whole of the inscription is in verse. The language is extremely meagre Sanskrit, and the verses are devoid of poetic embellishment. The writer is indeed guilty of the gravest mistakes of grammar and syntax, most of which are noticed in the foot-notes to the text and translation. To mention just two of them here : in l. 37 *diśi pūrvē pratishṭhitaḥ* is used for *diśi pūrvasyāṁ pratishṭhāpitaḥ* ; and the first sentence of v. 16 the *verbum actionis* is omitted.—In respect of lexicography the following uncommon words and expressions deserve notice : *kṛiti* (ll. 29, 39) =" composition " ; *taṭāka-mātṛikā* (l. 47)=" tank-nourished ", on the analogy of *nadī-mātṛikā*, etc. ; *bhramā-jala-gati* (ll. 69, 90)=" sluice " (?) ; *madhya-kūrma* (l. 73)=elevated ground in the middle (?) ; *bhū-vara* (l. 79)=" king " ; *gāṁgēya* (l. 111)=" gold ".

The object of the record is, as remarked above, to commemorate the construction of the tank at Porumāmiḷḷa by king **Bhāskara** *alias* **Bhavadūra**, son of Bukka I. (v. 49). The following analysis gives a synopsis of the **contents** of the record : The grant commences with invocatory and introductory verses (vv. 1-10) : the succeeding stanzas give the genealogy of the donor, Bhāskara Bhavadūra (ll. 11-22) : the next few verses recount the merit attaching to the building of a tank (23-27) : then are given the details of tank construction and the specification of the site of the tank, date of its construction, etc. (28-45) : then the usual imprecatory and benedictory stanzas (46-49) : and lastly, the specification of the *adhikārin* of the tank, and the composer of the record (59-62). The only new facts in the history of the First Vijaya-nagara Dynasty[1] with which the inscription furnishes us are the following : (1) **Bhāskara** *alias* **Bhavadūra** (a name which is not known from any other inscription) was the son of Bukka I., and thus the brother of Harihara II. Bhāskara was placed in charge of the eastern provinces—which he ruled from the " top of the sublime **Udaya-giri** " (in the Nellore District) ; (2) **Bukka I.** had four brothers, *viz.* **Harihara, Kaṁpana, Mārapa** and **Muddapa** ; and (3) **Anantarāja** was one of the ministers of Bukka I.—The *adhikārin* of the tank was **Dēvaṛṛājan**, son of the minister (probably of Bhāskara) **Kumāragiri-Nātha** (v. 50).—The writer, who was rewarded with a gift of land, was the poet **Liṁgaya-Māchanāryya** (*i.e.* Māchana, son of Liṁgaya) of the family of the **Kautsas**, resident of **Naṁda-pura** (v. 51). On completion of the tank lands under it were handed over to a number of **Brāhmaṇas** (v. 45).

The question of the **construction of the tank** is shrouded in some obscurity on account of the unintelligibility of the termini used in the description of the tank.[2] It would be, therefore, as well to start with the facts regarding the tank as it now stands. I have been able to gather the following information through the kind courtesy of Mr. Banerji, the Collector of Cuddapah,

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[1] A succinct and connected account of the facts in the history of this dynasty, gleaned from stone and copper-plate records, is furnished by Rao Saheb Krishna Sastri in his paper entitled " The First Vijayanagara Dynasty ; its Viceroys and Ministers." (See the *Director-General's Annual* for 1907-8, Part II., pp. 235 ff.)

[2] To Rao Saheb Krishna Sastri I am indebted for the explanation of several of the technical expressions.

whom I had addressed on the subject.[1] The tank, which is situated about two miles (and as the inscription also tells us) to the east of the village called Porumāmiḷḷa, is elongated in shape, being some 7 miles long and 2½ miles broad. The bund consists of four natural hills connected by three short earthen dams, rivetted with Cuddapah slabs. The western flank thus consists of practically the range of hills which runs north and south between Porumāmiḷḷa and Badvēl. The total length of the artificial bund is about 4,500 ft.; the total length including the hills is about 14,000 ft. At the deepest section the bund is about 12 ft. wide at the top and 150 ft. at the bottom, and about 33 ft. deep. The tank has two sources of supply, one natural and the other artificial. The latter was constructed about 20 years ago. The natural feeder is a stream called the Maldōvī river.—The reservoir is provided with four sluices, two of which have been repaired in recent times and provided with screw-gear, and there are five weirs. This is the actual condition of the tank at present.

From the inscription we learn that in the twelfth century of the Christian era tank-building was looked upon as one of the seven meritorious acts which a man ought to perform during his lifetime. The tank at Porumāmiḷḷa was called **Anantarāja-sāgara.** It is also stated that for two years 1,000 labourers were working daily on the tank and the dam; and 100 carts were engaged in getting stones for walls which formed a part of the masonry work. The dam was 5,000 *rēkhā-daṇḍas* long, including the hills, 8 *rēkhā-daṇḍas* wide, and 7 high. Besides, the author gives us the twelve *sādhanas* of the Porumāmiḷḷa tank, and six *dōshas* of tanks in general. Much of this latter is clothed in very obscure language. Nevertheless with the help of the description of the tank given in the previous paragraph we are able to get a fairly clear notion of what the author wishes to convey.[2] In the *chatur-bhramā-jala-gati* we have a reference to the *four* sluices; and in the range of hills forming the western flank of the tank we must look for an explanation of remarkable phrase *tadyōga-khaṁḍō giriḥ*. Again, as the Maldōvī river ends at the tank, the *triyōjana* must needs refer to its length from the source to the point at which it enters the tank.—One fact which may be gleaned from the measurements of the tank preserved in the record is of no small significance. Knowing as we do the dimensions of the bund, in terms of the *rēkhā-daṇḍas* as well as in feet, we are in a position to compute the equivalent of this standard of linear measurement current in the Telugu District in the 14th century. For this purpose it would be safest to compare the values for the height of the bund, which, I imagine, would offer the least variation. In the above-mentioned Report of the Collector, 33 ft. is quoted as the height at the deepest section of the bund. Taking, now, 20 ft. as the minimum height for the bund of any large tank of that size, the average height of the bund in feet works out to be $(20+33)\div 2=53/2$ ft. This must roughly correspond to the 7 *rēkhā-daṇḍas* of the inscription. The equation will be $53/2 = 7$, and this gives us roughly 1¼ yard as the equivalent of the *rēkhā-daṇḍa*, which, by the way, corresponds approximately to the distance from the top of the shoulder of one arm to the tip of the middle finger of the other arm, measured along the chest, for an average man. I mention the latter fact, as it is well known that in primitive times a standardised (but locally varying) value of the lengths of portions of the human body served as units of length; cf. the Indian measures *aṅguli*, *hasta*, *daṇḍa*, and the European *foot*.[3]

One other feature of this record deserves mention here. Early in the beginning of the inscription (vv. 1-3) we find enumerated the **characteristics of an edict** (*śāsana-lakshaṇa*), which include hints on composition and the significance of the metrical foot (*gaṇa*) with

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[1] Some time ago, when I visited the site of the tank, I took the opportunity of verifying and correcting the statements in this report. Some few fresh observations which I made on the spot have also been embodied in the succeeding remarks.

[2] See notes 6-8 on p. 108 and 1-2 on p. 109.

[3] Expressed by the chronogram *bhū-naṁdy-akshy-ēka*, and in numerical symbols.

which a *śāsana* commences (v. 2). The latter is a curious specimen of superstition: the *gaṇa ma* (— — —), when standing at the beginning of a *śāsana*, secures bliss; *na* (◡ ◡ ◡) in the same position secures wealth, etc.! Further we learn that in a faultless verse the *visarga* should stand at the end of the complete stanza and not at the end of the first half (v. 3)!

The inscription is dated on the **14th of the bright half of the month of Kārttika, in the cyclic year Saumya, corresponding to Śaka 1291 (expired) and Kaliyuga 4470.** There is some doubt as to the week-day. The syllables *guru* in l. 58, which evidently introduce the name of the week-day, are clear enough; and the following letters must be read as *pushya*, as the vertical stroke between the aksharas *ru* and *pu* is nothing but an accidental depression in the stone. In that case it would seem that the week-day was Thursday, and the *nakshatra* Pushya. But Dewan Bahadur Swamikannu Pillai, whom I had addressed on the subject, informs me that the *tithi* ended on **Monday, the 15th October, A.D. 1369**, at about 7 *ghaṭikās* after mean sunrise; and the *nakshatra* for that day was Āśvinī, which came to an end about 47 *ghaṭikās* after mean sunrise.

For purposes of orientation the localities **Śrī-parvata** (i.e. **Śrī-śailam**), **Ahōbala, Siddha-vaṭa, Udaya-giri** and **Porumāmiḷḷa** are mentioned. Of these only Siddha-vaṭa needs to be specially noticed here. Its denomination in the inscription is *deśaka*, i.e. subdivision of a country: therefore the name could well be, I think, linked with the modern *Tāluk* **Siddha-vaṭṭam** in the Cuddapah District, the boundary of which is not far removed from the site of the tank.

A reference to Hēmādri's *Dānakhaṇḍa* (which is undoubtedly what is meant by *Hēmādri-kṛiti* in l. 39) shows that that work enjoyed the reputation of an authority in the Telugu country at the beginning of the 14th century of the Christian era.

TEXT.[1]

[Metres: v. 1, *Anushṭubh* (*Ślōka*); v. 2, *Śārdūlavikrīḍita*; vv. 3-4, *Anushṭubh* (*Ślōka*); vv. 5-7, *Śārdūlavikrīḍita*; v. 8, *Mandākrāntā*; vv. 9-10, *Anushṭubh* (*Ślōka*); v. 11, *Śārdūlavikrīḍita*; vv. 12-13, *Anushṭubh* (*Ślōka*); v. 14, *Upajāti*; vv. 15-36, *Anushṭubh* (*Ślōka*); vv. 37-38, *Śārdūlavikrīḍita*; vv. 39-40, *Upajāti*; vv. 41-43, *Anushṭubh* (*Ślōka*); 44, *Śārdūlavikrīḍita*; v. 45, *Anushṭubh* (*Ślōka*); vv. 46-47, *Śālinī*; vv. 48-50, *Anushṭubh* (*Ślōka*); v. 51, *Śārdūlavikrīḍita*; v. 52, *Anushṭubh* (*Ślōka*).]

First stone.

1 [2]अवि[घ्नम]स्तु ।[।] गुरु[भ्यो] नमः ।[।] पुष्टिम[द्भ्यो] गणपतिभ्यो नमः [॥*]

2 श्रा[स]नल[क्षणम्]॥ श्रीबीजमादौ वक्तव्यं प्रण[वे]षु च पंचसु । [क]ल्व[3]द्रि[द]-

3 प्रबद्धे[षु च]क[टा]क्षान् [4]विवर्जयेत् ॥[१॥] मो भूमिस्त्रिगुरु[श्शु]भं ब[हुल]घु-
र्नो सौ वि[ध]-

4 [त्ते] धनं [यो] वार्यादिलघुस्व हेम दिनकृत् मध्ये[5] गुरु[र्जो] रुजं ।(।)[6]

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[1] From the original stone and a set of inked estampages.

[2] At the top of the inscription are engraved from left to right figures of Vighnēśvara with his vehicle, the mouse, the Liṅgam, the Sun and the Moon.

[3] Read ल्प°.

[4] The syllable ज was inserted later and engraved above the line in the original.

[5] Read क्रम.

[6] Here an empty space in the original showing traces of letters scored out.

5 [रो]म्निर्मध्यलघुभंयं लघुयुगप्रा[क्तस्त]मोर[:*] चयं खं तौतेल-
6 घुरोग्रतां क्रतिसुखे भोव्ज[ग्र*]ग्रमादौगुरु: ॥२॥ अविसर्गां[त]पूर्वार्धं-
7 मसमस्तपदादिकं । विसर्गसेखरं[1] र[म्यं] ग्रास[नश्लोकलक्षणं] ॥[३]॥ [[2]ग्रृतिस्मृ]-
8 तिपुराणेतिहासागमविग्रारद: [।*] देग्रकालविसेष[ज्ञ][3][:*] ग्रुभवाक [ग्रा]सन:[4] वदेत् ॥४॥
9 श्रीस्त्रीभाग्यकरी सदा त्रिजगतां भूयात् क्रपारूपिणी हेरंबस्तचराचरा-
10 त्म[क]जगत्संदोहसंदर्भितं [।*] धाता पद्म[स]मुद्भवोपि मनसे[वेदं सु]व[र्णो]ज्व-[5]
11 लं ब्रह्मांडं जलमंडलस्तमसृजत्[6] यस्या: प्रसादो(ऽ)न्नते: ॥५॥ वाराहा-
12 क्रतिरच्युतस्त्रिभुवनं पायादपायो[ज्झि]तं । दंष्ट्राग्रेण मही [◡—*] [7]जलनिधौ
13 मग्नां समुद्दत्य[8] य: [।*] तत्रैकत्र निधाय पु(ऽ)ण्यमतुलं पद्मा[क]र-स्था[प]ना-
14 त् । तादृक् सम्यगभावत:[9] तुलयितं येना[म्रु]तं स्वीक्रतं ॥६॥ [स]व्या-
15 सव्यविलोच[ने] त्रिजगतां दृष्टौषधीपोष[के] काले वारिपिता [स]खा ध[नपति:]
16 श्रीरत्नगर्भा रथ: [।*] यस्य श्रीगिरिरालय: स क्रपया [हे]माचल[:] कार्मुक:
17 पायाद्व: ग्रिवतातिराश्रितजनानंदैकसंदायक: ॥७॥ स[म्रद्री]पावयव-
18 विलसत्रूपिणी[10] मेरुमूर्धा [11]चंच[त्*]चीरोदधिवरकुचा भूषि[ता] रो[हणा-द्यै:] [।*]
19 [12]राजत्रत्नाकरसुवसना संततं पातु युष्मान् द्रा[दि(ऽ)न्य]ब्जाकरविलसिता पू-
20 [13]र्नसस्या धरित्री ॥८॥ पुत्र: क्रतिस्तटाकस्य निधा[नं [14]सि]वमन्दिरं [।*] वन विप्रायच्छा-
21 रच [15]सतसंतानमुत्तमं ॥९॥ [16]येतदादिक(ऽ)सत्पु[ण्य]कर्त्ता भास्करभू[प]ति[:] [।*]
22 भवदूराभिधानस्य तस्य वंग्रं वदाम्यहं ॥१०॥ [चो]रोद[प्र]भवश्शशी विधुसु-
23 त(:)स्सौम्यस्तदीयान्वये । संजातौ च पुरूरवाश्च नहुष(:)[स्तस्माद् य]-
24 यातिर्नृप: [।*] तत्पुत्रौ यदुरत्र याद[वकु]लौ नीलांबर[:*] श्रीहरि: वं-

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[1] Read °ग्रेखरं.
[2] Read ग्रुति°.
[3] Read °विग्रेष°.
[4] Read नं.
[5] Read °वर्णोज्ज्व-.
[6] Read °डलस्थ°.
[7] Add मग्ना° after महीं.
[8] Read समुद्धृत्य.
[9] Read °वतस्तु°.
[10] Read °लसद्रूपिणी.
[11] Read चञ्च°.
[12] Read राजद्रत्ना°.
[13] Read पूर्णसस्या.
[14] Read शिव°.
[15] Read सत°.
[16] Read एत°.

25 स्रि[1] तस्य कलौ[2] [⏑—*] समजनि श्रीसंगमक्ष्माप[ति:] ॥११॥ स सं[ग]ममहीपाल:

26 कृत्वा हरिहरार्चनं [।*] लब्धवान् तत्प्रसा[दे]न पु[त्रं ह]रि[ह]रं विभुं ॥१२॥

27 आपूर्वपश्चिमांभोधिमध्यदेशाधिनायका[:] [।*] पादसेवापरास्तस्य सोमसू-

28 र्यान्वयाधिका:[3] ॥१३॥ तत्सोदरो वैरिनृपालकंपनादाप्नोत्स्थितौ[4] कंप[न]भूमिपा-

29 ल: । तस्यानुजस्तु स्थिरभूमिभुक् ततो लक्ष्मीपति[र्बुक्क]न[रें]द्रशेखर:[5] ॥१४॥

30 भ्रातरौ बुक्कभूपस्य जातौ मारपमुद्द[पौ ।] एवं पंच सुपुत्रास्ते पांड-

31 वांशा: कलौ युगे ॥१५॥ पांडवानां पुरा दौत्यं [सा]रथ्यं भक्तवत्सल: [।*] [वा]-

32 सुदेवोनंतमूर्तिस्तेषां च सचिवोभवत् ॥१६॥ अनंतराजसाचिव्यादखि-

33 लं धरणीतलं [।*] भुंज(-̇)न् बुक्कमहीपालो जा[तदे]वेंद्रवैभव: ।[।*][१]७॥(।)

34 सदाराधनसंतुष्टश्रीविरूपाक्षसन्निधौ [।] तुंगभद्रातटे तस्य नगरं वि-

35 जया(-̇)ह्वयं ॥१[८]॥ पुत्रसंख्या पुरा लोके प्रसिद्धास्ति (*sic*) तत्कथा [।*] असंख्या बुक्क-

36 भूपालनंदना विजयो(-̇)न्नता: ॥१९*॥ तेन बुक्कनृपालेन तेषु पुत्रेषु भास्कर[:।]

37 सा(-̇)म्राज्यविभवोत्तुंगो दिसि[6] पू[र्वे] प्रतिष्ठित: ॥२०॥ स चोदयगिरींद्राग्रं

38 भुंज(-̇)न् निष्कं[ट]कां मही [।*] कुवलयानंद[क]रो भास्करोपि द्विजप्रिय: [॥२१*॥]

39 हेमाद्रिकृतिमा[र्गे]ण कुर्व(-̇)न् दानान्यनेकश: [।*] जलदानप्रसंगेन [7]शृतवान्

40 फलमुत्तमं ॥२२॥ आपो वा इदगुं सर्वमित्याम्नायप्रमाण-

41 त: [।*] जलादेवान्नसंभूतिरन्नं ब्रह्मेति च शृति:[8] ॥२३॥ चरा-

42 चरजगद्बीजं जलमेव न संशय:[।*] किं पुनर्बहु[नो]क्तेन जलाधिक्यं

43 वदाम्यहं ॥२४॥ गंगाधरो हरस्तोपि विष्णुरंभोधिमं[दि]र: [।*] ब्रह्मा जल-

44 जसंभूतस्तस्मात्सर्वाधिकं जलं ॥२५॥ प्रपा कूपश्च वापी च कुल्या पद्मा-

45 करस्तथा [।*] उत्तरोत्तरतस्तेषां कोटिकोट्यधिकं फलं ॥२६॥ चराचर-

46 जगद्रक्षा य[त्त]टाकांबुना भुवि [।*] तस्य पु(-̇)ण्यफलं वक्तुमशक्त:. क-

47 मलासन: ॥२७॥ इत्युत्तमफलं [9]शृत्वा भवदूरमहीपति [:।*] तटा-

48 कमात्तकामुर्वी धर्मात्मा कर्तुमुद्यत: ॥२[८]॥ तत्क्रमं[॥]

49 श्रीपर्वतमहापु(-̇)ण्यक्षेत्रदक्षिणभूस्थ[ले] [।*] अहोबलाख्यती-

50 [र्थ]स्य पूर्वतो योजनद्वये ॥२९॥ श्रीसिद्धवटनाथस्य सौम्य[स्य] कि-

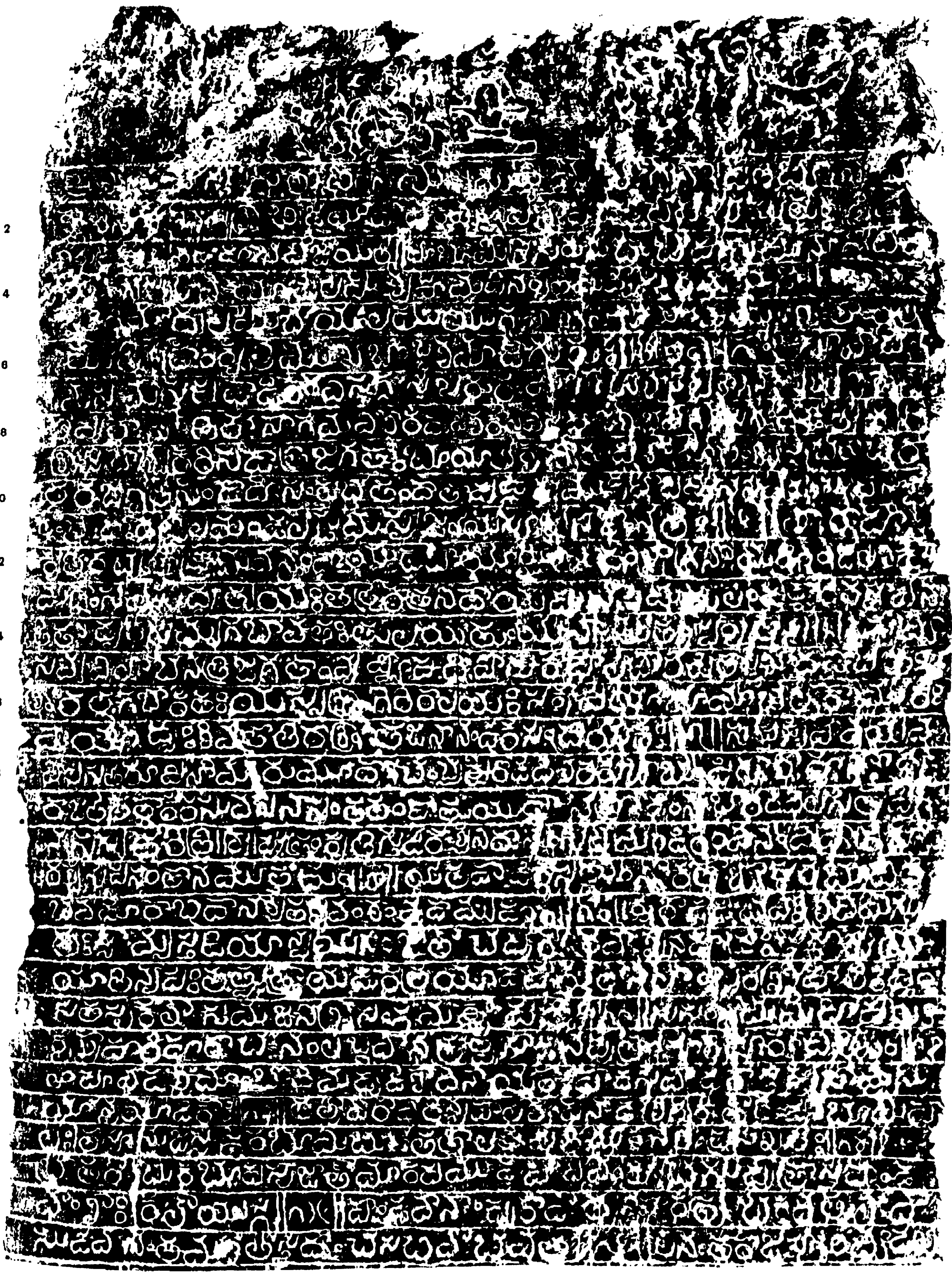
51 ल देशके [।*] स्वस्योदयगिरींद्रस्य पश्चिमे योजनध्वये[10] ॥३०॥ वि[ल]स-

---

1 Read श्री. 2 Add युगे after कलौ. 3 Read °धिपा:.
4 Read क्षितौ. 5 Read °शेखर:. 6 Read दिशि.
7 Read श्रुत°. 8 Read श्रुति:. 9 Read श्रुत्वा.
10 Read °द्वये.

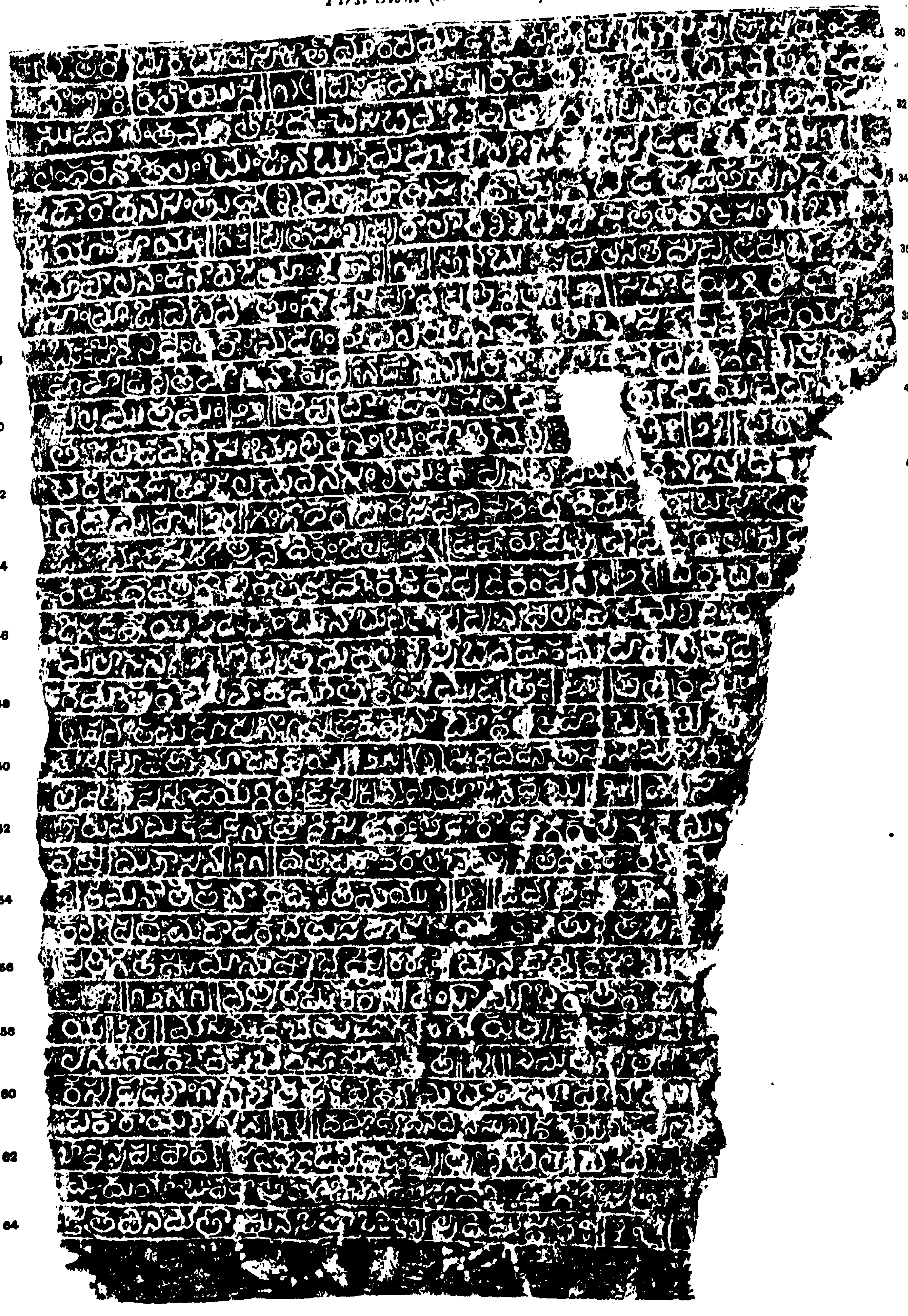
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First Stone.



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First Stone (continuation).



52 त्योर्हमामि[क्*]ऊपट्टणप्राग्दिसि स्थिरं[1] [।*] तटाकोद्योगकालस्य क्रमं
53 वक्ष्यामि शासने ॥२१॥ धातोः परार्धकाले च कल्पे श्वेतवराहके [।*] [वै]व-
54 [2]स्वते मनो तत्र चाष्टविंशतिमे युग ॥२२॥ दिव्ये [3]तद्द[श]भागे च
55 कलौ प्रथमपादके [।*] चतुस्सहस्र[–*]युक्तचतुश्शतस[स]-
56 शति । गतेषु मानुषाब्देषु ।[।*]४४७०॥ भूनंदार्क्षेकसंख्य[या]
57 ॥२३॥१२८१॥ वत्सरेषु शक[स्ये]वं[4] सौम्याब्दे कार्तिका(–)ह्व-
58 ये ॥२४॥ मासे शुक्लचतुर्दश्यां [5]गुरु[पुष्य]दिने शुभे [।*]
59 लग्ने कर्कटके चैव शुभे ग्रहसुवीक्षिते ॥२५॥ निर्मित[स्य] तटा-
60 कस्य द्वादशांगा[नि] शा[स्]त्रतः [।*] वक्ष्यामि भाविभूपानामु-
61 पकाराय शासने ॥२६॥ धर्माढ्यो धनवान् सुखी स्थिरय[शो]द्रव्याभि-
62 लाषी नृपः पाथश्शास्त्रविद्द्विजश्च दृढमृत्संशोभिता चोर्व[रा] [।*]
63 माधुर्यांबुवहश्चियोजननदी तद्योगखंडौ गिरि(:)स्सेतु-
64 स्तत्र विनिर्मितो [6]घनसिलाभित्यल्पदीर्घस्थिरः ॥२७॥

Second stone.

65 ॥ [7]शृंगौ वा(–)ह्यफलस्थिरापरिहृ-
66 तौ [8]विस्तीर्णनिम्नोदरं दृढ्वायाम[9]-
67 दृषत्खनिश्च निकटक्षेत्रं फला-
68 ढ्यं समं [।*] चद्रिस्थानदृढभ्रमा-
69 जलगतिस्तत्कर्ममर्त्यव्रजश्चेदृक्[10]-
70 द्वादशसाधनैश्च सुलभ[:*] स्त्रेष्ठः[11]
71 स्तटाको भुवि ॥२८॥ सेतोश्च जालं
72 जलमूषरीर्वौ द्विराजसंधा-[12]
73 वथ मध्यकूर्मं [।*] चल्पांबु-
74 भूविस्तरमग्नभूमिस्तोया-
75 धिकं चात्र हि दोषषट्कं ॥२९॥ दो-
76 [षै]र्विहीनो [13]गुणराशिशोभितो [च्छ]-

[1] Read °ञ्चि स्थितं.
[2] Read °स्वते.
[3] Read तद्देश°.
[4] Read °श्येवं.
[5] The vertical stroke in the facsimile between र and पु appears to be due to an accidental depression in the stone at that point.
[6] Read घनशिला°.
[7] शृंगौ wrongly masculine.
[8] Read विस्तीर्ण°.
[9] Read दृढस्वायाम.
[10] Read °दृग्.
[11] Read श्रेष्ठः.
[12] Read probably so.
[13] Read °राशि°.

77 नंतराजाख्यजगत्प्रसिद्ध: [।*] मा-
78 द्रुर्य्यनीरोयमनंतसाग-
79 र(:)स्सुस्थापितो भास्करभूवरे-
80 ण ॥४०॥ तटाकसेतुकाराश्च दि-
81 ने चैकसहस्रकं [।*] [श्र]माभित्तिसि-¹
82 लाक(–)र्मश्रकटानां शतं तथा
83 ॥४१॥ वर्षद्वयेन ²संपूर्न(:)स्तटाक-
84 स्योत्तमोत्तम: [।*] धनधान्यव्यय-
85 स्यात्र संख्या नैव तु विद्यते ॥४[१]॥
86 ³सेतोरुन्नतविस्ताररदीर्घमानमि-
87 होच्यते [।*] रेखादंडप्रमा[णे]न गि[रि]-
88 सेतुसमायुतं ॥४३॥ रेखादंडस-
89 हस्रपंचकलसद्दोर्घ्यंश्च समोन्नते: स्से-⁴
90 तुस्तत्र चतुर्भ्रमाजलगति:⁵ तद्विस्तर-
91 श्चाष्टकं [।*] विघ्नेशेश्वरविष्णुभैरवमहा-
92 दुर्गाभिसंरच्चित: क्षेत्रं भूरिसम-
93 स्तकालफलदं सारामसत्युत्तमं ॥४४॥
94 ⁶[दे]वब्राह्मणद्दत्स्यर्थं दत्तं क्षेत्रं य-
95 थेप्सितं [।*] ⁷यीदृग्भूदानपुण्येन तटाकस्थे⁸-
96 श्वरीकृत: ॥४५॥ यद्दत्सेतुर्न्नघनिय्यो⁹
97 न चाब्धेर्भूपांभोधेर्द्धर्मसेतुस्तथैव [।*]
98 तस्मादस्मद्धर्मरक्षार्थमुर्व्यां याचे॰ या-
99 चे पार्थिवान् भा[स्क]रोहं ॥४[६]॥(।) प्राक्तनप्रा-
100 र्थनाश्लोका: [॥*] सामान्योया¹⁰ [ध]र्म्मसेतर्न्नृपाणं¹¹
101 काले काले पालनीयो भवद्भि[:] [।*] सर्व्वानेतान्
102 भाविन: पार्थ्थिवेंद्रान् भूयो भूयो या-
103 चते रामचंद्र: ॥४७॥ दानपालनयोर्म्म-
104 ध्ये ¹²थानात्स्रेयोनुपालनं [।*] दानादिंद्रत्वमा-
105 प्नोति पालनादच्युतं पदं ॥४८॥ ¹³येकैव

¹ Read °त्तिशि-.

² Read °पूर्ण°.

³ Read °रुन्नतिविस्तारदैर्घ्यं°.

⁴ Read °दैर्घ्यंश्च समोन्नतिश्चे-.

⁵ Read °गतिस्त°.

⁶ Read दैव°.

⁷ Read ईदृ°.

⁸ Read °कास्त्रि.

⁹ Read °घनीयो.

¹⁰ Read °न्योयं.

¹¹ Read णां.

¹² Read दानाच्छ्रेयो°.

¹³ Read एकैव.

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Second Stone.



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Second Stone (continuation).



106 भगिनी लोके सर्व्वेषामिव भूभुजां [।*] न भो-
107 ग्या न करग्रा(-)ह्या विप्रदत्ता वसुंधरा ॥४८॥
108 कुमारगिरिना(-)[था]ख्यप्रधानतनयस्सु[1]-
109 धी[:] [।*] अधिकारी तटाकस्य [2]देवा ठ्ठ्ग नाभिधानकः ॥५०॥
110 विद्यास्थानचतु[ई]यप्रदनिजाचार्य्या-
111 य कोटिक्रमात् गांगयं वरतंतवे[3] र-
112 घुनृपात् लब्धा[4] ददौ दक्षिणं[5] [।*] कौत्सस्तत्कुल-
113 [जे]न नंदपुर[वि]प्रा[ग्रे]न रु[6] [ग्वे]दिना श्रीमल्लिं-
114 (-)गयमाचनार्य्यंकविना प्रोक्तं [शु]भं शास-
115 नं ॥५१॥ शालिबीजफला खारी क्षणभू-
116 मिस्तु खारिका [।*] प्रददौ भास्करस्त[स्मै धा]-
117 रापूर्व्वकमादरात् ॥[५२॥*]

TRANSLATION.

(L. 1) May there be freedom from obstacles! Salutation to the preceptors! Salutation to the (various forms of) Gaṇa-patis[7] who have Pushṭi (for their wives)!

(L. 2) The characteristics (*lakshaṇa*) of an edict (are as follows):—

(V. 1) Out of the five[8] mystic syllables (*praṇava*) the sacred *bīja*[9] (syllable) should be uttered first. One should avoid (the use of the letters) *cha, ka, ṭa, ha* in the *ritu* (6th), *adri* (7th), 10th, and *rudra* (11th) (syllables).

(V. 2) At the beginning of a composition (the *gaṇa*) *ma*, consisting of three long (syllables and representing) the Earth, brings bliss; *na* with many (i.e. all) short (syllables, which represents) THAT,[10] (brings) wealth; and *ya*, with the first (syllable) short (and representing) Water, (brings) gold; *ja* with the middle (syllable) long, (representing) the Sun, (brings) disease; *ra* with the middle (syllable) short, (representing) fire, (brings) fear; *sa* with two short (syllables) in the beginning, (representing) Wind, (brings) destruction; *ta* with a short (syllable) at the end, (representing) Space, (brings) lordship; (and) *bha* with a long (syllable) at the beginning, (representing) the Moon, (brings) happiness.

(V. 3) Not having a *visarga* at the end of the first half; absence of compounded words at the beginning; and having a *visarga* (at the end as) *śēkhara*: (these are) the best characteristics of an edict-stanza.[11]

---

[1] Read °प्रधान°. [2] Read ह्व°. [3] Read °क्रम·द्वे.

[4] Read °पाञ्च°. [5] Read णां. ...

[6] Read °ग्रेण ऋग्वे°. Note the hiatus! In the original an *i*-sign is also added to *ru*.

[7] The number of Gaṇa-patis is variously given by different authors. Cf. Bhandarkar, *Vaishṇavism, Śaivism*, etc. (*Grundriss d. indo-arischen Philologie*, Band III, Heft 6, pp. 149 f.).

[8] The dictionaries mention only one *praṇava*, namely, the syllable *Ōm*.

[9] It is the mystic letter forming the essential part of the *mantra* of any deity (Apte's Dictionary).

[10] The Earth, Water, Sun, etc. mentioned in this verse are the eight forms of the Ashṭamūrti Śiva; and seven of these agree with those enumerated by Kālidāsa in the introductory verse of the *Śakuntalā*, namely, the five *mahābhūtas*, the Sun and the Moon; consequently the remaining one, which is referred to under *na-gaṇa* with the pronoun *asau*, must be the sacrificing priest *hōtṛi*.

[11] Needless to say, the author himself does not follow the rules of versification laid down here.

(V. 4) He (alone) should frame an edict whose diction is elegant, who is conversant with *Śruti, Smṛiti, Purāṇa, Itihāsa* and *Āgama* (and is also) acquainted with the particularities of time and place.

(V. 5) May the merciful Śrī (Lakshmī), by whose extreme grace Hēraṁba (Gaṇēśa) brought about the weaving together (of events) in the entire world of movables and immovables,[1] (and) the lotus-born Creator (Brahmā) by mere volition brought into existence the gold-bright mundane egg, resting on the expanse of water, always bestow prosperity on the three worlds!

(V. 6) May Achyuta (Vishṇu) protect the three worlds, freed from misery, who, in the form of a boar, having extracted with the tip of his tusk the Earth submerged in the ocean, placed (her, i.e. the Earth) in (a corner of) that (ocean) and (on that account) obtained wondrous and matchless merit, (evidently) because there was altogether no such (merit) to compare with (known till then) as (that accruing) from the establishment of a tank.[2]

(V. 7) May the propitious (Śiva), the sole bestower of happiness on persons resorting to him, whose right and left eyes[3] augment the rain and the herbs of the three worlds; on (whose) brow (is *Agni*), borne of the Waters,[4] (whose) friend (is) the lord of riches (*Kubēra*), whose chariot is (the Earth) with jewels in her interior, (whose) abode (is) Śrīgiri (Śrīśailam), (and whose) bow (is) the Golden Mount (Mēru), protect you![5]

(V. 8) May the Earth (bearing) plentiful crops always protect you!—she whose form is resplendent with (her) limbs, namely, the seven continents; with Mēru for her head; the rippling oceans of milk for (her) beauteous breasts; decorated with Rōhaṇa[6] and other (mountains); with the glittering oceans for (her) sumptuous garments; and beautiful with rivers and lotus ponds.

(V. 9) A son, a literary composition and a tank, (hidden) treasure, a Śiva temple, a forest(-grove), a Brāhmaṇa-village: (these) seven (kinds of) offsprings are the best.[7]

(V. 10) A performer of these and other meritorious works was the earth-ruler **Bhāskara**, surnamed **Bhavadūra**.[8] His lineage I shall narrate.

(V. 11) The Moon (was) born from the Ocean of Milk. Saumya (was) the son of the Moon. In his race were born Purūravas and Nahusha; from the latter king Yayāti. His son (was) Yadu. In this race of the Yādavas (was born) the azure-robed (Balarāma) and the blessed Hari. In (the age of) Kali was born in his family the illustrious king **Saṁgama**.

[1] Probably in his capacity of Vighnēśvara.

[2] What is meant is that the exploit of Vishṇu is quite insignificant when compared with the sinking of a reservoir, such as the one sunk by Bhāskara, the patron of the poet.

[3] I.e. the Sun and the Moon.

[4] In the sequence of creation, as described in the Upanishads, Water comes after Fire; hence the latter is fancifully represented to be the father of the former.

[5] This is a reference to the legend of Śiva slaying the demon Tripura.

[6] Rōhaṇa is the name of a mountain in Ceylon. It is not unlikely that a *dhvani* of the sense *ārōhaṇa* ('hip') is also intended.

[7] In the Gaṇapēśvara Inscription of Gaṇa-pati (*Ep. Ind.*, Vol. III, pp. 88 ff.) the seven "offsprings" are thus described:

Sampāditair yathāvat sutakṛitinidhanaśivābasuragēhaiḥ |
sataṭākair yaḥ sasaptābhir ētaiḥ saṁtānavān bhavati ||

The Vanapalli plates of Anna Vema (Śaka 1300) also allude to them as *sapta-saṁtati* (*Ep. Ind.*, Vol. III, p. 61). In *Hēmādri-kṛiti-mārgēṇa* (l. 39) we have again the word *kṛiti* used in the sense of 'composition.'

[8] As remarked by Dr. Hultzsch in the report on Epigraphy for 1902-3 (see p. 6, para. 15), Bhavadūra seems to be a Sanskritised form of Bahādūr.

(V. 12) This king Saṁgama, having worshipped the gods Hari and Hara, obtained by their grace a son, king **Harihara**.

(V. 13) The supreme lords of the Middle Country[1] (*Madhya-dēśa*) extending from the eastern to the western ocean, viz. the celebrated (kings) of the Solar and Lunar races, were occupied in doing "foot-salutation" to him.

(V. 14) From his causing hostile kings to tremble his uterine brother was (known) in the world (as) king **Kaṁpana**. After him his younger brother **Bukka**, the crest-jewel among kings, the husband of Lakshmī, was the enjoyer of the Earth, who was perfectly constant (to him).

(V. 15) (Then) were born **Mārapa** and **Muddapa**, two brothers of king Bukka. And these five virtuous sons were incarnations of the Pāṇḍavas in the age of Kali.

(V. 16) Vāsudēva, who loves his worshippers and (who had acted) in former times (as) the messenger (and) the charioteer of the Pāṇḍavas, (having countless incarnations), became also the minister of these in the form of **Anaṁta**.[2]

(V. 17) Through having **Anaṁtarāja** for his minister king Bukka ruled over the whole surface of the earth and acquired the glory of Dēvēṁdra.

(V. 18) His city, **Vijaya** by name, (was situated) on the bank of the **Tuṁga-bhadrā** near (the temple of) the blessed Virūpāksha (Śiva), well propitiated on account of steady adoration.

(V. 19) Formerly the number of the sons of Śaśabiṁdu (was very great) in the world. That is but a story! (?) The countless sons of king Bukka were exalted through triumph.[3]

(V. 20) Out of these sons king Bukka had placed **Bhāskara**, exalted through the glory of independent sovereignty, in the eastern direction (of his empire).

(V. 21) And he, ruling from the top of the sublime **Udaya-giri**[4] the earth freed from the thorns (of enemies), though Bhāskara, (i.e. the Sun, is still) the delighter of the Earth and beloved of the Brāhmaṇas.[5]

(V. 22) Making charities in various ways in keeping with the treatise of **Hēmādri**,[6] he heard that the merit attaching to the gift of water was the greatest of all.

(V. 23) On the authority of the Vēdas: "Verily all this is water!"[7] And the *Śruti* says that: "From water alone is produced Food; (and) Food is Brahman!"

(V. 24) There can be no doubt (that) Water alone is the seed of the world of movables and immovables. Why speak more? I shall describe the superiority of water (as follows):—

[1] As the early Vijayanagar kings had no claim to sovereignty in any part of India north of the Vindhya, Madhyadēśa cannot have, its usual significance, but must refer to the country lying between the eastern and the western ocean, namely, the Dekkan plateau.

[2] One must supply a verb like *kṛitavān* in the first half of the verse.

[3] The construction of the first half of the verse is not quite clear to me. In Ch. 65 of the Drōṇa-parvan of the *Mahābhārata*, we are told that Śaśabindu had 10,000 wives, on each of whom he begat 1,000 sons. These, it is stated, he gave away to the Brāhmaṇas in the Aśvamēdha sacrifice which he performed. The "countless sons" of Bukka are his meritorious acts like the *sapta-saṁtāna* mentioned in v. 9.

[4] This must refer to the fortification on the top of the Udaya-giri hill. Even now U. is an exceedingly strong hill-fortress.

[5] The pun on the words *kuvalaya* ('night-lotus' and 'earth') and *dvija* ('Brāhmaṇa and Moon') is a very common example of the Virōdhābhāsa.

[6] Namely, the Dāna-khaṇḍa. Hēmādri was the minister of the two Yādava kings Mahādēva (1260-71) and Rāmachandra (1273-1310). See Bhandarkar, *Early History of the Dekkan*, pp. 88 f.

[7] The phrase *āpō vā*, etc. is a part of the *mantra* with which water is purified. *Idaguṁ* is the word *idam* as it is pronounced by the Yajurvēdins in the recitation of Vedic texts.

(V. 25) Even that (great) Śiva is the bearer of the Gaṁgā; Vishṇu has the ocean for his abode; Brahmā is sprung from the water-born (lotus). Hence Water is superior to everything (else).

(V. 26) A shed for distributing water (*prapā*), a well and a reservoir, a canal and a lotus-tank: the merit of (constructing) them is millions and millions (of times) higher in succession.

(V. 27) As the water of a tank serves to nurture both movable and immovable creation on (this) earth, even the lotus-seated (Brahmā) is unable to recount the fruit of merit (attaching) to it.

(V. 28) Having thus heard the supreme reward, king Bhavadūra, the pious soul, commenced to make the earth tank-nourished (*taṭāka-mātrikā*).[1]

(L. 48) Its procedure (was as follows):

(Vv. 29-31) It (i.e. the tank) is situated in the country to the south of **Śrīparvata** (Śrīśaila), the great sacred place of pilgrimage; two *yōjanas*[2] to the east of the sacred place (*tīrtha*) called **Ahōbala**; in the division of the gentle blessed **Siddhavaṭa-nātha**; two *yōjanas* to the west of his (capital) **Udaya-giri**; and to the east of the flourishing city of **Porumāmiḷḷa**. I shall (now) describe in this edict the sequence of the period of construction of the tank:—

(Vv. 32-35) [3]In the second half of the creator's life-time, in the Śvēta-varāha *Kalpa*, in (the age of) the Vaivasvata Manu, and in the 28th Yuga,—in that divine part of the country—in the first quarter of Kali, after the lapse of four thousand, four hundred and seventy—(in figures) 4470—years of mortals, and also after the (lapse) of Śaka years measured by the number of the earth (1), the Naṁdas (9), the eyes (2), and one (1)—(in figures) 1291—in the (cyclic) year Saumya, in the month called Kārttika, on the fourteenth (day) of the bright half, on the auspicious day of **Guru** combined with **Pushya**, when there was **Karkaṭaka** *lagna*, under the influence of well-chosen auspicious planets,—

(V. 36) Of the tank constructed (at the above specified time and place) according to (the requirements of) the *Śāstra* I shall in this edict describe the twelve constituents (*aṁga*[4]) for the benefit of future kings:

(V. 37) (i) a king endowed with righteousness, rich, happy (and) desirous of (acquiring) the permanent wealth of fame, (ii) and Brāhmaṇa learned in Hydrology (*pāthas-śāstra*), (iii) and ground adorned with hard clay, (iv) a river conveying sweet water (and) three *yōjanas* distant (from its source[5]), (v) the hill parts of which are in contact with it, (i.e. the tank),[6] (vi) between these (portions of the hill) a dam (built) of a compact-stone wall, not too long (but) firm, (vii) two extremes (*śṛiṁga*) (pointing) away from fruit(-giving) land (*phala-sthirā*) outside,[7] (viii) the bed extensive and deep, (ix) and a quarry containing straight and long stones, (x) the neighbouring fields, rich in fruit (and) level, (xi) a water course (i.e. the sluices) having strong eddies (*bhramā*) on account of the position of the mountain (*adri-sthāna*),[8] (xii) a gang of men (skilled in the art of) its construction,—with these twelve essentials an excellent tank is easily attainable on (this) earth.

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[1] With *taṭāka-mātṛika* cf. the terms *dēva-mātṛika* and *nadī-mātṛika* in a similar sense.

[2] Taking a *yōjana* to be equal to 9 miles, this distance is only approximately correct.

[3] Construe: *dhātoḥ parārdhakālē...divyē taddēśa-bhāgē nirmitasya taṭākasya dvādaśāṁgāni vakshyāmi*.

[4] These *aṁgas* are later on called *sādhanas* (l. 70 of the text) and are no doubt identical with the latter.

[5] See above, p. 99.

[6] This must obviously refer to the range of hills which is utilised to form a part of the dam.

[7] I.e. below the tank.

[8] This may be taken to be a clumsy description of the fact that at the egress the water is led over a stony bed along a tortuous line, so that it issues whirling round with great force, forming strong eddies.

(V. 39) While (i) water oozing (?) from the dam, (ii) saline soil, (iii) (situation) at the boundary of two kingdoms,[1] (iv) elevation (*kūrma*) in the middle (of the tank) bed,[2] (v) scanty supply of water and extensive stretch of land (to be irrigated), (vi) and scanty ground and excess of water: (these are) the six faults in this (connection).

(V. 40) Devoid of faults and adorned with a multitude of good qualities, renowned in the world by the name **Anaṁtarāja**, this endless ocean, of which the water is sweet, was founded by king Bhāskara.

(V. 41) (There were) one thousand labourers (working) at the tank and dam every day, and a hundred carts (were employed) for the masonry work of the sluice and wall (*bhramā-bhitti*).

(V. 42) And this most excellent tank was completed in two years. There is, to be sure, no limit at all to the expenditure of money and grain in this (connection).

(V. 43) The measurements in terms of *rēkhā-daṁḍas*[3] of the height, the width, and the length of the dam together with (the portion of) the hill (included in the) dam, are here given:

(V. 44) The dam, having eddying waterducts (i.e. sluices)[4] (and) protected by Vighnēśa, (Gaṇa-pati), Īśvara) (Śiva), Vishṇu, Bhairava, and the great Durgā, is one which has the enormous length of five thousand *rēkhā-daṁḍas*, height of seven and its width eight.[5] And the land (is) excellent and yields plentiful crops in all seasons and contains groves.

(V. 45) This land was liberally given for the gratification of gods and Brāhmaṇas. Through the merit of this gift of land the tank was made to be an ornament (of tanks).

(V. 46) Just as the dam of a reservoir should not be injured, so likewise the *dharma*-dam of the ocean of kings. Therefore I, Bhāskara, repeatedly request the kings on earth to protect my charity.

(L. 99 f.) These are the ancient *ślōkas* of entreaty:

[Then follow three of the customary verses.]

(V. 50) The Officer-in-charge (*adhikārin*) of this tank is the clever son of the minister called **Kumāragiri-nātha, Dēvaṟṟāja** by name.

(V. 51) Having obtained from king Raghu gold by the crore, Kautsa gave (it as) *dakshiṇā* to his preceptor, Varataṁtu, who had bestowed on him the fourteen branches of knowledge. By a descendant of him (*scil.* Kautsa)[6] the illustrious **Liṁgaya-Māchanāryya**,[7] of **Naṁdapura**, best of Brāhmaṇas and a follower of the Ṛigvēda, the auspicious edict was composed.

(V. 52) (One) *khārī* (of land) producing paddy and (one) *khārī* of black-soil land,—(these) were out of regard given to him by Bhāskara, preceded by a libation (of water).

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[1] Perhaps as, in this case, the position of the tank might lead to unpleasant consequences during a conflict between the neighbouring kingdoms.

[2] The bed ought to form a complete valley.

[3] A standard of linear measurement roughly equal to 1¼ yard. See p. 99.

[4] For *bhramā-jala-gati* see note 8 on p. 108.

[5] The pronoun *tad* in *tad-vistara* cannot be taken to refer to the noun immediately preceding, but must refer to the *sētu* of which the dimensions are being given. See l. 86 of the text.

[6] The sense is that the poet belonged to the Kautsa *gotra*. There is, however, a confusion in the mind of the poet between Kautsa the patriarch, and Kautsa the pupil of Varatantu alluded to in the *Raghu-vaṁśa*, Canto 5, vv. 1 ff.

[7] I.e. Māchana, son of Liṁgaya.

No. 5.—HARAHA INSCRIPTION OF THE REIGN OF ISANAVARMAN, [VIKRAMA SAMVAT] 611.

BY PANDIT HIRANANDA ŚĀSTRI, M.A., M.O.L., LUCKNOW.

This inscription was brought to my notice in March 1915. The stone slab on which it is written was found, I am told, some time ago at a village near Harāhā in the Bāra Banki district in the estate of the Rājā of Harāhā. A Ṭhākur of that locality took possession of it and, as has very often been the case with similar documents, used it for grinding spices. Some local Paṇḍit reported the matter to Ṭhākur Pṛithvīpāl Siṅgh of Sūrajpur, who wrote to Rājā Raghu Rāj Bahādur Siṅgh of Harāhā and got hold of it. For some time it lay in the offices of the "Lucknow Advocate," where it was shown to me by Mr. S. P. Sānyāl, Rāi Sāhib, the Managing Editor of the Journal. The Hon'ble Mr. R. Burn, I.C.S., the Chief Secretary to the United Provinces Government, at my suggestion, has secured it for the Lucknow Museum, where it has now been deposited as a present from the said Rājā of Harāhā.

It is incised with great care and neatness on a smooth slab of sandstone, which measures about 1′ 2½″ by 1′ 4½″. There are 22 lines of writing in it, cut in the characters of the northern class of Indian alphabets, resembling the Gupta script of about the 6th century A.D. The language used in the epigraph is Sanskrit verse throughout. Excepting a few slight injuries here and there, the inscription is in a very good state of preservation.

As to the orthography a few points are noticeable in the record. The writer has duplicated the symbol for *k*, when it is conjoined with *ra*; e.g., *-chakkra-* in l. 9. Consonants following the symbol for *r* are very often doubled as in *dhūrjur-Mmaru-* in l. 10. The rules of Sandhi are at times disregarded, as in *badhnaṁsaiva*, l. 9, instead of *badhnaṁścaiva*. We find *ṅgh* in place of *ṁh* in l. 2 and *ṁh* in l. 13. Such a tendency to pronounce the aspirate *h* combined with a nasal like the aspirated guttural media is rather common in the north-west of India, where the word *siṁha* forming part of proper names is generally written and pronounced as *siṅgh*. In l. 15 *dhrita* is written for *dhṛitā*.

Two marks of punctuation are to be noticed in the inscription. One is a short horizontal stroke, which stands mostly for *ardhavirāma* (half-stop), and the other is a double perpendicular line which indicates the completion of a stanza, or *pūrṇavirāma*, i.e., full-stop.

The composer of the inscription does not appear to have been a poet of a very high order or a *Kavi* par excellence. The tautological expressions which are to be met with in different places are too glaring for a real poet. But the prosody seems to be all right, and in v. 9 the exigencies of the metre have even caused the author to use a wrong form of a word, writing *hṛiyā* for *hriyā*, which would have offended against the scansion.

The author of the eulogy appears to be rich in vocabulary, though perhaps he did not hesitate to put in Prakrit words, the use of which will be instanced by the word *-āgara-* in place of Sanskrit *ākara*[1] in l. 11, unless we take *ga* to be a simple mistake for *ka*.

The object of the inscription is to record that in the year 611, Sūryavarman, the accomplished son of the Maukhari king, Īśānavarman, while hunting, saw a small dilapidated

[1] *Āgara* (Sanskrit *ākara*) means a collection or mine. Cf. '*Sab gun kī āgar dhiyā, nāk bin be hāl,*' a proverbial saying equivalent to "great braggers, little doers" (*lit.*, you are a perfect mine of good qualities, my child, you only want a nose).

The word *akuṭhinēna* in line 8, which may be taken for *akaṭhinēna* or *akuṭilēna*, may have been a Prakrit form cf. *kuṛhnā*, 'to fret" (from Sansk. *krudh*) or *kuṭhnā*, "to beat mercilessly."

Śiva temple and had it rebuilt, making it much higher[1] than it was originally and white like the moon, and that he gave it the name of *Kshāmēśvara* (i.e., the Lord of bliss).

The name of Sūryavarman is new to the list of Maukhari princes known up to this time. Whether he was the heir or had any claims to the throne, our inscription does not say. From the description, however, which is given in ll. 17-19 it clearly follows that he was an accomplished son of Īśānavarman. According to the Asīrgaṛh copper seal[2] inscription, which makes no mention of Sūryavarman, Īśānavarman was succeeded by Śarvavarman. The coins of both of these rulers, namely, Īśānavarman and Śarvavarman, are known to us.[3] But no coin bearing the name of Sūryavarman has yet come to light. The reading of the names Sūryavarman and Śarvavarman is indisputable; for the lettering is clear both in the inscriptions and the coins. Therefore Sūryavarman must have predeceased his father, if he was not one of the *rāja-kumāras* or princes junior to the heir-apparent. Or could he have been a rival of Śarvavarman?

This inscription does not supply any geographical data, and it is impossible to say what part or parts of the country the rulers whom it describes held or governed. But it gives them the distinctive epithet of Mukhara, which in Sanskrit is used in different meanings. Why they were so called is not known with certainty. But according to Kaiyaṭa and also Vāmana, the two famous expositors of Pāṇini's system of grammar, who flourished probably about the 13th and the 7th century A.D. respectively, the term is a patronymic signifying the descendants of Mukhara, who must have been the *ādipurusha* or the first to bring his family into prominence and thereby caused it to be known after his name. Whether Mukhara was a proper or an attributive name, we have no means of ascertaining. But it will not be unreasonable to assume that it was a surname and that the man was so called for his being a 'leader' or for his fighting in the forefront of the armies which he led into action, as it is such characteristics only which would go to make a man the founder of a line. That Mukhara was a personage of such a distinction is evidenced by Bāṇa, who in the following statement clearly places him at the head of a family.

"Soon Gambhīra, a wise Brāhmaṇ attached to the king, said to Grahavarman, 'My son, by obtaining you Rājyaśrī has at length united the two brilliant lines of Pushpabhūti and Mukhara, whose worth, like that of the Sun and Moon houses, is sung by all the world to the gratification of wise men's ears.'"[4]

As Pushpabhūti was an ancestor of Harsha, the well-known king of Sthāṇvīśvara, the Mukhara in all probability was ancestor of Grahavarman, the ruler of Kanyākubja. He is not indeed mentioned in the inscriptions that have yet come to light; but possibly it is because of his being a remote ancestor.

The author of the *praśasti* appears to connect this dynasty with the Solar race. He says that the **Mukharas** or **Maukharis** were the descendants of the hundred sons whom **Aśvapati** obtained from Vaivasvata, or the seventh Manu, who is supposed to be born of the Sun and to preside over the present age. The name Aśvapati is applied to many individuals, of whom the king of Madra and father of Sāvitrī, the well-known heroine of an episode of the Mahābhārata, is very familiar. If that was the person whom the author of the composition had in view, the Mukharas, according to the tradition which was evidently current at the time when it was written, must have originally belonged to the north-western part of India, where Varāhamihira has located the **Madras**.[5]

[1] This is inferred from the pun on the word *samunnatam=akārī* in the 20th stanza.

[2] Fleet, *Corp. Inscp. Ind.*, Vol. III, pp. 219 ff.

[3] Mr. R. Burn, *Jour. R. A. S.*, 1906, pp. 483 ff.

[4] Cowell and Thomas, translation of the *Harshacharita*, p. 128.

[5] *Bṛihat-saṁhitā*, 14, 22.

That the family of the Maukharis is a very ancient one is proved, as Dr. Fleet[1] has already pointed out, by the legend *Mokhalinam* written in Mauryan Brāhmī characters on a clay seal which was secured by General Cunningham at Gayā. Evidently this is a Prakrit equivalent of the Sanskrit word *Maukharīṇām*, which is a derivative of *Mukhara* and signifies "of the Maukharis." From the scholia[2] referred to above it would appear that the term was possibly known to Pāṇini and also to Patañjali. That the Maukharis were potent rulers in the sixth and seventh centuries is evidenced by several inscriptions that have already been published. The same inference can be drawn from the accounts found in the work of Bāṇa, the well-known author of the *Harshacharita*, the historical romance of the 7th century A.D. The high esteem they commanded about the time of Harsha can be estimated from the manner in which Bāṇa speaks of them. While praising **Avantivarman,** the brother-in-law of Harsha, he says,[3] "at the head of all royal houses stand the Mukharas, worshipped like Śiva's foot-print by all the world." This would go to indicate that these princes were not upstarts, but of good descent. That they were enterprising rulers would be seen not only from their description given in the commencement of our inscription, but from the fact that there was more than one branch of the family. The Maukharis, for instance, of the Barābar Hill cave inscription, as is clear from the line of descent given, were different from those of the Asīrgaṛh copper seal and of the present inscription. This surmise is supported by the references which have already been noticed.

As has already been remarked, the historical identity of the founder of the dynasty is not known. But the epigraphs that have so far come to light, while giving the line of descent, start with **Harivarman.** From Harivarman to Īśānavarman it runs as follows :—

The Mahārāja **Harivarman,** his son from Bhaṭṭārikā Dēvī **Jayasvāminī**[4], the Mahārāja **Ādityavarman** ; his son from Bhaṭṭārikā Dēvī **Harshaguptā** the Mahārāja **Īśvaravarman** ; his son, begotten on the Bhaṭṭārikā Dēvī **Upaguptā,** was the Mahārājādhirāja **Īśānavarman.**

Beyond giving ordinary praises of the first three princes, namely, Harivarman, who is said to have had the surname **Jvālāmukha,** Ādityavarman and Īśvaravarman, our inscription does not speak of any historical event which might have taken place in their reigns. Coming to Īśānavarman, however, it alludes to some of his exploits which appear to be historical. They are three, namely, first his conquest over the "Lord of the **Āndhras** with their troops of elephants," secondly, his routing the **Śūlikas** "possessed of an innumerable cavalry," and thirdly, his "driving away or victory over the **Gauḍas.**" The first of these is evidently mentioned in the Jaunpur stone inscription, which has been attributed to Īśvaravarman, and which mentions the Āndhras in the latter portion,[5] but which is incomplete.[6]

Śūlika appears to be a new name, and I am not aware of any other epigraphic reference to it. Possibly it is identical with the **Saulika** of the *Bṛihatsaṁhitā*[7] and the *Mārkaṇḍēyapurāṇa*[8] and is to be located in the south-east along with Kaliṅga, Vidarbha, Chēdi, etc. Unfortunately none of the hostile kings is named in this record; otherwise it would have been very valuable for chronological purposes.[9]

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[1] *Corp. Ins. Ind.*, Vol. III, p. 14.

[2] The Scholiasts give only three illustrations, *Pauṇikyā, Bhauṇikyā* and *Maukharyā,* under the aphorism (Pāṇ. IV. I. 79) which explains the formation of the words in the *shyaṅ* suffix.

[3] *Loc. cit.*, p. 122.

[4] The names of the queens are given in the Asīrgaṛh copper seal inscription, but omitted in this epigraph.

[5] See Fleet, *Corp. Ins. Ind.*, No. 51, p. 229.

[6] On this account it will be perhaps more appropriate to ascribe that inscription of Jaunpur to Īśānavarman and not to Īśvaravarman, as has been done by Dr. Fleet.

[7] XIV, 8. [8] LV.

[9] Dr. Fleet's remarks on the Jaunpur inscription, *loc. cit.*, No. 51, p. 229.

By far the most noteworthy point in this inscription is the date. I believe this is the only dated record of the Maukhari kings that has yet come to light. The year is thus given in words in v. 21: **During the year of six hundred autumns increased by eleven,**[1] **when Īśānavarman, who vanquished his foes, was the lord of the earth.** The era to which this year belongs has not been specified, but the use of the term *śaradām* will indicate that it is identical with the Mālava, or Vikrama, era which, as the late Professor Kielhorn elucidated long ago, began in autumn (*śarad*).[2] Different questions connected with the origin, name and use of his reckoning have been fully dealt with by other scholars, and it will be superfluous to discuss them here. The corresponding date of the Christian era is 554.

Īśānavarman, as has just been said, was ruling in the year 611. As he was a contemporary of Kumāragupta of Magadha, with whom, according to the Aphsaḍ inscription,[3] he was at war, and, as according to the Asīrgaṛh copper seal inscription he was the father of Śarvavarman, this record will go to fix the time of these rulers as well with great certainty. But this date of Īśānavarman calls for some remark. No dated record of his rule being available, scholars had to make conjectures regarding his date. Cunningham, for instance, gave *circa* A.D. 560 and Dr. Hoernle A.D. 564. Mr. V. Smith[4] wanted to move it back and bring it to A.D. 502. But now the new epigraph has removed all doubts and established the date, and we can re-examine the dates on his coins as well as those on the coins of his son and successor, namely, Śarvavarman, that have been brought to light. The Hon'ble Mr. Burn has summarized their dates as follows :[5]—

(1) Īśānavarman: 54 (Cunningham, *Coins of Med. India*, ii, 12, and V. A. Smith in *Jour. Beng. As. Soc.*, 1894, p. 193) ; 55 (Cunn. *Arch. Surv. Rep.*, IX, p. 27, where the name is read as Śāntivarma).

(2) Śarvavarman: 58 (V. A. Smith, l.c.) ; 234 and 23-.

(3) Avantivarman : 57, 71, and 250.

Assuming that a new Maukhari era commenced about 500 A.D., he converted these dates into the following years of the Christian era :—

Īśānavarman 553.

Śarvavarman 553, 54 or 55, 557.

Avantivarman 556, 569, 570.

He further observed that the dates of Śarvavarman and Avantivarman overlapped and that it was possible to read 67 instead of 57 on the latter's coins.

In this connection I think the following observations will not be out of place. Avantivarman is known to us from the *Harshacharita* as the father of Grahavarman, the brother-in-law of Harsha and the husband of Rājyaśrī, who met his death at the hands of a king of Mālwa about 605 A.D. From the Dēō-Baraṇārk inscription of Jīvitagupta II it would appear that he was the son and successor of Śarvavarman Maukhari.[6] This synchronism will bring Śarvavarman and Avantivarman to about 560 and 580, respectively, giving an average of some 20 years to each of them, and make 67 as the more probable reading of the date of Avantivarman. But

[1] The dictionary gives 'redundant' as one of the meanings of *atirikta*. This would suggest that 11 is to be deducted from 600. But no instance is known to me where the word is used in this way.

[2] *Ind. Ant.*, Vol. XX, pp. 407 ff.

[3] *Corp. Inscr. Ind.*, Vol. III, No. 42.

[4] History and coinage of the Gupta period, *Jour. Beng. As. Soc.*, 1894, p. 195.

[5] *J. R. A. S.*, 1906, p. 847.

[6] The genealogy given in the footnote No. 3, page xi, of the translation of the *Harshacharita* by Cowell and Thomas cannot hold good as regards Susthitavarman, the contemporary of Ādityasēna, who flourished about A.D. 647. (V. A. Smith, *Early History of India*, 3rd edition, p. 313.)

how to explain the dates on the coins of Śarvavarman and Īśānavarman? According to our epigraph the latter was ruling during the rainy season of the (Vikrama) year 611, i.e., the years 235 and 554 of the Gupta and Christian eras, respectively. That the dates on the coins which are expressed in hundreds and odd numbers belong to the Gupta era is also undoubted. How could then Śarvavarman issue coins in his own name when his father was alive and ruling the country? Obviously, therefore, there is some error in the reading of the dates on the coins, and the year of Śarvavarman is to be moved on. Cunningham noticed[1] one coin of Īśānavarman which is dated in the year 257. If he read the date correctly, Śarvavarman will have to be placed about the last quarter of that century, i.e., the 6th century of the Christian era.

Besides these dates in the Gupta era a few other dates, read on the coins of these Maukhari kings and on those of Tōramāṇa, have formed the subject of considerable discussion. But, as the date of Īśānavarman has now been indisputably settled, we cannot help accepting one of the two alternatives pointed out by Mr. Burn[2]; otherwise the dating of the coins of the Hūṇa rulers in the years of one and the same reckoning cannot be explained :—"Either the date on Tōramāṇa's coins is in a different era from that of the Maukharis or else this Tōramāṇa is not the father of Mihirakula." Besides there is another point. The Aphsaḍ inscription alluded to above says that the Maukharis threw aloft in battle the troops of the Hūṇas, in order to trample them to death. This being the case, it looks very unlikely that the Maukharis would use an era of their enemy.

The dates on the coins of these kings appear to be doubtful; and until some better specimens are available for comparison, I do not like to hazard a conjecture. But it is not unreasonable to assume that, as Mr. Burn has already said, the Maukharis used a new era on some of their coins. The time of its commencement and the name of its originator are not known. But, if any of the Maukharis was the founder, I think it was Īśānavarman who had the highest claims to that honour; for, as we learn from the Aśīrgaṛh seal inscription, of all the rulers of this line known to history he is the first to be styled *Mahārājādhirāja*. But in that case the probability will be that he took a date before his reign began, as a reign of 54 years, though not impossible, is not probable.

Our inscription sheds much light on another important question :—Where was the Vikrama era used in earlier times? Kielhorn said that the earliest known dates from V. 428 to 898 were all from eastern Rājputānā, chiefly from that part of eastern Rājputānā which borders on, or is included in, Mālava. He further said that, if we were to judge by the dates collected, the era spread first towards the north-east, to Kanauj and to Gwālior and Bundēlkhaṇḍ, and afterwards towards the south-east and south to Mālava proper and Aṇhilvāḍ (including Kathiavāḍ), and in the tracts situated to the north of the Jumnā and the Ganges very late dates of the era were seen. These statements are therefore to be modified, as the locality where the inscription was found lies in the Bārā Bankī district, which is beyond the limits of eastern Rājputānā, that is, in a tract lying outside Mālava. I cannot say for certain that it was found *in situ*; but from the very nature of it one can safely surmise that it was. Although it is a solitary instance, yet, assuming that this record belonged to the spot where it was first discovered, one can reasonably say that the Mālava or Vikrama era was used as early as the middle of the 6th century A.D. in the very heart of Oudh towards the north-east across the Ganges and the Gōmatī (Gumti), far away from the place of its origin.

The *praśasti* (v. 23) was composed by one Raviśānti, the son of Kumāraśānti, who was a resident of a place called Garggarākaṭa, and was engraved by one Mihiravarman. The

[1] *Arch. Surv. Rep.*, Vol. XIII, p. 81. He does not say if it is the same coin which he published in his *Coins of Med. India*, II, 12, or *Arch. Surv. Rep.*, Vol. IX p. 27.

[2] *J. R. A. S*, 1906 p. 848.

identity of none of these persons is known, and we are unable to identify the locality of Garggarâkaṭa.[1] It is not impossible that the reading intended was Garggarâkôṭa, a name with which we may compare the Gomatikoṭṭaka of the Dêô-Baranârk inscription of Jîvitagupta II.[2] In the term Garggarâ one will at once recognize the name Ghagrâ, so called because of its rattling noise. Possibly it was a fort somewhere on the bank of the Ghâgrâ, one of the chief tributaries of the Ganges.

TEXT.[3]

[Metres: vv. 1, 2, 4, 8, 10, 11, 12, 13, 14, 16, 17, 18, and 19, *Śârdûlavikrîḍitam*; v. 3, *Gâthâ*; v. 5, *Upajâti*; v. 6, *Indravajrâ*; v. 7, *Mâlinî*; vv. 9 and 12, *Sragdharâ*; v. 15, *Drutavilambitam*; vv. 21 and 23, *Anushṭubh* (*Ślôka*).]

1 लीलाविष्कृतसंचयस्थितिलयो यः कारणं वेधसाम्

ध्वस्तध्वान्तचयाः परास्तरजसो ध्यायन्ति यं योगिनः ।

यस्यार्द्धस्थितयोषितोपि हृदये नास्थायि चेतोभुवा

भूतात्मा त्रिपुरान्तकः स

2 जयति श्रेयःप्रसूतिर्भवः ॥[१*]

ग्रामणीनां फणिनः फणोपलरुचा मैत्री[4] यशानं त्वचं

शुभ्रां लोचनजन्मना कपिशयन्भासा कपालावलीम् [।*]

तन्वीं ध्वान्तनुदं मृगाङ्कतिभृतो बिभ्रत्कलां मौलिना

दिश्यादन्ध-

3 कविद्विषः स्फुरदहि श्रेयः पदं वो वपुः ॥[२*]

सुतमतं लेभे नृपोश्वपतिर्वैवस्वताद्यद्गुणोदितम् ।

तत्प्रसूता दुरितहृत्तिरधो मुखराः क्षितीशाः शतारयः ॥[३*]

तेष्वादौ हरिवर्म्मणोवनिभुजो भूतिभु-

4 वो भूतये (।)

बालाधीपदिगन्तरालययसा जन्मान्तरेऽसंप्लिषा ।

सङ्ग्रामे हुतभुक्प्रभावापिषितं यक्षां समीक्ष्यारिभि-

र्यो भीतेः[5] प्रथमस्तस्य भुवने ज्वालामुखाख्यां गतः ॥[४*]

लोकक्षितीनां क्षितये स्थि-

5 तस्य मनोरिवाचारविवेकमार्गे ।

जगाहिरे यस्य जगन्ति रम्याः सत्कीर्त्तयः कीर्त्तयितव्यमान्नः ॥[५*]

तस्मात्पयोधेरिव शीतरश्मिरादित्यवर्म्मा नृपतिर्ब्बभूव ।

वर्णाश्रमाचारविधिप्रणीतेर्यं प्राप्य

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[1] *Ind. Ant.*, Vol. XX, p. 402.

[2] *Corp. Inscr. Ind.*, Vol. III, No. 46.

[3] From the stone.

[4] Read मैत्री.

[5] Read भीतेः.

6 . . . सापत्न्यमियाय धाता ॥[६*]
हुतभुजि मख[म]ध्यासङ्गिनि ध्वान्तनीलम्
वियति पवनजन्मा[स्फा]लितविस्तीर्णधूम: ।
मुखरयति समन्तात्[कु]ल्यया धूमजालम्
शिखिकुलसुखमेघाशङ्कि यस्य

7 प्रवक्रम् ॥[७*]
तेनापीश्वरवर्म्मण: क्षितिपते: सद्धर्म्मसंवित्ति (।)
जन्माकारि कृतात्मन: क्रतुमखिष्वाकृतसत्क्रिय: ।
यस्योत्खातकलिस्वभावचरितस्याचारमार्ग्गं नृपा
यत्नेनापि ययाति-

8 तुल्ययशसो नाद्यापि गन्तुं क्षमा: ॥[८*]
नीत्या शौर्य्यं विशालं सुहृदमकुठिलेनोमिच्छानुलेन[1] (।)
त्यागं पात्रेण वित्तप्रभवमपि कृपा[2] यौवनं संयमेन [।*]
वाचं सत्येन चेष्टां श्रुतिपथविधिना प्रश्रयै-

9 श्चोत्तमर्द्धिम्
यो धर्म्मेव[3] खेदं व्रजति कलिमयध्वान्तमग्नेपि लोके ॥[९*]
यस्येज्याग्निनिशं यथाविधि हुतज्योतिर्व्वलज्जन्मना (।)
मेनाद्भुतभङ्गमेचककचा दिङ्गनाली नते ।
आयाता नव-

10 वारिभारविनमन्मेघावली प्रावृषि-
लुब्धाद्दोलितचेतस: शिखिगणा वाचालतामाययु: ॥[१०*]
तस्मात्सूर्य्य इवोदयाद्रिशिरसो धातुर्म्महत्वादिव
क्षीरोदादिव तर्जितेन्दुकिरण: कान्तप्रभ: कौस्तुभ: [।*]

11 भूतानामुदपद्यत स्थितिकर: लोकं महिम्न: पदम्
राजन्राजकमस्तकाम्बरमणी श्रीशानवर्म्मा नृप: ॥[११*]
लोकानामुपकारिणा रिकुमुदव्यासुसकान्तिश्रिया (।)
मिथ्याद्याम्बुरुहागरद्युतिहृता[4] भूरि-

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[1] Possibly erroneous for °मकुटिलेनोर्मिलेनोर्जितेन.

[2] Mistake instead of क्रिया, which would offend against the metre.

[3] Read धर्म्मेण.

[4] Read °शमितान्°.

12 प्रतापत्विषा ।

येनाच्छादितसत्पथं कलियुगध्वान्तावमग्नञ्जग-

त्सूर्येणेव समुद्यता कृतमिदं भूयः प्रवृत्तक्रियम् ॥[१२*]

जित्वान्ध्राधिपतिं सहस्रगणितत्रेधाक्षरद्वारणम्

व्यावल्गन्नियुताति-

13 संख्यतुरगाभङ्क्त्वा रणे शूलिकाम्[1] [।*]

कृत्वा चायतिमौचितस्थलभुवो[2] गौडान्समुद्राश्रया-

नध्यासिष्ट नतक्षितीशचरणः सिंहासनं[3] यो जिती ॥[१३*]

प्रस्थानेषु बलार्णवाभिगमनक्षोभस्फुटद्भूतल-

14 प्रोद्भूतस्थगितार्कमण्डलरुचा दिग्व्यापिना रेणुना ।

यस्यामूढदिनादिमध्यविरतौ लोकेऽन्धकारीकृते (।)

व्यक्तिं नाडिकयैव यान्ति जयिनो यामास्त्रियामास्विव ॥[१४*]

प्रविशती कलिमारुतघट्टिता

15 क्षितिरलब्धरसातलवारिधौ ।

गुणशतैरवबध्य समन्ततः

स्फुटितनौरिव येन बलाद्धृता[4] ॥[१५*]

व्याघातप्रणकर्कटिकांसभुजा व्याकृष्टशार्ङ्गच्युता-

नस्त्रानाप्य पतत्त्रिणो रणमुखे प्राणानमुञ्च-

16 न्द्विषः ।

यस्मिन्प्रासति च क्षितिं क्षितिपतौ जातेव भूयस्त्रयी (।)

तेन ध्वस्तकलिप्रवृत्तितिमिरः श्रीसूर्यवर्म्माजनि ॥ [१६*]

यो बालेन्दुसकान्ति लब्धभुवनप्रेयो दधद्यौवनम्

प्राप्तः शास्त्रविचारणा-

17 स्थितमना: पारङ्कलानाङ्गतः ।

लक्ष्मीकीर्तिसरस्वतीप्रभृतयो यं स्पर्धयेवाश्रिता

लोके कामितकामिभावरसिकः कान्ताजनो भूयसा ॥ [१७*]

अनुनेन बलात्कलेरवनतितावन्महद्धाम्नो[5]

वाणी-

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[1] Read शूलिकान्.

[2] R[illegible]

[3] Read सिंहासनं.

[4] Read बलाद्धृता.

[5] Read °रवनतिमाप°, or °रवनत' माप°.

18 स्तावद्धस्थितं स्मृतिभुवः कान्ताशरीरश्चती (।)
लक्ष्म्या तावदखण्डभङ्गजलधं ससुसम्पतस्वस्य [।*]
यावद्भाविरकारि यस्य भवनं शार्ङ्गं मधुर्धीधसा ॥ [१८*]
लक्ष्मा मधुभुवः कुचयशभव्याविश्ववन-

19 शौचनी(।)
येनाक्रम्य भुजेन विस्फुरदसिज्योतिःकलापश्रिया ।
कान्ता मन्मथिनेव कामितविदा सार्धं निपीतोरसा (।)
प्रायेणान्यमनुष्यसंश्रयक्षतं भावं परित्याजिता ॥ [१९*]
तेनानतोन्नतिकृता

20 मृगयाबलेन
दृष्ट्वाद्यमन्धकभिदो भवनं विशीर्णम् [।*]
स्वेच्छासमुन्नतमकारि ललाम भूमेः
क्षेमेश्वरप्रथितनाम शशाङ्कशुभ्रम् । [२०*]
एकादशातिरिक्तेषु षट्शतितविद्विषि ।
शतेषु शरदां

21 पत्यौ भुवः श्रीयानवर्म्मणि ॥ [२१*]
यस्मिन्कालेष्वुवाहा नवगवलरुचः प्रान्तशक्रेन्द्रचापा-
स्तन्वन्त्याशावितानं स्फुरदुरुतडितः सान्द्रघोरं कणन्तः ।
वाताश्च वान्ति नीपार्जुनकुसुमरजोवासमूर्छा

22 धुनाना-
स्तस्मिन्मुक्ताम्बुनेत्र्यान्ति भवनमदो निर्मितं शूलपाणेः ॥ [२२*]
कुमारशान्तेः पुत्रेण सर्व्वाकारानवासिना ।
नृपानुरागात्पूर्व्वयमकारि रविशान्तिना ॥ [२३*]
उत्कीर्णा सिंघिवर्म्मणा

TRANSLATION.

(V. 1.) Victorious is Bhava (i.e. Śiva), the source of bliss; the destroyer of the demon Tripura; the soul of all being; in whose heart the mindborn (Cupid) did not find room, though a woman (i.e. Pārvatī) forms one half of his body; whom the ascetics, who have suppressed their passions and destroyed the multitude of darkness (of ignorance), contemplate, and who is the cause of the gods that bring about the manifestation, the destruction and the maintenance of the universe.

* Read [illegible]

(V. 2.) May the body of the Enemy of Andhaka (i.e. Śiva) grant you an eternal abode—the body of Siva which has sparkling serpents on it; bears on the forehead the slender streak of the Moon, which dispels darkness; renders the shining row of skulls brown by the lustre proceeding from his eyes; and wears the skin of a lion reddened on account of the brilliance of the jewels on the hood of serpents.

(V. 3.) The Mukhara princes, who have vanquished their foes and checked the course of evil, are the descendants of the hundred sons whom king Aśvapati got from Vaivasvata (Manu) and who were conspicuous on account of their excellences.

(V. 4.) Among them king Harivarman was first born for the welfare of the earth, who became known by the name of Jvālāmukha (or, flame-faced), as he was honoured by the foes who were struck with terror when they saw his face red on account of the lustre of fire (i.e. anger) at the time of battle and as his splendour destroyed the wealth of the enemy and his fame pervaded the intervals of all the quarters;

(V. 5.) Whose name was worthy of fame and whose lovely excellent fame filled the worlds, while he remained, for the perpetuation of the moral laws in the world, on the path of virtue and discrimination like Manu.

(V. 6.) Like the Moon from the ocean king, Ādityavarman was born from him. Getting him, the Creator obtained, as it were, the full result of his laying down the regulations of right conduct for the four castes and stages of life.

(V. 7.) When fire was kindled during his sacrificial performances, the volume of smoke black like pitch darkness, rising on all sides and increased through the tossing and whirling produced by the wind in the sky, made the crowds of peacocks noisy, as they mistook it for a large cloud.

(V. 8.) For the obtainment of martial glory he caused the birth of Īśvaravarman, the king whose soul was pure and who invoked Indra in many a sacrifice. In the pursuit of virtue other kings in their efforts failed to equal him, whose pious conduct had uprooted the character of the Kali Age and who possessed the glory of Yayāti.

(V. 9.) Qualifying his high bravery with political wisdom, his friendship by honesty, his lofty ambition by his noble descent, his liberality by fit recipients, his might of wealth by modesty, his youth by self-restraint, his speech by truthfulness, his manner of life by the injunctions of the *Śruti*, and his high prosperity by humility, he never felt tired in the world, though it was immersed in the darkness of the Iron Age.

(V. 10.) At whose sacrifices, when the round of the quarters was overlaid with the smoke which arose from the fire kindled constantly in accordance with the canons and which was darkly blue like streaks of collyrium, the multitude of peacocks became noisy, their minds becoming maddened; for they thought that the rainy season, having a line of clouds bending low because of the weight of the fresh water, had set in.

(V. 11.) As the Sun (rises) from the top of the Udaya mountain, as Indra is born from the Creator, as the beauteous Kaustubha jewel, which excels the moon in splendour, came out of the Milk Ocean, the illustrious king Īśānavarman was born from him, the most firm abode of greatness, maintainer of stability amongst the beings, a resplendent moon in the sky of the circle of princes.

(V. 12.) By whom, as by the rising Sun, the world, which was sunk in the darkness of the Kali Age, where the paths of virtue were consequently obscured, was again set to work, he being a benefactor of the world, eclipsing the lustre of water-lilies in the form of the foes, illuminating the collection of lotus-like faces of his friends, and being possessed of abundant majestic splendour;

(V. 13.) Who, being victorious and having princes bending at his feet, occupied the throne after conquering the lord of the Andhras, who had thousands of threefold rutting elephants, after vanquishing in battle the Śūlikas, who had an army of countless galloping horses, and after causing the Gauḍas, living on the seashore, in future to remain within their proper realm;

(V. 14.) The victorious one, whose watches can only be determined by means of the water-clock,[1] as if it were at night, the world being encompassed in darkness and bewildered as to the beginning, the middle or the end of the day on account of the dust which rises from the earth rent asunder by the agitation caused by the marches of his ocean-like armies on their expeditions, screens the lustre of the orbit of the sun, and pervades the quarters;

(V. 15.) By whom the earth was forcibly upheld like a broken boat, after fastening it on all sides by hundredfold virtues (or, strings), when it was sinking below the invisible ocean of the nether regions, being shaken by the storms of Kali;

(V. 16.) Whose foes on the sacrifice-like battle-field gave up the ghost, when hit by (lit. having got) his arrows loosed from the bow fully bent by his arms, which were hardened owing to the growth of the wounds caused by the blows of the bowstring. When this king was ruling the earth, the three Vēdas were, so to speak, born afresh. Of him the illustrious Sūryavarman was born, who dispelled the darkness which originated in the advent of the Iron Age;

(V. 17.) Who, possessing youth that was dear to the entire world, like the new moon, being calm and devoted to the study of the *Śāstras*, attained the highest proficiency in fine arts; to whom Wealth, Fame, Learning and other [Muses] resorted, as if in emulation. Loving women are in the world highly devoted to a beloved lover.

(V. 18.) So long virtuous conduct had to bow down before the full grown Kali, so long the arrows of Cupid were capable of troubling the bodies of the fair sex, and so long did the goddess of wealth give up taking refuge with others, whereby she had to fear sudden breakdowns, as the Creator did not bring forth his body, pleasing to mankind.

(V. 19.) Who dragged forth by means of his arm, which was surrounded by the lustre of his sparkling sword, the Riches of hostile lands, whose eyes trembled for fear of seizure of the breasts, forcibly pressed them to his bosom, as a lover (would press) his sweethearts whose mind he knew, and caused them mostly to give up the thought of going to other men.

(V. 20.) By him, who raised those who were submissive (or low), an old and dilapidated temple of the slayer of Andhaka (Śiva) was seen while hunting, and it was raised at his wish and made an ornament of the earth, resplendent like the moon and known by the name of Kshēmēśvara (the Lord of Bliss);

(V. 21.) When six hundred autumns had become increased by eleven, while the illustrious Īśānavarman, who had crushed his enemies, was the lord of the earth,

(V. 22.) That temple of the Trident-wielder (Śiva), shining like an empty cloud, was (re)constructed at the time when the clouds, having the lustre of the wild buffalo and having rain-bows stuck to their borders, stretch a canopy over the quarters, with shining and extensive lightnings, thundering deep, and when the winds blow on all sides, shaking the *Nīpa* (*Nauclea Cadamba*) trees with their branches bent low on account of the multitude of new flowers.

(V. 23.) Raviśānti, the son of Kumāraśānti and resident of Garggarākaṭa, composed the preceding [*praśasti*] out of regard for the king.

It was engraved by Mihiravarman.

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[1] See Dr. Fleet, *J. R. A. S.*, 1915, pp. 213 ff.

No. 6.—BHANDAK PLATES OF KRISHNARAJA I.: SAKA 694.

By V. S. Sukthankar, Ph.D.; Poona.

The copper-plates which bear the subjoined inscription of the Rāshṭrakūṭa king Kṛishṇarāja I. were discovered at Bhāndak, *Tahsil* Warōḍā, in the Chāndā District of the Central Provinces. They were forwarded for examination by the Commissioner for the Nāgpūr Division, through Dr. D. B. Spooner, to the Assistant Archæological Superintendent for Epigraphy, Southern Circle. I am now editing them from the original plates as well as a set of impressions kindly placed at my disposal by the latter.

The plates are three in number, each measuring roughly 10⅝ by 6¾ ins., and weigh 340 tolas. The margins are folded over and beaten down, so as to serve as rims. The grant is engraved on the inner side of the first and the third plates, and on both sides of the second. The plates are pierced by a circular hole, ½ in. in diameter, in order to receive the ring and seal, which are, however, missing.—The engraving is deep, but not neat. The letters, which are uncouth in shape, vary in size from ⅜ to ½ in. The letters *cha*, *pa* and *ya* have been most indifferently incised and are consequently difficult to distinguish from each other; so also the letters *va* (*ba*) and *dha*. The ligature *nta* is often so carelessly written as to be indistinguishable from *tta*. Some letters, again, sporadically show quite strange forms, as, for example, *su* in *rājasu* at the beginning of line 4, *śa* in *śarvartshu*, l. 3, *lē* in *balēna*, l. 28, etc.—The characters belong to the northern class of alphabets, and, like those of the Multāi plates[1] of the Rāshṭrakūṭa Nanda-rāja Yuddhāsura, represent the last phase of the acute-angled variety.[2] The medial *u* is marked by a short stroke slanting upwards, attached to the *mātṛikā* at its right lower end; sporadically by a curve opening to the left, as, for instance, in the *śu* of *śuchi*, l. 3. The sign for the medial *ē* is a short vertical stroke appended to the top of the *mātṛikā* on the left; and, only very rarely, by a stroke above the *mātṛikā*. The central bar of *ja* slants downwards, but is not vertical; the lowest bar does not form a double curve, but merely slants downwards towards the right and only sporadically ends in a small notch. Those corners of the letters *kha*, *ga* and *śa*, which later develop into loops or triangles, are in our inscription marked by small projections or notches.[3] The verticals on the right of the letters are short and project but little below the remaining portion of the signs.[4] These palæographic characteristics are sufficient to establish the archaic character of the script and to prove that the plates belong actually to the period to which they refer themselves, viz. the third quarter of the eighth century of the Christian era.[5] Our record contains specimens of initial *ā* in l. 2; initial *i* in ll. 3, 8; initial *u* in l. 37; initial *ē* in l. 53; a cursive form of *ku* in ll. 5, 12, 23, etc.; and the following ligatures, *ṅka*

[1] Bühler, *Indische Palaeographie*, Tafel IV, Col. XX.

[2] Bühler, *op. cit.*, p. 50.

[3] E.g. *kha* in *mukhō*, l. 2, *mukhi*, l. 4; *ga* in *gōttra*, l. 8, *vēga*, l. 10; *śa* in *praśasati*, l. 11, *śikharāṇi*, l. 12, etc.

[4] In the *yē* of *yēn=āyaśa* (l. 31) we have an instance where the vertical stroke is altogether wanting.

[5] The Sāmāngaḍ grant of Dantidurga (ed. Fleet, *Ind. Ant.*, Vol. XI, pp. 110 ff.) and the Alās grant of Yuva-rāja Gōvinda (II.) (ed. D. R. Bhandarkar, *Ep. Ind.*, Vol. VI, pp. 208 ff.) are two Rāshṭrakūṭa records which bear the dates Śaka 675 and 692, i.e. are dated earlier by 19 and 2 years respectively than the grant which is the subject of this article. The palæographic differences between these three grants are worthy of consideration. The alphabet of Gōvinda's grant is wholly different from that of our record. The script is entirely Dravidian in character; the letters are round in appearance, and are akin to those of the grants of the later Chālukyas of Bādāmi, the immediate predecessors of the Rāshṭrakūṭas. The difference is clearly a local one and is perfectly consistent with the geographical limits over which the southern alphabet was current. Such is not, however, the case with the other inscription. The alphabet of the Sāmāngaḍ grant belongs to the same category as that of our grant, and represents an archaic variety of the Nāgarī. The difference lies, however, in its showing just those peculiarities which characterise the script of an epoch some decades later than that to which it refers itself. The regular sign for the medial *ē* in this grant is a curved stroke on the top of the letter, while the short vertical stroke on the left appears only occasionally as representing this letter. The right-hand portion of *gha*, *pa* and *sa* shows the development of long verticals on the right of these signs. The letters *kha*, *ga* and *śa* show distinct

l. 9, *ṅga* l. 36, *ṅghri* l. 17, *ñcha* l. 6, *ṇḍa* l. 2, *ṇḍya* l. 27, *ksha* and *kshmā* l. 14, *jña* l. 8, *lpha* l. 16, *shṭvā* l. 4; and lastly final *t* (?) in l. 33.—As regards orthography, the only points worthy of notice are the following: (1) the use of *gha* for *ha* in *rājasighaḥ*, l. 4 (cf. also l. 23); (2) no distinction is made between *b* and *v*; (3) no rule is followed with regard to the use of *anusvāra* in the middle of a *pāda*; (4) wrong conversion of the *anusvāra* into *n* before a sibilant in °*likhit-ānsa*°, l. 14; (5) once the use of *da* for *dha* in *dadatā*, l. 5; (6) the use of the vowel *ṛi* for *ri* in °*tṛipishṭapa*° (for °*trivishṭapa*°), l. 7.—The grant commences with a symbol representing *ōṁ*. Then follows the stanza *sa vō=vyād=vēdhasā dhāma*, etc., which stands at the beginning of, I think, all the early Rāshṭrakūṭa records. The rest of the composition is also in Sanskrit: the *praśasti*, the benedictory and imprecatory stanzas being in verse, the grant proper in prose. Most of the verses of this record are repeated with slight verbal differences in one or other of the following grants: the Sāmāngaḍ grant of Dantidurga,[1] the Alās plates of Gōvinda II.[2], the Paiṭhaṇ[3] and the Kāvī[4] grants of Gōvinda III. Of these it approaches closest to the first mentioned, viz. the Sāmāngaḍ grant. The four verses 5, 9, 21 and 22 I have not been able to trace anywhere else. In recounting the exploits of Dantidurga all the early Rāshṭrakūṭa grants repeat the two well-known verses, *Kāñchīśa*° and *sabhrūvibhaṅga*°, etc.[5] Our grant has instead only one stanza, made up of the two half-verses belonging to the two stanzas, a deficiency which, I should imagine, is merely due to the negligence of the scribe. In other respects the execution is satisfactory. And with the help of this text we are placed in a position to correct the extremely corrupt text of the Sāmāngaḍ grant with respect to those verses which it has in common with our grant and which do not occur elsewhere.

The grant, as already remarked, is a record of the Rāshṭrakūṭa king Kṛishṇa-rāja I. and is of particular importance, being the first record of the king to be discovered so far.[6] Another grant which refers itself to the reign of Kṛishṇa I. is the Alās grant of his son Gōvinda II., while yet a *yuvarāja*; it was issued in Śaka 692, that is, two years previous to our record.[7] The genealogy of the Rāshṭrakūṭas given in the present grant commences with Gōvinda I., as in all other early grants of this dynasty, excepting the unfinished inscription from the Daśāvatāra temple at Ellora[8]; and the details regarding his successors Kakka-rāja and Indra-rāja accord well with what we know of them from other records. Here again, as in the Sāmāngaḍ grant, the queen of Indra-rāja is described as being a Chālukyan princess, tracing her descent from the Lunar race on her mother's side. But from the new record we gather some more information about her, which in the mangled version of the Sāmāngaḍ grant was distorted beyond recognition. The defective *anushṭubh* half-verse,

Śrīmad-yuvati-gaṇānāṁ sādhvīnām=āpa nā(sā) padaṁ |

of the Sāmāngaḍ grant, stands for some original like

Śrīmad-Bhavagaṇā *nāma sādhvīnām=upamāpadaṁ*

which I translate with: 'Śrīmad Bhava-gaṇā by name, the (*very*) standard of comparison

developments of loops, where our record has only straight projections or notches. The middle bar of *ja* approximates more to the vertical, and the lower portion forms a distinct double curve. These facts are clear indications of a later palæographic epoch and raise suspicions against the *bona fides* of the grant. For this and other reasons I am inclined to entertain the gravest doubts regarding the authenticity of the Sāmāngaḍ grant. But, as I intend dealing with the question at length in a separate article devoted to the subject, I do not wish to enter into details here.

[1] *JBBRAS.*, Vol. II, pp. 371 ff.; ed. Fleet, *Ind. Ant.*, Vol. XI, pp. 110 ff., and Plates.

[2] *Ep. Ind.*, Vol. VI, pp. 208 ff., and Plate.

[3] *Ibid*, Vol. III, pp. 105 ff., and Plate.

[4] *Ind. Ant.*, Vol. V, pp. 144 ff.

[5] The Kāvī grant, vv. 8, 9; the Sāmāngaḍ, vv. 18, 17 (in the reverse order!); the Alās, vv. 5, 6; the Paiṭhaṇ, ll. 11-14.

[6] Since writing these lines I have come to know of the recent discovery of another record of Kṛishṇa-rāja, viz. the Talegaon (Poona District) plates dated in the year Śaka 690, vide *Progress Report* of the Archæological Survey of India, Western Circle, 1918, p. 54. [The inscription is published in *Ep. Ind.*, Vol. XIII, pp. 275-282.—F. W. T.]

[7] Ed. D. R. Bhandarkar, *Ep. Ind.*, Vol. VI, pp. 208 ff.

[8] Edited by Bhagvanlal Indraji, No. 10 (p. 91) of the separate pamphlets of the *Archl. Survey of West India*

among virtuous and chaste women.' The name of the queen was therefore **Bhavagaṇā**. Dr. Fleet translates the corresponding half-verse of the Sāmāngaḍ grant as follows: 'She attained the position of honourable young women who are faithful wives.' On comparing my translation with that of Dr. Fleet there will be no doubt as to which reading is to be preferred. Coming to **Kṛishṇa** himself, in addition to his *birudas* **Śubhatuṅga** and **Akālavarsha**, which we know from other inscriptions as well, he appears to have also assumed the title **Śrī-pralaya-mahā-varāha.** Besides these three *birudas* this record contains no further historical information about him, and it would therefore appear that it was issued in the early part of his reign: at any rate, before the event of the construction of the Ellora temple, which event is described with such pomp and ceremony in a later record of this dynasty.[1]

With regard to the charge brought against Kṛishṇa by Dr. Fleet[2] that he 'had uprooted his relative Dantidurga, who had resorted to evil ways and appropriated the kingdom for the benefit of his family,' I hope this record of Kṛishṇa-rāja himself will have the last word to say and that too in a decided negative. The weak points of Dr. Fleet's theory have already been pointed out with sufficient clearness and force by Mr. Devadatta R. Bhandarkar recently in his article on the Alās plates of Gōvinda II.[3] It is here sufficient to point out that Dantidurga was no licentious weakling, but a very powerful and, probably, also a popular king. In fact, he was the first king of his dynasty to assume the title of *Rājādhirāja-Paramēśvara*, or, to quote the words of Dr. Fleet himself, 'he was the real founder of the dynasty.'[4] In our grant, just as in the Sāmāngaḍ grant, he is called the 'sun to the lotus (*which was*) his family'; both these records lay stress on his devotion to his mother in unmistakable terms. It is, therefore, preposterous to identify the relative of Kṛishṇa 'who had taken to evil ways' with the founder of the dynasty, Dantidurga, who had merited the epithet *sva-kul-āmbhōja-bhāskara.* Besides, were Kṛishṇa really guilty of the murder, it is inconceivable that he should have tolerated the eulogy showered upon the murdered uncle in a grant of his own and coolly added that he ascended the throne after the victim of the assassination had gone to heaven!

The formal part of the grant records that the king, being encamped at **Nāndī-pura-dvārī**, granted on the occasion of a *saṁkrānti*, at the request of one Madana, the village of **Nāgaṇā-puri** to the Bhaṭṭāraka of the temple of Āditya in the town of **Uduṁvara-manti.** The concluding verse gives the name of the writer as **Vāmana-[nā]ga.**

The grant is dated in the **Śaka year 694 expired on the third day of the dark half of Āshāḍha**, which was, as remarked above, a **Saṁkrānti.** Dewan Bahadur Swamikannu Pillai, who kindly examined for me the details of the date, informs me that the *tithi* mentioned in our record ended on the **23rd June (Tuesday) A.D. 772**, at about one *ghaṭikā* after sunrise; **the day was also the first day of the solar month Karkaṭaka by the Tamil rule.** The Karkaṭaka *Saṁkrānti* fell on June 22nd (i.e. on the previous day) at a little before midnight. We are therefore led to assume that in the present case the first day of the civil month was called Saṁkrānti, though the astronomical *Saṁkrānti* fell on the previous day, a supposition which is countenanced by the practice actually followed in Southern India in certain well-known instances.

TEXT.[5]

[**Metres**: v. 1, *Anushṭubh* (*Ślōka*); vv. 2-7, *Vasantatilakā*; v. 8, *Anushṭubh* (*Ślōka*); v. 9, *Indravajrā*; vv. 10-16, *Anushṭubh* (*Ślōka*); v. 17, *Vasantatilakā*; v. 18, *Śārdūlavikrīḍita*; vv. 19-24, *Āryā*; vv. 25-26, *Anushṭubh* (*Ślōka*); v. 27, defective *Āryā*.]

1 ओं[6] [॥*] स वोव्याद्वेधसा धाम यन्नाभिकमलं कृतं [।*] हरश्च यस्य कान्तेन्दुकलया

[1] R. G. Bhandarkar, *Early History of the Dekkan* (Bombay Gazetteer, Vol. I, Part II), p. 196.

[2] *Kanarese Dynasties*, p. 391.

[3] *Ep. Ind.*, Vol. VI, p. 209.

[4] *Kanarese Dynasties*, p. 389.

[5] From the original plates and a set of impressions.

[6] Represented by a symbol.

2 कामसंक्षतं ॥[१॥*] आसी[द्*] द्विषत्तिमिरमुद्यतमण्डलाग्रो ध्वस्तिं नयन्नभिमुखो
3 रण[श]र्व्वरीषु [।*] भूपः शुचिर्व्विधुरिवास्तदिग[1]न्तकीर्त्तिर्ग्गोविन्दराज इति रा-
4 ज[सु] राजसिंघः[2] ॥[२॥*] दृष्ट्वा च[मू]रभिमुखी[:*] [3]सुभटाट्ट(र)हासा [उन्ना]मितं
5 सपदि येन रणेषु नित्यं । द[ष्टा]धरेण[4] द[ध]ता भ्रुकुटिं[-*] ललाटे
खड्गं[5]
6 कुलं च हृदयञ्च निजञ्च सत्त्वं[-*] ॥[३॥*] तस्यात्मजो जगति वि
श्रुतदीर्घकी-
7 र्त्तिरार्त्तार्त्तिहारिहरिविक्रमधामधारी[6] । [7]भूपस्त्रिपिष्टपनृपानुकृतिः
8 कृतज्ञ[:*] श्रीकर्क्कराज इति गोत्रमणिर्ब्बभूव[8] ॥[४॥*] माजेव यस्य र-
9 मणाङ्गविवर्त्तिनीना[-*] रीमाघविपथुश्रुतामरिसुन्दरीणा[-*] [।*] च-
10 [9][सु]णि- [10]वाङ्गवलयानि मनांसि सद्यः संत्रा[स]वेगविधुराणि समं[-*] निपे-
11 तुः ।[।५॥*] यस्मि[न्प्र]यासति महीश्वरपे द्विजाना[-*] वैतानधूमनिचयैः
परिक्त-
12 [11]र्वुराणि [।*] स[-*]ध्यासु सौधशिखराणि विलोक्य लोकाः कुर्व्वन्ति
वेश्मशिखिनो
13 जलदागमोत्काः ॥[६॥*] तस्य प्रभिन्नकरटच्युतदानदन्तिदन्तप्रहाररुचि-
14 रोल्लिखितांसपीठः[12] । क्ष्मापः क्षितौ क्षपितशत्रुरभू[त्त]नूजः सद्राष्ट्रकूट-

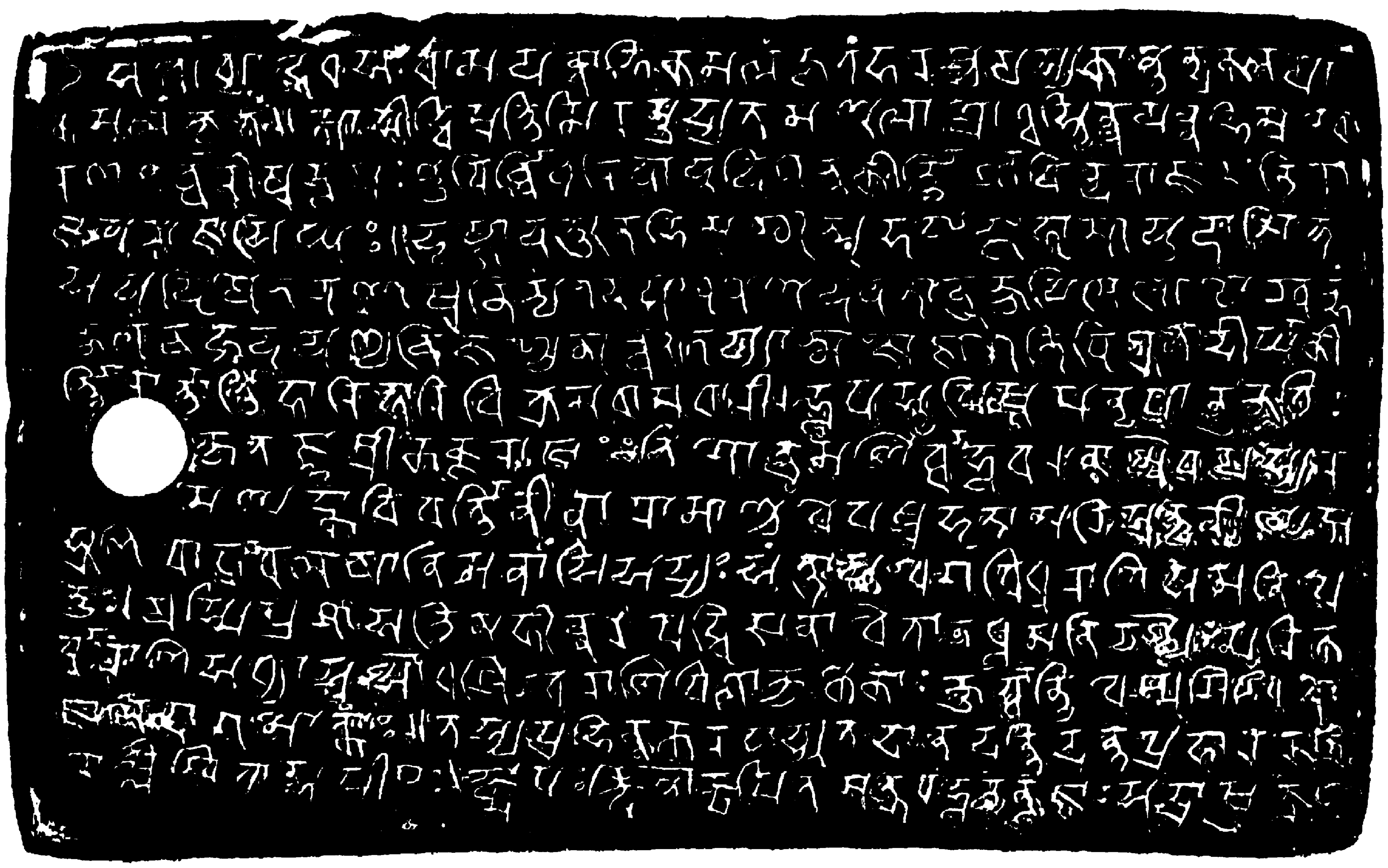
Second Plate ; First Side.

15 (ट)कनकाद्रिरिवेन्द्रराजः[13] [॥७॥*] तस्य द्विजजनाश्रान्तशान्तिपावनवारि-
16 णा [।*] प्रत्यहं [14]दुग्धदध्नेव जनच[र]ति मन्दिरे ।[।८॥*] सेवासमा-
यातनृप-[15]
17 नरेन्द्रवृन्दाभिवन्द्य[ङ्घ्रि]युगस्य[16] यस्य [।*] अज्ञानवल्लीक्षिजगत्प्रवीणैः[17] स[-*]
18 [18]गीयते श्री[:*] [19]सजनैरजस्रं ॥[९॥*] पूरिताशा शुचिर्ध्वस्तध्वान्तज्यो-
त्स्नेव मारुत[: ।*]
19 राज्ञो सोमान्वया तस्य पितृतश्च कुलुक्यजाः[20] [॥१०॥*] श्रीमञ्जवगणा नाम सा-

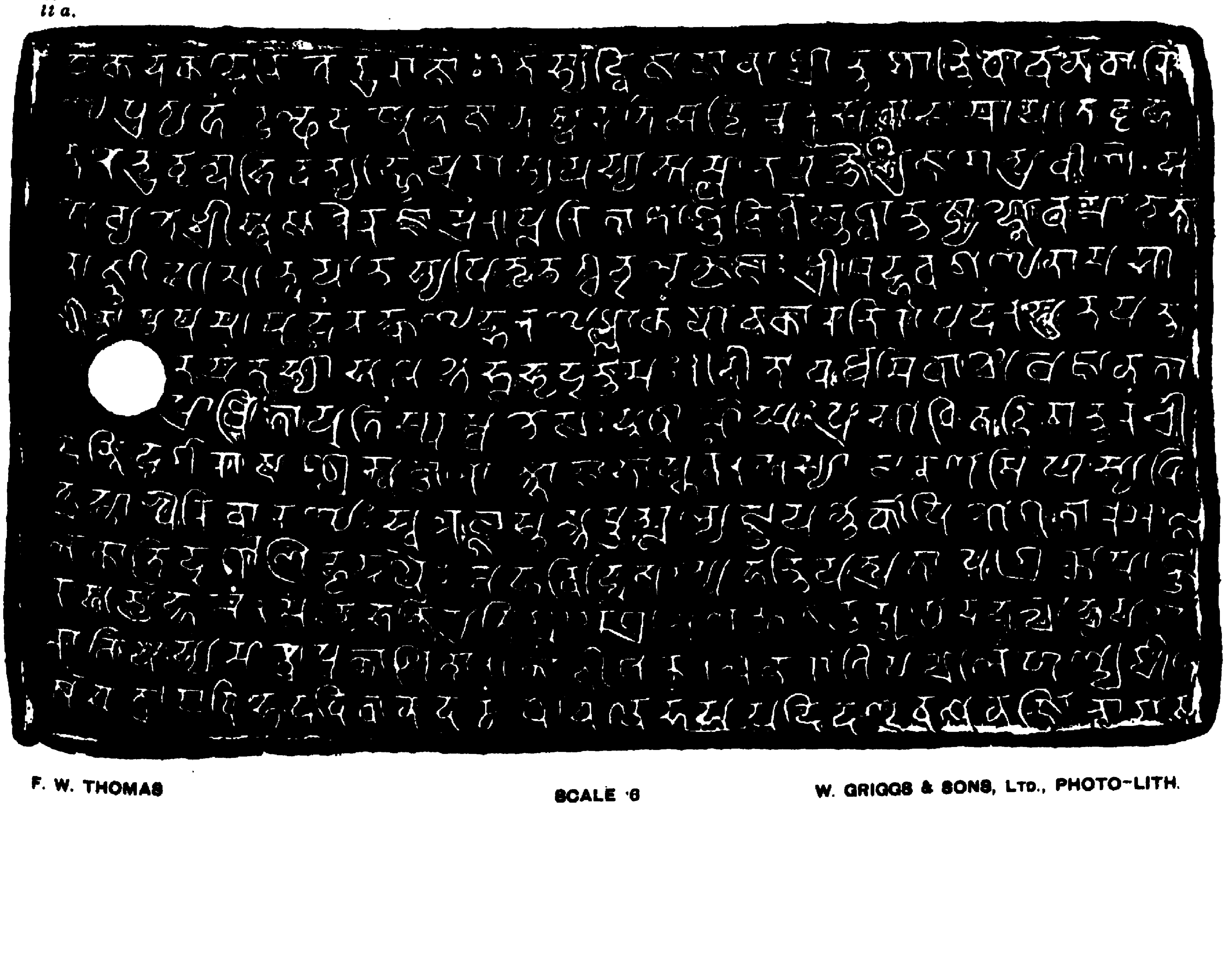
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[1] Read °दिगन्त°. [2] Read °सिंहः. [3] Read सुभटाट्टहासा.
[4] Read °धरेण दधता. [5] Read खड्गं. Note खड्गं masculine ! [6] Read °हारिहरि°.
[7] Read भूपस्त्रिविष्टप°. [8] Read °र्ब्बभूव. [9] Read °शुचि.
[10] Read बाहु°. [11] Read °र्वुराणि. [12] Read °तांस°.
[13] Read °काद्रिरि°. The *i*-sign of द्रि is appended to the symbol for द्र
[14] Read मुग्ध°. [15] Read °नृप.
[16] Read °वन्द्या. The *i*-sign in ङ्घ्रि seems to be appended to the symbol for ङ्घ्र.
[17] See note 6 on p. 127, [18] Read वीक्ष°. [19] Read सज्जनै°.
[20] Read °जा.

Bhandak Plates of Krishna I : Saka 694.

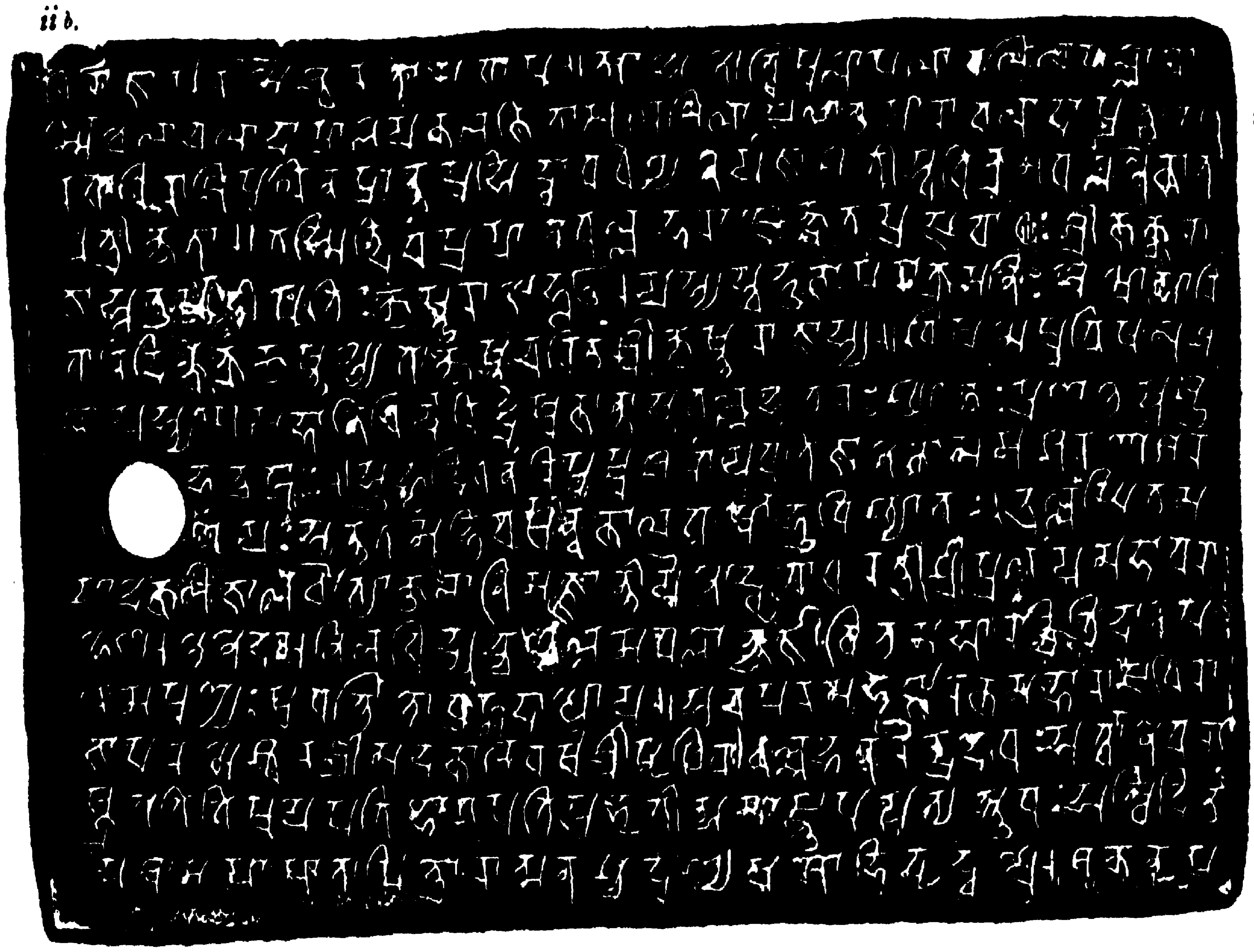


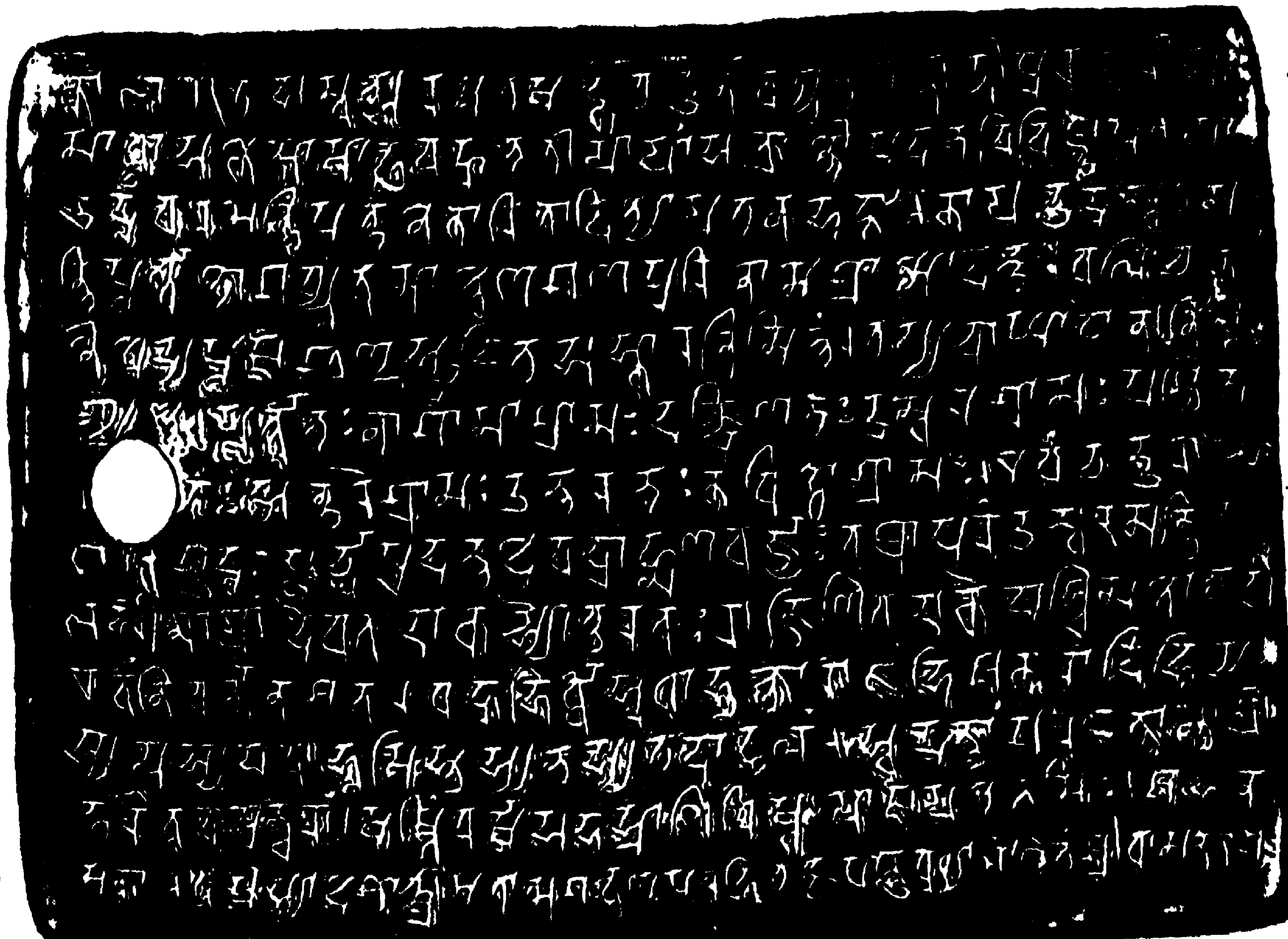
ii a.



F. W. THOMAS | SCALE ·6 | W. GRIGGS & SONS, LTD., PHOTO-LITH.

ii b.





20 [ध्यो]नामुपमापदं [।*] रट्टपात्तरणाख्योकं या चकार निरापदं ।[।११॥*] सु(स)मेयन्त-

21 मयं तस्यां स शिशे भूभृदुत्तमः ।(।) [1]गोतावर्द्धमिवाम्ये[व]जानता-[2]

22 प्रार्थितायतिं [॥१२॥*] स्पष्टतेजा:[3][स्व]धामीव(:)प्रसाधितदिग[न्त]रं [।*] श्रो-

23 दन्तिदुर्गराजाख्य[-ं] स्वकुला[म्भो]जभास्करं ।[।१३॥*] यस्याजो[4] रणसिंघस्य[5] वि-

24 ध्वस्ता वैरिवारणाः स्वलज्जाद्दाणमुन्मूल्य प्रायन्ते क्वापि [नो] गता[:*] ।[।१४॥*] [सा]हा-

25 सकानि दुर्गाणि हृदयैः सह विद्विषाम्प[त]न्ति यत्प्रतापैककोपाद्-[6]

26 रसमुद्गरे ।[१५॥*] [7]म:तृभक्ति[:*] प्रतिग्रामं ग्रामलक्षचतुष्टये [।*] ददत्वा भू[प्रदा]-

27 नानि यस्य माता प्रकाशिता ॥[१६॥*] कांचीशकेरलनराधिपचोलपाण्ड्य-श्रीह-

28 र्षवज्रटविभेदविधानदक्षं [।*] यो वल्लभं सपदि दण्डब[ले]न[8] जित्वा रा[जा]-

Second Plate ; Second Side.

29 धिराजपरमेश्वरतामवाप ॥[१७॥*] आसेतोर्व्विपुलोपलावलिलसल्लोलो-

30 र्म्मिवेलाचलादाप्रालेयकल[-ं*]कितामलशिलाजाला[त्तु]षाराचलादापूर्व्वाप-

31 रवारिराशिपुलिनप्रान्तप्रसिद्धावधे[:*] येनेयं जगती स्वविक्रमबलेनैकात-

32 पत्रीकृता ॥[१८॥*] तस्मिन्दिवं प्रयाते वल्लभराजे क्षतप्रजावाध:[9] [।*] श्रीकक्करा-

33 जसूनुर्म्महीपतिः कृष्णराजोभूत् ।[।१९॥*] यस्य स्वभुजपराक्रमनिःशेषोत्सादि-

34 तारिदिक्चक्रं [।*] कृष्णस्येवाकृष्णं चरितं श्रीकृष्णराजस्य ॥[२०॥] विषमेषु विषमशी-

35 लो यस्त्यागमहानिधिर्द्दरिद्रेषु [।*] कान्तासु वल्लभतरः ख्यातः प्रणतेषु म-

36 मतुङ्गः ॥[२१॥*] सुहृदि धनं रिपुषु शरां[10] युवतिजने काममप्रणये शर-

37 णं [।*] यः सततमभिवर्षन्नकालवर्षो भुवि ख्यातः ।[।२२॥*] उत्तं-चितम-

38 [11]यादे कलिजलधौ व्याकुला निमज्जन्ती [।*] [12]येनोद्धृता धरणी[13] श्रीवराहम-महावरा-

[1] See note 1 on p. 128.
[2] Read °जनता-.
[3] Read °तेजा:°.
[4] Read °जौ.
[5] Read °स्य.
[6] Read °तापैक°.
[7] Read मातृ°.
[8] Read °बले°.
[9] Read °बाध:.
[10] Read शरान्.
[11] Read वाद्ये.
[12] Read येनो°.
[13] Read °रिणी.

39 हेष ।[।२३॥*] तेनेदमनिलविद्युच्चञ्चलमवलोक्य जीवितमसारं [।*] क्षितिदानप-
40 रमपुण्यः प्रवर्त्तितो [1]ब्रह्मदायोय[ं*] ॥[२४॥*] स च परमभट्टारक-महाराजाधिरा-
41 जपरमेश्वरश्रीमदकालवर्षश्रीपृथिवीवल्लभनरेन्द्रदेवः सर्व्वानेव रा-
42 ष्ट्रपतिविषयपतिभोगपतिप्रभृतीन्समाज्ञापयत्यस्तु वः [2]सम्विदितं
43 यथा मया मातापित्रोरात्मनश्च पुण्ययशोभिवृद्धये । शकनृप-

Third Plate.

44 कालातीतसम्वत्सरशतषट्के[3] चतुर्नवत्युत्तरे [4][ना]न्दीपुरद्वारीस-
45 मावासके आषाढबहुलतीयायां[5] स[ं*]क्रान्तौ [म]दन(वि)विज्ञापनया
46 उदुंबरमन्तिपत्तने कारितादित्यायतनभट्टारकाय उदुम्बरम-
47 न्तिपूर्व्वतो गव्यूतमात्रे पागणपुरिनामग्रामो दत्तः बलि(:)च[रु]-
48 नैवेद्यपूजाखण्डस्फुटितस[ं*]स्कारनिमित्तं । तस्य चाघाटनानि लि-[6]
49 ख्यन्ते।[।*] पूर्व्वतः [।][7] नागामाग्रामः [॥*] दक्षिणतः[।*] उम्बरग्रामः [॥*] पश्चिम-
50 तः[।*] अन्तरैग्रामः [॥*] उत्तरतः[।*] कपित्थो ग्रामः।[।*] एवं चतुराघा-
51 टविशुद्धः पूर्व्वप्रदत्तदेवब्राह्मणवर्ज्यः [।*] तथापरं उम्बरमन्तित-
52 लसीमायां देवतडाकस्योत्तरतः राजिणितडाके[8] पश्चिमतो नदी [।*]
53 एवं निवर्त्तनशत[ं*] ।[।*] [9]बहुभिर्व्वसुधा भुक्ता राजभि[:*] [10]शकरादिभि[:। *] य-
54 स्य यस्य यदा भूमिस्तस्य तस्य तदा [[11]फ]लं ॥[२५॥*] स्वदत्तां पर[द]त्ताम्वा[12] यो
55 हरेत वसुन्धरां । षष्टिं वर्षसहस्राणि विष्टाया[13] जायते [कृ]मिः ॥[२६॥*] शासन-
56 मकालवर्षस्यादेशात्श्रीमता[14] धर्म्मेण(?) [।*] [15]परहितकृपानुबन्धा लिखितं श्रीवामन[ना]गे[न][16] [॥२७॥*]

TRANSLATION.

Oṁ.

(Verse 1.) May he (*scil.* Vishṇu), the lotus on whose navel Brahmâ has made (*his*) dwelling, protect you; and Hara (*i.e.* Śiva), whose forehead is adorned by the beautiful moon-crescent.

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1 Read ब्रह्म°.
2 Read संवि°.
3 Read °षवि°.
4 Read नान्दी°.
5 Read °बहु°.
6 The *u*-sign (medial) is appended to the symbol for खि.
7 Correct, perhaps, to नागामी ग्रा°.
8 Read °तडाके.
9 Read बहु°.
10 Read सगरा°.
11 Read फलं.
12 Read °त्तां वा.
13 Read विष्ठायां.
14 Read °श्रीमता.
15 Read °कृपानुबन्धा°.
16 The last quarter of this Âryâ is defective

(V. 2.) There was a king called **Gōvinda-rāja** [I.], a royal lion among kings, whose fame reached to the ends of the regions, (*and who*) pure (*of conduct*), lifting (*his*) scimitar (*and*) facing (*them*), destroyed his enemies in battles, just as the lustrous Moon, whose glory (i.e. *radiance*) penetrates to the ends of the regions raising the tip of (*his*) orb (*above the horizon and sending his rays*) straight forward, dispels at night the darkness.

(V. 3.) Invariably, when he saw on the battlefield the armies (*of the enemies*) confronting him, ringing with the loud laughter of warriors, forthwith he, biting (*his*) lip (*and*) knitting (*his*) brow, elevated (*his*) sword, (*his*) family, (*his*) heart and (*his*) pride.[1]

(V. 4.) His son, the glorious **Kakka-rāja** [I.], was the gem of the (*Rāshṭrakūṭa*) race, a king who was grateful (*for services rendered*), whose extensive glory was famed throughout the world, who stilled the sufferings of the distressed, (*and*) possessed the valour and the majesty of the lion, (*thus*) resembling (*Indra*), the king of heaven.[2]

(V. 5.) [3]At the mere (*sound of the*) name of him fell straightway from the wives of his enemies, retreating from the laps of (*their*) lovers with (*their*) hair standing on end and trembling, (*the following three things* :) tears, armlets and also (*their*) minds, which were deranged by the impetuosity of their fright.

(V. 6.) While this king was governing the earth, the tame peacocks, eager for the advent of clouds, used to break out into cries (*of delight*), when they in the evenings caught sight of the turrets of his palaces, which were completely gray with the mass of smoke from the oblations of the twice-born (i.e. *Brāhmaṇas*).

(V. 7.) His son was **Indra-rāja**, as it were the Mount **Mēru** of the noble Rāshṭrakūṭas, a prince whose expansive shoulders were bright though being scratched through the blows from the tusks of elephants from whose split temples trickled down ichor, and who had destroyed (*his*) enemies on earth.

(V. 8.) Every day people walked about in (*his*) palace ankle-deep through the water (*sprinkled during*) unceasing recitals of *śānti*-texts[4] by Brāhmaṇas.

(V. 9.) [5]The wealth of him, whose pair of feet were worshipped by a large crowd of princes who came to do homage (*to him*), was perpetually shared by virtuous men[6] . . . . with unclouded countenances.[7]

(Vv. 10, 11.) His queen, who had fulfilled (*all*) desires (*of others*);—who was pure like the lustrous moonlight (*which*), filling (*all*) regions, destroys darkness;—who was by her mother's side descended from the Moon[8] and on her father's side from the Chulukyas (Chālukyas), called the glorious **Bhavagaṇā**[9]—was the standard of comparison among virtuous and chaste women : she freed the world from misery by protecting and maintaining (*the needy*).

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[1] Better perhaps to take *garva* in the sense of *gurutā*='dignity', 'importance'.

[2] All the attributes apply to Indra as well. In his case, however, *hari-vikrama-dhāma-dhārī* is to be understood in the sense, 'one who supports the place (*covered by*) the strides of Hari (*i.e.* Vishṇu)', referring to the form of the latter striding over the heavens in three paces. None of the earlier interpretations of this verse take into account this *ślēsha*.

[3] This verse is not found in any other Rāshṭrakūṭa record.

[4] These are recited for the averting of evil and the pacification of various deities.

[5] This verse does not occur in any other Rāshṭrakūṭa record.

[6] *Tri-jagat-pravīṇaiḥ* does not convey any sense to my mind, and appears to be a mistake of the scribe who wrote off *tri-jagat* in place of something less familiar. Read perhaps *tri-gaṇa-pravīṇaiḥ* and translate : 'by those versed in the triad of duties (viz. *dharma*, *artha* and *kāma*)'.

[7] i.e. without being made to feel the subservience. [8] The Rāshṭrakūṭas were themselves also *Sōma-vaṁśis*.

[9] The corresponding verse of the Sāmāngaḍ grant contains a *varietas lectionis* in the first half-verse. See above, p. 122.

(V. 12.) He, the best of kings, begat a righteous son from her like unto material well-being (*artha*) from prudence (*nīti*), (*a son who was, as it were*) the future prosperity (*āyati*) prayed for by the whole of mankind,[1]

(V. 13.) (*him*) who was known as the illustrious king **Dantidurga**, the sun to the lotus (*that was*) his family, who illuminated the spaces between the regions by the flood of his effulgence, the lustre of which was palpable.

(V. 14.) In the battles with this lion of the martial field the affrighted elephants (*which were his*) enemies, having pulled up by the root the posts (*namely, their*) shame,[2] have absconded, no one knows where.

(V. 15.) Before the bursting forth of the 'sprouts' of his prowess and (*his*) fierce anger the turreted fortresses of (*his*) enemies fall down along with their hearts.

(V. 16.) His devotion to (*his*) mother was demonstrated by (*the fact of his*) mother's making (*charitable*) donations of land in every village in (*his kingdom of*) four hundred thousand villages.

(V. 17.) Having in no time conquered Vallabha,[3] who was (*even*) able to inflict crushing defeats on the lord of Kāñchī, the king of Kērala, the Chōla, the Pāṇḍya Śrī-Harsha and Vajraṭa by the prowess of his arm (*or arms*), he acquired the state of the 'Supreme King of Kings' and 'Supreme Lord.'[4]

(V. 18.) Through the power of his valour he brought under one (*royal*) umbrella this earth from the Sētu, where the coast-mountain has tossing waves flashing along the line of its large rocks, up to the Snowy Mountain (Himālaya), where the masses of spotless rocks are stained by the snow,[5] as far as the boundary line beautified by stretches of the sandy shores of the eastern and western oceans.

(V. 19.) When that **Vallabha-rāja**[6] had gone to heaven, **Kṛishṇa-rāja**, the son of the illustrious Kakka-rāja who relieved the sufferings of (*his*) subjects,[7] became king.

(V. 20.) The career of that glorious Kṛishṇa-rāja, during which the circle of his enemies was completely swept away by the prowess of his own arm, was as stainless as that of Kṛishṇa (Vāsudēva),—

(V. 21.) [8]who is famed to be of fierce disposition towards the fierce, a mighty repository of generosity towards the poor, most dear to women, and towards the prostrate Most-Highly-Gracious (**Śubha-tuṅga**),—

(V. 22.) who, constantly showering wealth on friends, arrows on enemies, love on young damsels, protection on the helpless, was famed in the world as the Untimely-Showerer[9] (**Akāla-varsha**),—

[1] This half-verse occurs also in the Sāmāngaḍ grant. In the *editio princeps* appearing in the *JBBRAS.* this line was read as *nitāvavēmivāśēsha jagataḥ pālitāyati*[*ḥ*]; but the editor of the inscription did not translate the phrase *nitāvavēm=*. Dr. Fleet in his article on the same grant, some time later (*Ind. Ant.*, Vol. XI, p. 112), after examining the plates, corrected the reading to *nitāvadhā*(or *thē*)*m=*, etc., but followed the example of his predecessor in not translating the awkward phrase. The correct reading is evidently supplied by our plates. For the meaning of *āyati*, cf. *Kirātārjunīya* 2, 14: *rahayaty āpad-upētam āyatiḥ.*

[2] Dr. Fleet's correction of *salajjā* of his text to *salajjāḥ* is obviously wrong, as his translation does not give a good sense.

[3] i.e. the Chālukyan king Kīrttivarman II. See Fleet's *Kan. Dyn.*, p. 391.

[4] See above, p. 122.

[5] For the idea implied by the word *kalaṁkita* cf. Kālidāsa's *Kumāra-saṁbhava*, Canto 1, v.

[6] A *biruda* of the Western Chālukya kings, probably adopted by the Rāshṭrakūṭas as their successors.

[7] Bühler's reading *kṛita-prajōvādha* and translation, 'who did not oppress his subjects' (*Ind. Ant.*, Vol. XII, pp. 182, 187), are both unsatisfactory. Why should he oppress them? As no impression is appended to his article, it is not possible to decide if the reading is not a mislection. *Kshata-prajā-bādha* corresponds exactly to the phrase *ārtt-ārtti-hārin* in a previous verse, and does not in the least presuppose that his predecessors had oppressed their subjects. [In the Talegaon Plates (*supra*, Vol. XIII, p. 279) Dr. Konow read *kṛita-prajā-vādhaḥ*. Perhaps we should here understand °*prajābādha* as °*prajā-ābādha.*—F. W. T.]

[8] This and the following two verses do not occur in any other Rāshṭrakūṭa record.

[9] To be understood in the sense: "raining in season and out of season."

(V. 23.) by which glorious Great-Deluge-Boar (**Pralaya-mahā-varāha**) was rescued the frightened Earth, which was sinking in the Kali ocean, which had overpassed (*its*) boundary.

(V. 24.) He, seeing (*that*) life, which is unsteady like the wind and the lightning, is without substance, established this *brahmadāya*, which is particularly meritorious on account of (*its being*) a gift of land.

(L. 40.) And this *Parama-bhaṭṭāraka Mahārāj-ādhirāja Param-ēśvara*, the illustrious *Akāla-varsha*, the Lord of Prosperity and the Earth (*Śrī-pṛithivī-vallabha*), King of Kings (*Narēndra-dēva*) commands all the governors of kingdoms (*rāshṭra*), governors of districts (*vishaya*), governors of divisions (*bhōga*) and others (as follows):

(L. 42.) Be it known unto you that,—**Six hundred and ninety-four years of the Śaka era having elapsed**, on (the occasion of) an eclipse, on **the third (day) of the dark half of Āshāḍha**, while encamping[1] at **Nāndī-pura-dvārī**,—in order to increase the religious merit and the glory of (Our) parents and of Ourself, the village of **Nagaṇa-puri**, (*situated*) at a distance of a *gavyūti*[2] to the east of **Udumvara-manti**, has been given by Us at the request of Madana to the Bhaṭṭāraka of the temple of Āditya erected in the town of **Udumvara-manti** for the (*performance of*) *bali*, *charu*, *naivēdya*, worship and (*repairs of*) dilapidations.

(L. 48.) Its boundaries are noted (as under):

to the east the village **Nāgāma**;
to the south the village **Umvara**;
to the west the village **Antarai**;
to the north the village **Kapiddha**,—

thus determined by (*its*) four boundaries, excepting former gifts to gods and Brāhmaṇas; and also the river along the boundary of Umvara-manti to the north of the Dēva-taḍāka (and) to the west of the Rājiṇi-taḍāka. Thus altogether one hundred *nivarttanas*.

(Vv. 25, 26.) [Two of the customary verses.]

(V. 27.) (*This*) edict was written at the order of **Akāla-varsha** by the illustrious **Vāmana-[nā]ga** of benevolent and compassionate nature. . . .

Note by Rai Bahadur Hiralal, Extra Assistant Commissioner, Jubbulpore, C. P.

First of all I take Udumvaramatti to be identical with Umravati. Umravati means the town of Umar (*Ficus Glomerata*), the same as the Udumvara of the Sanskrit. That the pronunciation and spelling continue to be Umaravati in the vernacular will be seen from a cutting of a Marathi-English paper herewith enclosed. Exactly to the east of Amraoti at a distance of about 60 miles there is a village named Antaragaon in the Wardha Tahsil of the Wardha District, to the west of which and contiguous to it is another village Umaragaon. I take these to be identical with Antaraigrāma and Umvaragrāma of the inscription. Nagaṇapuri, the subject of the grant, is not traceable nor Nāgāma and Kapiddhagrāma, which bounded it on its east and north. The Umvaragrāma was to the south of Nagaṇapuri and Antaraigrāma to its west. If there is no mistake in interpreting the record, I should suppose that the villages have, for some reason or other, changed their sites, causing a confusion in the directions of their original positions.

The donor's camp was at Nandipuradvārī and I take this to be Nandora, 9 miles south of Antaragaon.

The villages in the vicinity of Antaragaon and Umaragaon are Jhersi, Borkhedi, Chargaon, Pipalasenda, Wargaon, Echora, Kamthi, Hirora and Giroli, most of them named after trees, as Kapiddhagrāma and Nāgāmagrama appear to be, and apparently the last two have disappeared, giving place to names derived from trees which later on abounded in the place where Kapiddha and Nāgāma were situated.

[1] *Samāvāsake* can only refer to a dwelling-place, and the preceding word ending in *pura* evidently supports the idea of encampment. Nevertheless, the position of this word expressing locality right in the middle of others expressing time, is a little curious.

[2] A *gavyūti* is equal to 4,000 *daṇḍas* or two *krōśas* (Monier Williams).

Since some four villages give the clue for identification, we may take it that Nagaṇapuri was situated somewhere at 20° 51′ N. and 78° 44′ E.

No. 7.—THE ARA INSCRIPTION OF KANISHKA II: THE YEAR 41.

BY STEN KONOW.

This inscription was discovered in an ancient well in a nala known as Āra, two miles from Bāgnilāb, and was presented to the Lahore Museum by Dr. M. A. (now Sir Aurel) Stein. Mr. R. D. Banerji, to whom we owe this information, did not mention where Bāgnilāb is situated. Dr. Fleet therefore made inquiries through Dr. Spooner, and "it would seem that the place is the **Chah Bagh Nilab** of maps, about ten miles south-south-west from Attock, and apparently on the south bank of the Indus at a part where the river, having made a sharp bend about eight miles below Attock, runs to the west for some ten miles: the latitude and longitude appear to be 53° 46′ and 72° 12′."

According to Mr. Banerji, "the inscription is on a small piece of stone, measuring 2 ft. 8 ins. by 9 ins., and consists of six lines. The surface of the stone is extremely rough and uneven. The mason has not taken the trouble of planing the surface."

The inscription was first edited by Mr. Banerji,[1] and then by Professor Lüders.[2] Some valuable critical remarks were made by Dr. Fleet.[3] The inscription is of considerable interest, and, at the instance of Dr. Fleet, I have therefore asked Mr. H. Hargreaves, Superintendent of the Archæological Survey in the Panjab, to examine the stone closely. This he has very kindly done, and sent me a series of valuable remarks by his assistant Mr. Y. R. Gupte, together with new estampages and some photographs. I have given a preliminary report of the results obtained from these new materials in a paper on the Indo-Scythians,[4] and I now publish the inscription with a plate prepared from the new estampages.

The characters are Kharōshṭhī of the Kushaṇa period. With regard to individual letters we may note that the *e*-mātrā has been added at the bottom of the *akshara* in *devaputrasa*, l. 1, and in every initial *e*. The same is the case in the damaged letter at the end of l. 3, which Professor Lüders reads *ṇe*, but which I read *de*. The *jhe* of *Vajheshka*, l. 2, seems to be quite certain. The compound letter which I read *shk* with Professor Lüders has been transliterated *shp* by Mr. Banerji and Dr. Fleet and Mr. Gupte agrees with them. I think, however, that we must read *shk*. In the first place, as pointed out by Professor Lüders, the compound *shk* has exactly the same shape in the Zeda inscription. It is quite true that it is different in *Kanishkasa*, l. 2, and no doubt every record should, as pointed out by Dr. Fleet, primarily be judged separately on its own merits. This does not, however, imply that we should not take other facts than the mere shape of the individual letters into consideration. It is a well-known fact that the masons who executed the inscriptions were not always or even usually literate persons. We know from an inscription published by Mr. Pargiter[5] that it was often done in such a way that the inscription was first drawn up with ink, and then executed by the engraver or the mason. This procedure partly accounts for the fact that the same letter often takes different shapes in the same inscription. As pointed out by Professor Lüders, the

[1] *Ind. Ant.*, 1908, pp. 58 ff.

[2] *Sitzungsberichte der K. Preuss. Akademie der Wissenschaften*, 1912, pp. 824 ff., translated *Ind. Ant.*, 1913, pp. 132 ff.

[3] *JRAS.*, 1913, pp. 97 ff.

[4] *Sitzungsberichte der K. Preuss. Akademie der Wissenschaften*, 1916, pp. 787 ff.

[5] *Archaeological Survey of India*, Annual Report, 1910-11, pp. 73 ff.

analogy from other Kushaṇa names such as Kanishka, Vāsishka, and Huvishka strongly favours the reading *Vajheshka*. Finally, the compound *shp* does not occur in any other known Kharōshṭhī inscription.

The name *Kanishka* has been written with a cerebral *ṇ* by Mr. Banerji. In order to justify my reading *Kanishka*, it will be necessary to go into details.

It is a well-known fact that two different *n*-s are used in Kharōshṭhī, one with a bent head, which the late Professor Bühler treated as the regular sign of the cerebral *ṇa*, and another consisting of a broken line with a curvature at the head, which he transliterated *na*. I have shown[1] that the two signs are regularly distinguished in this way in the Central Asian Kharōshṭhī manuscript of the *Dhammapada*, and that we can there lay down the rule that every single *n* between vowels became cerebral, while every initial *n* and every double *n* between vowels was dental. This is the same state of things which prevails in a series of modern vernaculars, and it should be noted that the cerebral pronunciation of a single intervocalic *n* is strongly rendered in Sindhī and other north-western tongues. We may safely infer that such was the case in the ancient speech of North-Western India, more especially if we bear in mind that the dialect of the *Dhammapada* manuscript certainly is a North-Western Indian form of speech. We would then naturally expect to find at least distinct traces of a similar distribution of the two *n*-sounds in Kharōshṭhī inscriptions. Nobody will, of course, think of judging these records after the exigencies of Sanskrit grammar. If we now examine the more important ones from this point of view, and assume, for the sake of argument, that the two signs are distinguished in the same way as in the Kharōshṭhī manuscript of the *Dhammapada*, we will find that the following is the state of things:

In the Taxila vase inscription of Sihila and Siharachhita only *ṇ* occurs, and always between vowels. The same is the case in the Muchai inscription of Saṁ. 61.

The Taxila plate of Patika has initial *n* in *nama*, *nagare*, *navakarmika*, and single *ṇ* between vowels in *utareṇa*, *Śakamuṇisa*, *Rohiṇimitreṇa*. On the other hand, we find against the rule *sarvabudhana* and *mahadanapati*, where it is perhaps possible to think of the influence of Sanskrit.

The Mahaban, Paja, Kaldarra, Panjtār and apparently also the Takht-i-Bāhī inscriptions only have *ṇa*, and always between vowels. On the Mathurā lion capital, on the other hand, we only find dental *na*. The Taxlia inscription of Saṁ. 136 uses *ṇa* throughout, even when the *n* is initial. It will be seen that this is in accordance with the practice in the old Prakrits, and in both cases it is possible that we have here to do with an attempt at generalizing such features as were not clearly understood. At least I have grave misgivings about the use of a cerebral initial *ṇ* in the Prakrits.

I am unable to make any statement with regard to the Dewal inscription of Saṁ. 200 and the Skārah Ḍhērī inscription of Saṁ. 399, though the latter certainly in some cases writes *ṇa* between vowels.

The Loriān Tangai inscription of Saṁ. 318 has only *ṇa* and always between vowels, while no *n* occurs in the Hashtnagar image inscription of Saṁ. 384.

If we turn to the inscriptions of the Kanishka group, we have first the Sue Vihar inscription of Saṁ. 11, which is throughout under the influence of Sanskrit. Here the only instance of a cerebral *ṇ* is in *viharasvaṃiṇi*.

The interpretation of the Zeda inscription is too uncertain to allow any inference. There are however some certain instances of *ṇ* between vowels.

In the Māṇikiāla inscription of Saṁ. 18 we regularly find *n* in *navakarmigeṇa* and *ṇ* in *kaṇeshkasa*, *gushaṇa*, *daḍaṇayago*, *vespaśieṇa*, *kujachiṇa*, *Buriteṇa*, *viharakaraṇaeṇa*, *saṁveṇa*,

[1] *Festschrift Windisch*, p. 88.

parivareṇa, eteṇa and *Budhileṇa*. Against the rule is *ṇaṇa*, where however the reading as well as the interpretation are extremely doubtful, and further *apanage, taena, kuśalamulena* and *sachha*[?] *sana*. I do not think that these few exceptions in any way invalidate the rule, at least if we bear in mind what has been said about the way in which old inscriptions were engraved. The two short Kharōshṭhī records from Māṇikiāla published by Mr. Pargiter[1] have no instance of the dental *n*, and the cerebral *ṇ* only occurs, in accordance with the general rule, between vowels.

The Shakardarra inscription of Saṁ. 40 has *n* in *nikamo* and always *ṇ* between vowels.

In the Āra inscription *n* only occurs between vowels and is always cerebral with the exception of the dental *n* in *Kanishkasa*.

The Wardak vase inscription of Saṁ. 51 is of the same kind as the Taxila inscription of Saṁ. 136, *ṇ* being used throughout, even when it is initial.

The Ohind inscription of Saṁ. 61, on the other hand, uses only *n*.

N is always cerebral and occurs only between vowels in the Lahore Museum inscription of Saṁ. 68, the Jhaoli copper plate inscription, and some minor records, such as the inscriptions on the Lahore image No. 206, the Chārsada pedestal, the Swāt Buddha statuette of Buddhamitra and Buddharachhita, and the Swāt bas-relief of Siṁhamitra. In the Pālāṭu Ḍhērī pedestal inscription, on the other hand, we find *n* alone used, and, so far as I can judge, that is also the case in the inscriptions in the Kanishka stūpa, though I am not certain about the word which Dr. Spooner reads as *navakarmi*.

It will be seen that the most serious exception to the rule is the inscription on the Mathurā capital, and I think that even this exception can be satisfactorily explained. I hope to have shown[2] that the old language of the Śakas and the Kushaṇas was of the same kind as the old Iranian tongue spoken in ancient Khotan, and here the cerebral *ṇ* occurs only as a secondary development of an old dental *n* combined with some other consonant. It is therefore quite natural that the Śakas who engraved the Mathurā inscription were influenced by the phonetic features of their own language. The form *Kanishka* in the Āra inscription must be explained in the same way. This name is certainly not Indian, but was coined in accordance with the rules of the old language of the Kushaṇas. Its *n* must therefore originally have been dental, and, if it is often written as a cerebral in Indian records, that is due to the influence of the Indian dialect adopted by the Kushaṇas.

I think we have to infer from a consideration of the entire material at our disposal that the old Aryan language which is used in the Kharōshṭhī inscriptions did in fact distinguish the dental and the cerebral *n* in the same way as the Kharōshṭhī manuscript of the *Dhammapada*. Though we have no certain instances of a doubled *n* between vowels, we can safely assume that every initial *n* and every compound *n* between vowels was dental, while every single *n* between vowels became cerebralized. The few exceptions can be explained through the phonetical tendencies of the Indo-Scythians themselves, through the influence of Sanskrit, and through the ignorance of the masons and sometimes also of the scribes. At all events, I think I am justified in transliterating the two letters in accordance with Professor Bühler's table and the state of things in the *Dhammapada* manuscript.

The reading and interpretation of the inscription still present many difficulties, and it will be necessary to make some additional remarks.

In l. 1 the only crux is the last word, which Mr. Banerji reads *pathadarasa*, Professor Lüders *kaïsarasa*, while Dr. Fleet remarks that the only certain *akshara* of the whole word is the last one. Mr. Gupte states that the reading *kaïsarasa* seems to be the right one. The first

[1] *Ep. Ind.*, Vol. XII, pp. 299 f.

[2] *Sitzungsberichte*, 1916, pp. 787 ff.

akshara is not, he says, on a line with the others and is small. Its upper part is a little damaged. The letters *sa* and *ra* can be read on the stone, but have not come out in the impressions. I may add that some photographs which I owe to the kindness of Mr. Hargreaves corroborate Mr. Gupte's statement.

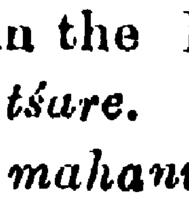
Dr. Fleet has drawn attention to the fact that after *kaïsarasa* there is space for two more syllables. He says, " Lines 2 to 5 all end exactly one below the other.[1] We have no reason for thinking that the writer of the record would not run out line 1 to just the same measure. We can also see distinct indications that the writer did, in fact, put in two more syllables here, and so did make all the lines of equal length." I have asked Mr. Hargreaves to pay especial attention to this point, and he declares positively that, after a careful examination of the stone, he can find no traces of any letter after the *sa*. Mr. Gupte is of the same opinion and adds : " The estampages lead us astray owing to the roughness of the stone. Something looks like *ma*, and then comes a line which at first sight may be mistaken for a damaged *ta* or *ra*. Certainly there is sufficient room for two letters. But they were not cut, perhaps owing to the roughness of the material. After careful inspection the delusion about the letters vanishes. The supposed *ma* of the estampages looks too small and is much above the ordinary level of the line, and, if we examine the stone itself, we feel sure that it cannot be a letter. The ruggedness of the stone itself is responsible for the deception." It seems to me that we must accept this definite statement, and we have to admit that the title *kaïsara* was indeed used by Kanishka II. Nor can there be any doubt that we have here the imperial title of the Roman emperors.

In l. 2 the reading *saṁbatśaraē* is certain. As pointed out by Professor Lüders, we similarly find *saṁvatśaraye* in the Patika inscription and *saṁvatśaraye* in the Mahaban inscription. Dr. Thomas has[2] further found *saṁbatśarae* in the Takht-i-Bāhī inscription, and also in the Paja record[3] we must read *saṁvatśare*, and the Sue Vihar inscription evidently has *savatśare*. We find the same *tś* in this word in the Kharōshṭhī records No. XV 155 (*saṁvatśare 20 1 mahanuava maharaya Jitroga(?) Mayiri devaputrasa mase 2 divase 10 4 1 iśa chhuṇaṁmi*), XV 166 (*saṁvatśare 10 1 mahanuava maharaya Jitrogha[?] Maïri devaputrasa mase 2 divase 4 4 iśa chhuṇaṁmi*) and XV 2 (*saṁvatśar[e*] 10 mahanuhava maharaya Jitrogha(?) Vashmana devaputrasa mase 4 1 1 divase 10 iśa chh[u]naṁmi*) from Niya.[4] I think the combination *tś* represents an unsuccessful attempt at writing the word correctly. The pronunciation was no doubt *chh*. The *b* in the Takht-i-Bāhī and Āra inscriptions agrees with the phonetic treatment of such compounds in the Kharōshṭhī manuscript of the *Dhammapada*.[5]

The reading of the date *ekachapariśae saṁ 20 20 1 Jeṭhasa masasa di 20 40 1 iśe divasachhuṇami* is according to Mr. Gupte almost certain. Only he thinks that the final vowel of *ekachapariśae* is *i* and not *e*, and I follow him in reading so.

I have already remarked that I read the last word of l. 3 *khade* and not *khaṇe*. Compare *kuvo khadao* in the Shakardarra and *kue karite* in the Paja inscription. In the Zeda inscription I would likewise read *khade kue muraḍasa marjhakasa Kaṇishkasa rajami*. The forms with *e* I think are nominatives.[6]

The second word of l. 4 was read *Dashaveraṇa* by Professor Lüders. Mr. Gupte says the reading is very uncertain, especially the first letter. It seems to me, however, that the *da* is almost certain. The second *akshara* is probably *sha*, but might also be *ṇa*. The third cannot, I think, be *ve*. I think I can distinctly read *fa*, and in one of the photographs there is a clear *o*-mātrā at the bottom, as will be seen from the reproduction of the *akshara* on the margin. The fourth *akshara* may be *te* or *re*, and I think *te* is more likely than *re*, because the lower perpendicular is slightly curved ; compare the



[1] He seems to have overlooked the damaged final *akshara* of l. 3 and perhaps an *akshara* at the end of l. 4.

[2] *JRAS.*, 1913, p. 636.

[3] *Ind. Ant.*, 1908, p. 65.

[4] Cf. Stein, *Ancient Khotan*, Vol. II, Pl. XCIV, XCV, CIV.

[5] Cf. *Festschrift Windisch*, p. 91.

[6] Cf. *Sitzungsberichte*, 1916, p. 806.

ta in *matara* in the same line. I therefore read *Dashafotena*.[1] So far as I can see, an instrumental is exactly what we would expect in this place.

The following word or words are certainly, as Professor Lüders thinks, *Poshapuria putrana* It follows however from the reading *Dashafotena* that this can only be a mistake for *Poshapuria putrena*. Professor Lüders thinks that *putra* here means "member of," "belonging to." The frequent mention of the father's name in similar records, however, in my opinion makes it more likely that *Poshapuria* is the genitive of the name of Dashafota's father. Now we know[2] that several Śaka names ended in *i*, the regular termination of the nominative singular in the old Iranian language of Khotan, and these names in Kharōshṭhī inscriptions commonly form their genitive in *ia* or *ya*; compare *Ayasia* on the Mathurā lion capital; *Iṁdofria* in the Taxila inscription of Saṁ. 136; *Datia* in the Kaldarra inscription of Saṁ. 113; *Kaviśia* on the Māṇikiāla bronze casket and *Kamagulya* in the Wardak vase inscription. I therefore read *Poshapuriaputr[e*]na*, "by the son of Poshapurī."

The last word of l. 4 was read *puya* by Professor Lüders, and Mr. Gupte thinks he can see *pupha* or *puka*. The last *akshara* does not look like a *ya*, because the left leg has been prolonged upwards. Still I think we must read *puya*, because this word is necessary in the context. I think I can see traces of a letter after *ya*, which would then come exactly underneath the *de* of *khade*, and I read *puyae*.

The first word of l. 5 is according to Mr. Gupte certainly *atmaṇasa*: the stroke on the right hand side of the first *akshara* visible in the plate is due to the roughness of the stone.

The fifth line is quite uncertain. The first word is perhaps *jatishu*, though none of the *aksharas* is certain. The next I read with Lüders *hitae* though the first *akshara* does not look like *hi*, but might be *i*. Perhaps *sthitae* is intended. The third word has been read *ima* by Professor Lüders and *hima* by Mr. Banerji. The first *akshara* consists of two curves facing the left and separated by a horizontal stroke. Underneath there is moreover an incomplete circle, which might represent an anusvāra; compare *(ma)haṁ(tasa)* in the Patika inscription. The following *akshara* is certainly *mo*. In my Indo-Scythian contributions I proposed to read *dhaṁmochala*, which might mean "religious expenditure." The horizontal cross-bar is however so pronounced that I think we must read *imo*. *Imo* is used as the accusative sing. of *ayam* in the Mathurā Lion Capital, and in the Prakrits the base *ima* is also used in the neuter. The next two *aksharas* are *chala*. I am inclined to separate *cha*, "and," and *la*, which I take to be an abbreviation of *lakha*, a lakh. The following sign is the numeral 1, and thereafter I would read *khipam[i] dhamada[na*]*. The sign which I now agree with Messrs. Banerji and Lüders in reading *khi* I formerly thought to be the numeral 100, which had a similar form in a hand-copy of the Taxila record of Saṁ. 136 which I owe to the kindness of Sir John Marshall. After having seen the published facsimile plates of that record, however, I do not think this explanation possible. The *pa* of *khipami* can also be read *ya*, compare *puya[e]*, l. 4, and it was read so by Professor Lüders. It is however almost identical with the *pa* in *saputrasa*, l. 5. The *i* of *mi* is very indistinct, though, I think that I can see it.

If this reading is correct, it will be necessary to translate *khipami* "I throw in," "I expend"; compare the meaning of *kship* in *nikshēpa*. I would accordingly translate: "and I expend this (or, here) one lakh as a religious gift." We may compare the Panjtār record, where I would propose to read *Saṁ 1 100 20 1 1 Śravaṇasa masasa di pradhame* (or, *prathame*) *1 maharayasa Gushaṇasa rajami Kasuasa pracha[deśo] Moike Urumuja-putre karavide śivathale tatra cha (?) me dana mita* (or perhaps *khita*) *taṁka 1 1*, "in the year 122, on the first day of the month Śrāvaṇa, during the reign of the Mahārāja, the Gushaṇa,

[1] In my paper in the *Sitzungsberichte*, I have compared the Scythian name *Spargapkotos*, Thomas, *JRAS.*, 1906, pp. 206 and 209.

[2] *Cf.* Lüders, *Sitzungsberichte*, 1913, pp 419 ff.; Konow, *ibidem*, 1916, p. 798.

a Śiva temple (?) was caused to be constructed in the eastern quarter of Kasua by Moika, the son of Urumuja. And there two taṁkas were measured (or, expended) by me as a gift." Here we have a similar addition about a money gift and the same change of the person of the subject.

I give this explanation with great diffidence, but I cannot suggest a better one.

The inscription is dated **on the 25th day of the month Jeṭha (Jyēshṭha) in the year 41**, during the reign of the *mahārāja*, the *rājātirāja*, the *devaputra*, the *kaïsara* **Kanishka**, the son of **Vajheshka**. Mr. Banerji was of opinion that the Kanishka of the Āra inscription is the famous Kushaṇa, of whom we already possess a number of inscriptions. I agree with Professor Lüders and Dr. Fleet that that cannot be the case. Professor Lüders thinks that Vajheshka, the father of this second Kanishka, is the same Kushaṇa king who is elsewhere called Vāsishka, and that the year 41 must be one of the Kanishka era. After Vāsishka's death he accordingly assumes that the kingdom was divided, Kanishka II ruling in the north, while Huvishka held sway in India proper. Later on, however, Huvishka also became master in the north. Dr. Fleet, on the other hand, thinks that Vāsishka and Vajheshka, or, as he prefers to read, Vajheshpa, were two different persons, and that Kanishka II should be placed after Huvishka and Vāsudēva. He thinks that there was a revival of the line of Kanishka I some time after Vāsudēva, and that the Māṇikiāla and the Āra records bear testimony to this revival. If I understand him right, these inscriptions would consequently be dated in another era and not in the one instituted by Kanishka. The chief difficulty, from Dr. Fleet's point of view, seems to rest with the fact that it is hardly conceivable how the title *kaïsara* could have been adopted in India in the year 41 of the Kanishka era, supposing, as Dr. Fleet does, that this era is identical with the Vikrama era. I cannot see, however, how it is possible to maintain this latter view any longer after the results of Sir John Marshall's excavations at Taxila. It supposes that the Kanishka group preceded the Kadphises kings, and in that case it would be impossible to understand the fact that the strata of the Kadphises kings always lie at a deeper level than those of Kanishka and his successors.

If we admit that the Kanishka era is different from the Vikrama one, we have to choose between two possibilities. Either Kanishka established the Śaka era, as Professor Oldenberg and others maintain,[1] or his era starts from a point which has still to be settled. For the elucidation of this question it may prove of interest to examine how the oldest Kharōshṭhī and Brāhmī inscriptions are dated.

I first turn to the Kharōshṭhī records, and primarily to those which I would think are dated in the same era as the Taxila plate of Patika. I agree with Dr. Thomas[2] in thinking that this era must have been of Śaka institution.

1. Taxila inscription of Patika: *Saṁvatśaraye aṭhasatatimae 20 20 20 10 4 4 Maharayasa mahaṁtasa Mogasa Pa[nemasa] masasa divase paṁchame 41*, "in the seventy-eighth year, 78, (during the reign) of the Mahārāja the great Moga, on the fifth, 5., day of the month Panema."

Muchai inscription: *vashe ekaśitimae 20 20 20 20 1*, "in the eighty-first year, 81."

3. Mahaban inscription: *sa[ṁ]vatśaraye 1 100 2*, "in the year 102."

4. Takht-i-Bāhī inscription: *maharajasa Gudufarasa vasha 20 4 1 1 saṁbatśarae tiśatimae 1 100 1 1 1 Veśakhasa masasa divase prathame di 1*, "in the 26th year of Mahārāja Gudufara, in the hundred and third year, 103, on the first day, d. 1., of the month Vaiśākha."[3]

[1] Cf. Thomas, *JRAS.*, 1914, p. 990.

[2] *JRAS.*, 1913, p. 637.

The usual reading is *divase paṁchame 5*, where the figure 5 is the numeral symbol of the Brāhmī.

5. **Paja inscription** : *samvatśare ekadaśa[śa*]timae 1 100 10 1 Śravaṇasa masasa di[va]se paṁchadaśe 10 4 1*, "in the one-hundred-and-eleventh year, 111, on the fifteenth, 15., day of the month Śrāvaṇa."

6. **Kaldarra inscription** : *vasha 1 100 10 1 1 1 Śravaṇasa 20*, "year 113, the 20. of Śrāvaṇa."

7. **Panjtār inscription** : *Saṁ 1 100 20 1 1 Śravaṇasa masasa di praḍhame* (or, perhaps, *prathamė*) *1 maharayasa Gushaṇasa rajami*, "anno 122, on the first, 1., day of the month Śrāvaṇa, during the reign of the Mahārāja the Gushaṇa."

8. **Taxila inscription of the Khushaṇa king** : *Saṁ 1 100 20 10 4 1 1 ayasa Ashaḍasa divase 10 4 1*, "anno 136, on the 15. day of the first month Āshāḍha."

9. **Dewal inscription** : *Saṁ 2 100 Veśakhasa masasa divase aṭhame 4 4*, "anno 200, on the eight, 8., day of the month Vaiśākha."

10. **Loriyān Tangai image inscription** : *Sa 3 100 10 4 4 Proṭhavadasa di 20 4 3*, "anno 318, on the 27. day of Prōshṭhapada."

11. **Hashtnagar image inscription** : *Saṁ 3 100 20 20 20 20 4 Proṭhavadasa masasa divasaṁmi paṁchami 4 1*, "anno 384, on the fifth, 5., day of Prōshṭhapada."

12. **Skārah Ḍhērī image inscription** : *vasha ekuṇachaduśatimae Ashaḍasa masasa di 10*, "in the three-hundred-and-ninety-ninth year, on the 10. day of the month Āshāḍha."

Then follow the records of the Kanishka group :

13. **Sue Vihar inscription** : *Maharajasya rajatirajasya devaputrasya Kanishkasya savatśare ekadaśe 10 1 Daïsikasya masasya divase aṭhaviśe di 20 4 4*, "in the eleventh, 11., year of the *Mahārāja*, the *Rājātirāja*, the *Dēvaputra* Kanishka, on the twenty-eighth day, d. 28., of the month Daïsika."

14. **Zeda inscription** : *Saṁ 10 1 Ashaḍasa masasa di 20 Utaraphaguṇa* (?), "anno 11, on the 20. day of the month Āshāḍha, in Uttaraphālgunī."

15. **Brass box lid inscription** : (JRAS., XX, Pl. 1-3) : *Saṁ 10 4 4 . . . . sastehi 10*, "anno 18, after 10 days . . . ." The remainder of this inscription has not been made out. The last word before the date is perhaps *Kanishka*.

16. **Māṇikiāla inscription** : *Saṁ 10 4 4 etra purvae maharajasa Kaṇeshkasa Kartiyasa masa divase 20*, "anno 18, on the 20. day of the month Kārttika, at the said date, (during the reign) of the Mahārāja Kanishka." I think this is the correct translation, though I admit that the order of words is irregular. That is however also the case in the Zeda inscription, where we find *muruḍasa ma[illegible]kasa Kaṇishkasa* not only after *iśe chhuṇami*, but even after the words *khade kue*. Besides I do not think that the construction of *Kaṇeshkasa* with *Gushaṇavaśasaṁvardhaka* is free from objection. In Sanskrit it would hardly be possible to form such a compound *sāpēkshatvē*, because it is not at all *gamaka*.

17. **Hidda inscription**[1] : *Saṁbatśarae aṭhaviśatihi(tii) 20 4 4 mase Apelae sasthehi daśahi 10*, "in the twenty-eighth, 28., year, in the month Apelaios, when ten, 10, (days) had passed."

18. **Shakardarra inscription** : *Saṁ 20 20 Proṭhavadasa masasa divase viśami di 20*, "anno 40, on the twentieth day, d. 20, of the month Prōshṭhapada."

19. **Āra inscription** : *maharajasa rajatirajasa devaputrasa kaïsarasa Vajheshkaputrasa Kanishkasa saṁbatśarae ekachapariśai saṁ 20 20 1 Jeṭhasa masasa di 20 4 1*, "in the forty-first year, anno 41, (during the reign) of the *Mahārāja Rājātirāja Dēvaputra*, the Kaisar, the son of Vajheshka, Kanishka, on the 25. day of the month Jyaishṭha."

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[1] See Thomas, *Jo. R. Asiat. Soc.*, 1915, pp. 91 ff.

20. Wardak vase inscription: *Saṁ 20 20 10 1 masya Arthamesiya sasthehi 10 4 1,* anno 51, after 15 (days) of the month Arthamesi had passed."[1]

21. Ohind inscription: *Saṁ 20 20 20 1 Chetrasa mahasa divasa aṭhami,* "anno 61, on the eighth day of the month Chaitra."

22. Lahore Museum inscription of Saṁ 68: *Saṁ 20 20 20 4 4 Proṭhavatasa masasa divase shoḍaśe 10 4 1 1,* "anno 68, on the sixteenth, 16., day of the month Prōshṭhapada."

23. Jhaoli copper plate: *savatśa . . . . me di 10,* "in the . . .th year, on the 10. day."

It will be seen that a common way of dating runs through all these inscriptions. First the year is given and afterwards usually the name and the day of the month. In four cases, Nos. 1, 13, 17 and 20, the month is not an Indian, but a Macedonian one. In the oldest dated inscription from India proper, the Besnagar epigraph, the month is not mentioned. We read only (Lüders, *List*, No. 669) *rañō Kāśīputasa Bhāgabhadrasa trātārasa vasēna chatudasēna rājēna vadhamānasa,* "of the king Kāśīputra Bhāgabhadra, the Saviour, increasing with the fourteenth year in his reign," i.e. only the regnal year of the king is mentioned. Similarly in the Pabhōsā inscription of Udāka (Lüders, No. 904) we read [*Udākasa*] *dasamē savacharē,* "in the tenth year of Udāka." We shall have to reckon with the possibility that the use of eras and the mention of the name of the month was not an old Indian institution, but brought into the country by the Indo-Scythian invaders.

Let us now turn to such Kushaṇa inscriptions as were intended not for the frontier districts, but for India proper. The materials are now conveniently put together in Professor Lüders' List. I disregard inscriptions where the name of the king is not mentioned, or where the date is too damaged to yield any certain result:

No. 925: *Mahārajasya Kāṇishkasya saṁ 3 hē 3 di 20 2,* "(during the reign) of the *Mahārāja* Kāṇishka, anno 3, the 3. (month of) winter, the 22. day."

No. 18: *Dēvaputrasya Ka[ṇi]shkasya sa[ṁ] 5 hē 1 di 1,* "(during the reign) of the *Dēvaputra* Kaṇishka, anno 5, the 1. (month of) winter, the 1. day."

No. 21: *Mahārājasya rājātirā[ja*]sya dēvaputrasya Shāhi Kaṇishkasya saṁ 7 hē 1 di 10 5,* "(during the reign) of the *Mahārāja Rājātirāja Dēvaputra Shāhi* Kaṇishka, anno 7, the 1. (month of) winter, the 15. day."

No. 22: *Mahārājasya Kaṇishkasya rājyasaṁvatsarē navamē [9 vasa] māsē pratha 1 divasē 5,* "in the ninth, 9., year of the reign of the *Mahārāja* Kaṇishka, in the first, 1., month of the Rains, on the 5. day."

No. 23: *Mahārājasya dēva[putrasya] Kāṇishkasya savatsarē [10] gri 2 di 9,* "(during the reign) of the *Mahārāja Dēvaputra* Kāṇishka, in the 10. year, in the 2. (month of) summer, on the 9. day."

No. 149a: *Mahārājasya r[ā]jāt[i]irājāsya dēva[pu]trasya Shāhēr-Vvāsishkasya rājyasaṁvatsarē [cha]turviṁśē 20 4 gr[i]shmāmāsē chaturtthē 4 divasē triṁśē 30,* "in the twenty-fourth, 24., year of the reign of the *Mahārāja Rājātirāja Dēvaputra Shāhi* Vāsishka, in the fourth, 4., month of summer, on the thirtieth, 30., day."

No. 161: . . . *sya rājātirājasya [dēva]putrasya Shāhi Vāsashkasya saṁ 20 8 hē 1 di 5,* "in the 28. year (during the reign) of the [*Mahārā*]*ja Rājātirāja Dēvaputra Shāhi* Vāsashka, in the 1. (month of) winter, on the 5. day."

No. 38: . . . [*Vā*]*s*[*i*]*shkasya rājyasaṁvatsarē 20 8 hēmanta 3 di* . . ., "in the 28. year of the reign of . . . Vāsishka, in the 3. (month of) winter, on the . . . day."

[1] Cf. my edition of this record *Sitzungsberichte*, 1916, pp. 807 ff.

No. 35: *Ma . . ra . . sya dēva[pu]trasya [Hu]kshasya . . . . . ēkunati[śa]* . . . , "in the twenty-ninth [year] . . . . of the *Ma[hā]ra[ja] Dēvaputra* Huksha."

No. 13a: . . . *Huvishkasya saṁ 30 1 . . . . di 20,* "in the 31. year (during the reign) of Huvishka . . . on the 20. day."

No. 38: *Mahārajasya dēvaputrasya Huv[i]shkasya saṁ 30 3 gri 1 di 8,* "in the 33. year (during the reign) of the *Mahārāja Dēvaputra* Huvishka, in the 1. (month of) summer, on the 8. day."

No. 151a: *Maharajasya dēvaputrasya Huveshkasya saṁ 30 5 hēmata* . . ., "in the 35. year (during the reign) of the *Mahārāja Dēvaputra* Huvishka, (in the . . . month of) winter . . ."

No. 41: *[Ma]h[ā]r[ā]jasya dēvaputrasya Huvishkasya saṁ 30 8 hē 3 di 10 1,* "in the 38. year (during the reign) of the *Mahārāja Dēvaputra* Huvishka, in the 3. (month of) winter, on the 11. day."

No. 149b: *Maharajasya rajāttirajasya Huvishkasya savatsara ohatariśa 40 hēmattamasē 2 divasē 20 3,* "in the fortieth, 40., year (during the reign) of the *Mahārāja Rājātirāja* Huvishka, in the 2. month of winter, on the 23. day."

No. 43: *[Mahārājasya] Hūvishkasya dēvaputrasya sa 40 5 va 3 di 10 5,* "in the 45. year (during the reign) of the *Mahārāja Dēvaputra* Hūvishka, in the 3. (month of) the Rains, on the 15. day."

No. 45a: *Mahārājasya Huvekshasya savaçharā 40 8 va 2 di 10 7,* "in the 48. year (during the reign) of the *Mahārāja* Huveksha, in the 2. (month of) the Rains, on the 17. day."

No. 46: *Mahārājasya Huvishkasya sa 40 8 hē 4 di 5,* "in the 48. year (during the reign) of the *Mahārāja* Huvishka, in the 4. (month of) winter, on the 5. day."

No. 51: *Mahārājasya dēvaputrasya Huvishkasya rājyasaṁ 50 hē 3 di [2],* "in the 50. year of the reign of the *Mahārāja Dēvaputra* Huvishka, in the 3. (month of) winter on the 2. day."

No. 42: *Śarasatama[?]-maharajasya Huvikshasya savas[i]rē ashṭapana gri[s]yamasa 3 divisa 2,* "in the fifty-eighth year (during the reign) of the *Śarasatama* (?) Mahārāja Huviksha, in the 3. month of summer, on the 2. day."

No. 56: *Ma[hā]rā[ja]sya r[ājā]tirājasya dēvaputrasya Huvashkasya saṁ 60 hēmantamāsē 4 di 10,* "in the 60. year, (during the reign) of the *Mahārāja Rājātirāja Dēvaputra* Huvashka, in the 4. month of winter, on the 10. day."

No. 60: *Mahārājasya r[ā] . . . . sya dēvaputrasya Vāsu . . . savatsarē 70 4 varsham[ā]sē prathamē divasē triśē 30,* "in the 74. year (during the reign) of the *Mahārāja Rā(jātirājā) Dēvaputra* Vāsu(dēva), in the first month of the rains, on the thirtieth, 30., day."

No. 66: *Maharajasya Vāsudēvasya saṁ 80 haṇa va 1 di 10 2,* "in the 80. year (during the reign) of the Mahārāja Vāsudēva, in the 1. (month of) the Rains, on the 12. day."

No. 68: *Mahārājasya Vāsudēvasya saṁ 80 3 gri 2 di 10 6,* "in the 83. year (during the reign of) the *Mahārāja* Vāsudēva, in the 2. (month of) summer, on the 16. day."

No. 69a: *Mahārājasya rājātirājasya dēvaputrasya Shāhi-Vāsudēvasya rājyasa[ṁ]vatsarē 80 4 grishmamāsē dvi 2 di 5,* "in the 84. year of the reign of the *Mahārāja Rājātirāja Dēvaputra Shāhi* Vāsudēva, in the second, 2., month of summer, on the 5. day."

No. 72: *Mahārājasya rājātirājasya Shāhir-Vvāsudēvasya saṁ 80 7 hē 2 di 30,* "in the 87 year (during the reign) of the *Mahārāja Rājātirāja Shāhi* Vāsudēva, in the 2. (month of) winter, on the 30. day."

No. 76: *Rājña Vāsudēvasya saṁvatsarē 90 8 varshamāsē 4 divasa 10 1,* "in the 98. year (during the reign) of *Rājan* Vāsudēva, in the 4. month of the Rains, on the 11. day."

It will be seen that we have here to do with a different way of dating. The name of the month is not given. Instead the season is mentioned and the number of the month within the season. If we bear in mind that all these inscriptions are written in the Brāhmī alphabet, which we might style the national Indian script, and that they were all issued in India proper, it becomes likely that this change in expressing the dates is due to the influence of national Indian methods.

So far as I can see, we possess two other ancient inscriptions which immediately present themselves for comparison, *viz.*

No. 949 : *Mahārājasya Tṛikamatasya sa 60 4 gṛi 3 di 5*, "in the 64. year (during the reign) of the *Mahārāja* Tṛikamata, in the 3. (month of) summer, on the 5. day," and,

No. 59 : *Sv[ā]misa mahakshatrapasa Śōḍāsasa savatsarē 70 2 hēmamtamāsē 2 divasē 9*, "in the 72. year (during the reign) of *Svāmin Mahākshatrapa* Śōḍāsa, in the 2. month of winter, on the 9. day."

Of these I have not sufficient materials for judging about the Bōdh Gayā record No. 949.[1] The Śōḍāsa inscription, which hails from Mathurā, like most of the Brāhmī inscriptions of the Kushaṇas, is, to judge from palæography, certainly older than them.

We do not know for certain in which era the Śōḍāsa inscription of Saṁ. 72 is dated. I do not think it possible that it can be the same as in the Taxila plate of Saṁ. 78. I think that Patika, who issued that record, is identical with the Mahākshatrapa Padika of the Mathurā lion capital, which mentions Śuḍasa, i.e. Śōḍāsa, as Kshatrapa. In the Taxila plate Patika is not even Kshatrapa. Dr. Fleet[2] thinks that we have to do with two different Patikas; but I cannot agree with him, because I do not think it possible that the Taxila plate is as late as the Śōḍāsa inscription. Palæographically I think we must place it before the Takht-i-Bāhī record, and I should certainly think that it must go back to about the last years before or the very first years after the birth of Christ. The Śōḍāsa record is found on a sculptured stone-slab, and Sir John Marshall some time ago informed me that he thinks it impossible to relegate the sculpture to an earlier date than the 1st century A.D.[3] I therefore think it necessary to assume that the Śōḍāsa inscription is dated in the Vikrama era. Moreover, so far as I can see, we have a distinct indication that the dating according to three seasons, each comprising four months, was later on considered as a characteristic feature of the Vikrama era. It is well known that in the oldest inscriptions which give a name to this era it is designated as a Mālava reckoning. In two of the most ancient instances of its use, in the Mandasōr inscription of the time of Naravarman and in the Mandasōr inscription of the time of Kumāragupta I, the season is expressly mentioned. Moreover, we have three inscriptions where the era is designated as *kṛita*. In the Bijayagaḍh inscription of Vishṇuvardhana[4] we read : *kṛitēshu chaturshu varshaśatēshv-ashṭāviṁśēshu 400 20 8 Phālguṇabahulasya pañchadaśyām*, "after four hundred and twenty-eight, 428, *kṛita*-years, on the fifteenth of the dark fortnight of Phālguna" ; the Mandasōr inscription of the time of Naravarman[5] has : *śrīr=Mmālavagaṇāmnātē praśastē kṛitasaṁjñitē ēkashashṭyadhikē prāptē samāśatachatushṭayē prāvṛik(t)-kālē śubhē prāpte . . . m[ē*]ghē pranṛittē . . . dinē Aśvōjaśuklasya paṁchamyām*, "when the auspicious year four hundred increased by sixty-one, used in the illustrious Mālava gaṇa and named *kṛita*, had arrived, when the glorious rainy season had arrived, while the clouds were dancing, on the fifteenth day of the bright fortnight of Aśvōja" ; and finally, the Gaṅgdhār inscription of the

[1] To judge from the remarks by Dr. Bloch, *Jo. Beng. As. Soc.*, Vol. LXVII, P. I., p. 282, it is perhaps dated in the Kanishka era.

[2] *JRAS.*, 1913, p. 1001.

[3] Cf. *JRAS.*, 1914, p. 985.

[4] *Gupta Inscr.*, p. 253.

[5] *Ep. Ind.*, Vol. XII, p. 320.

time of Viśvavarman[1] has: *yātēshu chatu[r]shu kritēshu śatēshu sausyaishvāśitasōttarapa-dēshv[2]-iha vatsarēshu śuklē trayōdaśadinē . . . Kārttikasya māsasya,* "when four hundred and eighty (?) *krita* years had elapsed, on the bright thirteenth day of the month Kārttika."

It is quite plain from these instances that the years of the Vikrama-Mālava era were at an early date characterised as *krita*. Sir R. Bhandarkar[3] is inclined to explain this designation in such a way that the era "was invented by the people or astronomers for the purpose of reckoning years and was consequently originally known as *krita*, which means 'made.'" Dr. Fleet[4] reminds us of the fact that the Vikrama era was never an astronomical era and suggests that there may be some connection between the designation *krita* and *Ki-li-to*, the name of a race which according to Hüan-tsang seized the sovereignty in Kashmir after the death of Kanishka; and Mahāmahōpādhyāya Paṇḍit Haraprasād Śāstrī[5] says that *krita* was the name of the first year of a cycle of years which was used in Vedic periods, though he admits that only in two of the three cases it is possible to divide the number of years, after the subtraction of one, by four. So far as I can see there is a much simpler explanation of the designation *krita*. It should be remembered that the years, and not the era, are so called. Now *krita* is the best throw in the play of dice, when the number of points is divisible by four.[6] At the ritual play on the occasion of the Agnyādhēya, the father and the son who take twelve *akshas* each win. I think this explains the designation of the old Vikrama-Mālava year as *krita*. It was divided into three seasons, each comprising four months.

It is evident that this arrangement of the year is no new invention of the establishers of the Vikrama era. It is simply an adaptation of the old Sāvana year with the three *chāturmāsyas*, and we are quite justified in assuming that this was the old national Indian arrangement.

A slightly different subdivision of the year is found in a number of ancient Brāhmī inscriptions, most of which hail from the Dekhan and Southern India. In the first place we have the inscriptions of the Āndhras (Lüders, Nos. 987, 1001, 1021 (?), 1024, 1100, 1105, 1106, 1107, 1120, 1122, 1123, 1124, 1125, 1126, 1146, 1147, 1186, 1195). It will be sufficient here to take one example, all the inscriptions being dated according to the same principle. The Kārlē inscription of the 7th year of Puḷumāvi has: *raññō Vāsiṭhiputasa sāmi-Siri-P[uḷumāvisa] savachharē satamē 7 [g]imhapakhē pachamē 5 divasē pathamē 1,* "(during the reign) of the *Rājan*, the son of Vāsiṣṭhī, *Svāmin śrī*-Puḷumāvi, in the seventh, 7., year, in the fifth, 5., fortnight of summer, on the first, 1., day." It will be seen that we have here a slightly different method, the *pakshas*, fortnights, of the season and not the months being given. This same method is used by the Ābhīra Īśvarasēna (Lüders, No. 1137); by the Svāmin Vīrasēna (Lüders, No. 684a); by the Mahārāja Bhīmasēna (Lüders, No. 906); by the Rājan Aśvaghōsha (Lüders, No. 922); by the Mahārāja Jayavarman (Lüders, No. 1328); by the Ikshvākus (Lüders, Nos. 1202, 1203 and 1204); and by the Pallavas (Lüders, Nos. 1196, 1200, 1205). It was evidently the prevailing one in the south.

The dating in the ancient inscriptions of the Western Kshatrapas, who certainly used the Śaka era, presents quite a different picture. To take an example, the Junāgaḍh rock inscription of Rudradāman (Lüders, No. 965) is dated: *rājñō mahākshatrapasya gurubhir-abhyastanāmnō Rudradāmnō varshē dvisaptitamē 70 2 Mārggaśīrsha-bahula-prat[ipadi]*, "(during the reign) of the *Rājan Mahākshatrapa* Rudradāman, whose name was repeated by the venerable, in the seventy-second, 72., year, on the first day of the dark half of Mārgaśīrsha." In this way all the

[1] *Gupta Inscr.*, p. 75.

[2] Dr. Fleet suggested *saumyēshv-aśita-*,

[3] *Ind. Ant.*, 1913, p. 163.

[4] *JRAS.*, 1913, pp. 996 and 998.

[5] *Ep. Ind.*, Vol. XII, p. 319.

[6] Cf. Lüders, *Das Würfelspiel*, Berlin, 1907, especially pp. 51 ff.

Kshatrapa inscriptions (Lüders, Nos. 962, 963, 964a, 965, 966, 967, 1133, 1135), and also the record of the Sâlaṅkâyana Vijayadêvavarman (Lüders, No. 1194) are dated. The Nahapâna record, No. 1174, gives an incomplete date (*vasē 40 6*).

It will be seen that we have here again the name of the month, as in the Kharôshṭhî records, with the addition of the *paksha*. If we bear in mind that the Western Kshatrapas were certainly Śakas or Yüe-chi, it becomes likely that the Śaka era which they used in their inscriptions was a direct imitation of the reckoning used by their cousins in the North-West, the additional mentioning of the *paksha* being perhaps a concession to the custom in the part of the country where they ruled.

From the whole state of things I think we must draw certain conclusions.

The oldest Kharôshṭhî inscriptions were dated in an era, of unknown origin, which was most probably based on foreign models. Kanishka and his successors used a different era, but, in their Kharôshṭhî inscriptions, recorded the dates in the same way as their predecessors, giving the name of the month and the day within the month.

A new era, known as the Śaka era, which was based on the same principles, but added the *paksha*, was later on established in Kathiawar and Central India.

The northern Kshatrapa Śôḍâsa used a different method, which apparently represents the ancient Indian way of dating, with mention of the season, the number of the month within the season, and the day of the month. The same way of dating seems to have been considered as characteristic of the old Vikrama-Mâlava era, and Kanishka and his successors adopted it in their Brâhmî records.

Now palæographical and iconographical considerations point to a date in the first century A.D. for Śôḍâsa and also place him earlier than Kanishka and the Western Kshatrapas.

I think we are forced to the conclusion that Śôḍâsa dated his inscription in the Vikrama era, and that the method of dating used in that reckoning was adopted by Kanishka and his successors in such records as were destined for India proper, because it was the national north-Indian way of dating. Finally, it becomes impossible to maintain that Kanishka was the founder of the Śaka era and used it in his inscriptions, because then it becomes unintelligible why he should have changed the way of expressing the dates. I am still of opinion that the Śaka era was established by Vima-Kadphises. I have given my reasons in my Indo-Scythian contributions in the publications of the Berlin Academy for 1916 and I shall resume them below in my edition of Taxila inscription of Saṁ. 136.

We must therefore look to other indications in order to fix the starting point of the Kanishka era. Professor Lüders has drawn attention to M. Chavannes' statement[1] that the name Po-t'iao of the Ta Yüe-chi king who sent an embassy to China in A.D. 229 may be a rendering of the name Vâsudêva. If this should prove to be the case, the initial point of the Kanishka era cannot be earlier than A.D. 130 or later than A.D. 168. The Āra inscription would accordingly fall between A.D. 171 and 209, provided that it is dated in the Kanishka era; and I think we have no reason for doubting that, if we admit that Kanishka cannot be the founder of the Vikrama era.

Now Dr. Fleet[2] maintains that the use of the Roman imperial title "Kaisar" would not be possible at such a late date. He says: "The name Cæsar, as an appellation of the head of the Roman state, started with Julius Cæsar, to whom it belonged by birth. It was assumed, on adoption, by his grand-nephew and successor Octavianus, better known as Augustus from the title which was given to him by the Roman senate and people in B.C. 27. It was

[1] T'oung Pao, II, v, p. 489.

[2] *JRAS.*, 1913, pp. 104 f.

transmitted by Augustus, together with his own title, to his successors. And undoubtedly it was a very leading designation, along with Augustus and Imperator, of all the Roman emperors down to a certain time, and was probably the particular appellation by which they were most generally known and spoken of in popular usage in the western parts of the empire, though we may doubt whether the same was the case in the eastern parts. But there was an important change in the time of Hadrian (A.D. 117-38). He dropped the name Cæsar as a title of the emperor, and gave to it the application which it continued to bear after his time: namely, he transferred it to the second person in the state, the intended successor to the throne And, though he did not make a Cæsar till A.D. 136, when he adopted and appointed L. Aelius Verus, his coins show that he abandoned the use of the title by himself in A.D. 125. Thus, from A.D. 125 the name Cæsar was no longer a title of the emperors, but had only a subordinate value . . . We are thus confronted by the position that the name Cæsar was taken up by a Kushan king as an imperial title in imitation of the Roman emperors when it had ceased to be a title of those emperors themselves. And this is sufficient in itself, I think, to upset Professor Lüders' application of the Kushan record."

I have consulted an eminent classical epigraphist, Professor E. Ziebarth, about this question. He informs me that all Roman emperors, with the exception of Vitellius (15-69 A.D.), used the title Cæsar. After Hadrian the use of the title was no more allowed to every prince but only to the emperor himself and his successor and co-regent. The title is used in inscriptions, in Europe and in Asia, at all times, and it is impossible to draw any chronological conclusions.

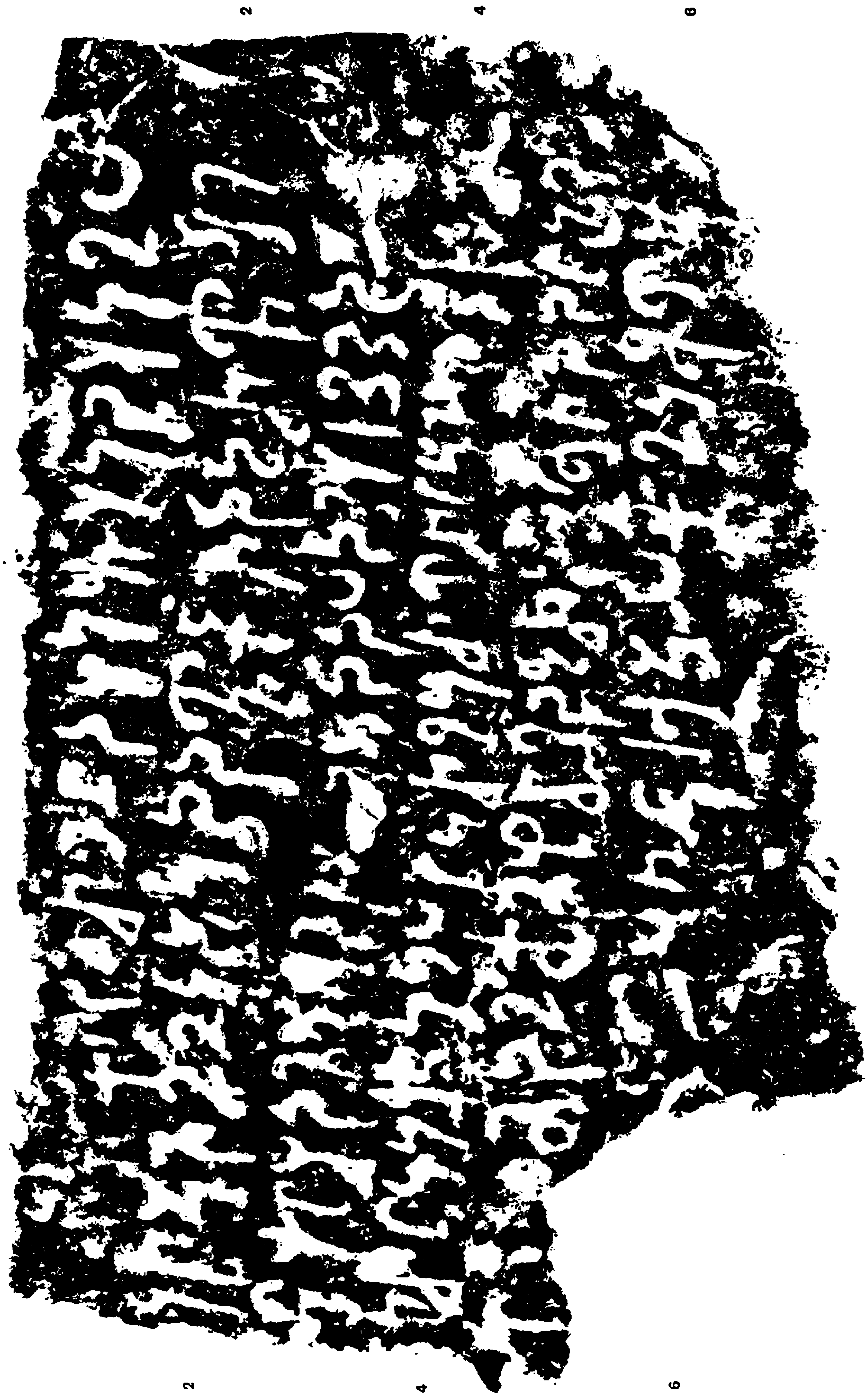
It is therefore quite allowable to assume that the Roman title could be adopted by an Indian ruler as late as A.D. 170. The Romans were repeatedly victorious in their wars in Mesopotamia and against the Parthians during the latter half of the second century; and there is nothing unlikely in the supposition that an Indian ruler in the North-Western Frontier districts should have adopted the Roman imperial title at that time. But soon the Roman power began to melt away in Asia; and there is nothing extraordinary in the fact that the title was not used in India any more.

In support of Professor Lüders' dating I have[1] drawn attention to the traditional tales about Khotan handed down by the Tibetans. We learn from them that "the king Kanika and the king of Guzan and king Vijayakîrti, lord of Li (Khotan) and others, having led an army into India and overthrown the city of Soked (Sâkêta), king Vijayakîrti, obtaining many śarîras, then bestowed them in that stûpa of Phru-ño." This can only mean that the Khotan king Vijayakîrti joined the Kushaṇa king Kanishka in an expedition against Sâkêta. I have compared this traditional account with the statement made by Târanâtha and in the Chinese biography of Aśvaghôsha, according to which the Yüe-chi king attacked Magadha in order to get hold of Aśvaghôsha, Sâkêta being one of the towns which tradition mentions as the home of that saint. Vijayakîrti would accordingly be a contemporary of Kanishka. Now Vijayakîrti was the successor of Vijayasiṁha, whose queen helped to propagate Buddhism in Kashgar. Professor Franke has shown[2] that the introduction of Buddhism in Kashgar apparently took place about A.D. 120. Vijayakîrti must accordingly have ascended the throne after that date, and he may roughly be assigned to the middle of the second century A.D. I have proved[3] that the Tibetan traditional tales about Khotan are at least in part based on fact and that they should not be disregarded as fictitious.

It is in my opinion a remarkable fact that both the Chinese remark about Po-t'iao and Tibetan tradition lead to the same conclusion, that Kanishka I belongs to the middle of the second century A.D. More definite information may reasonably be expected from excavations.

[1] *Sitzungsberichte*, 1916, p. 820. [2] *Sitzungsberichte*, 1903, p. 740. [3] *JRAS.*, 1914, pp. 339 ff.

Ara inscription of Kanishka: Sam. 41.



STEN KONOW

SCALE ·5

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The Āra inscription would accordingly belong to the last quarter of the second century A.D.; and with regard to the king Kanishka mentioned in it I do not think we can get beyond the suggestions made by Professor Lüders that he was a son of Vāsishka and probably a grandson of Kanishka I.

Dr. Fleet has objected that, even if we read *Vajheshka* and not *Vajheshpa* in the Āra inscription, the names *Vajheshka* and *Vāsishka* cannot easily be identified, nothing justifying us in assuming that *jh* and *s* are two different renderings of one and the same sound. He admits that *jh* can represent the voiced *s*-sound which is usually in phonetical works designated by *z*, but he does not seem to know any analogy to the rendering of such a *z* through *s*. I think however that we have a good analogy in another word which is used in Śaka and Kushaṇa records, *viz.* in the title *kusulaa* in the Mathurā lion capital, *kusuluka* in the Patika plate, which is undoubtedly the same as the title *kujula*, κοζουλο used by Kadphises I. I agree with Professor Hultzsch[1] that this is a Turkish word, though I do not identify it with *güjlü*, "strong," but with *güzel*, "beautiful."[2] At all events the different writing, with *s* and *j*, forms an almost exact parallel to the writings *s* and *jh* in the name of the successor of Kanishka I.

Kanishka II can only have held sway over a part of the Kushaṇa empire and only during a short period. If we admit that the Māṇikiāla inscription belongs to the reign of Kanishka I, we have dates for him between Saṁ. 3 and 18, for Vāsishka between Saṁ. 24-28, for Huvishka between Saṁ. 29-60, and for Vāsudēva between Saṁ. 74-98. Kanishka II may, as supposed by Professor Lüders, have assumed sovereignty after Vāsishka's demise in the North-West. Later on however Huvishka seems to have conquered the North-West as well.

TEXT.

1 Maharajasa rajatirajasa devaputrasa [ka]ï[sa]rasa

2 Vajheshka-putrasa Kanishkasa saṁbatśarae ekachapar[i]-

3 [śaï] saṁ 20 20 1 Jeṭhasa masasa di [20 4 1] i[śe] divasa-chhuṇami kha[d]e

4 [kupe] Dashafoteṇa Poshapuria putr[e*]ṇa matarapitaraṇa puya[e]

5 atmaṇasa sabharya[sa sa]putrasa aṇugraharthae sarva[sapa]ṇa

6 jatish[u] [hi]tae imo cha la 1 khipami [dhamada][ṇa*]

TRANSLATION.

(During the reign) of the *Mahārāja, Rājātirāja, Dēvaputra, Kaïsara* Kanishka, the son of Vajheshka, in the forty-first year, anno 41, on the 25th day of the month Jyaishṭha, at this day-date a well was dug by Dashafota, the son of Poshapuri, in honour of his mother and father, in order to confer benefit on himself together with his wife and his son, for the welfare of all beings in the (various) births. And here I throw in one Lakh as a religious gift.

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[1] *ZDMG.*, Vol. 69, p. 176.

[2] Cf. the Indian *śrī*.

No. 8.—SANJAN PLATES OF BUDDHAVARASA.

BY STEN KONOW.

These plates have already been published by Mr. A. M. T. Jackson,[1] who remarks that they were found "by Hasanji Kelia, a cultivator of Sanjān in the Umbargaon pētha of the Dāhānu Tālukā of the Thānā district." I now edit the grant from impressions kindly prepared by Mr. H. Cousens.

There are altogether two plates, measuring 9⅞" × 8¼". According to Mr. Jackson, "they have raised rims, and are pierced with two holes for the connecting rings, of which the left-hand one, bearing a heavy copper seal with the figure of a lion walking to the left, still remains intact." The beginning and the lower corners of the first and the lower left-hand corner of the second plate have been damaged. In other respects the plates are in a fair state of preservation. The first plate contains twenty and the second nineteen lines, and the letters can mostly be read with certainty. The first line is much effaced and cannot be made out with certainty.

The characters belong to the southern class and might well belong to the latter half of the seventh century. Sometimes, however, quite peculiar forms occur. Compare *rū* in *-rūpaṁ*, l. 2; *śa* in *śrīmatāṁ*, l. 2; *-śira-*, l. 7; *-Daśaratha-*, l. 7; *-niśēsha-*, l. 12; *va* in *varō*, l. 5; *vya* in *-Mānavya-*, l. 2, etc. *Ḍa* has a loop at the bottom; compare *-pauṇḍarīka-*, l. 6; *bāhudaṁḍa*, l. 10; *Sēḍiva-*, ll. 22, 27, 34; *Lavanivauṇḍēna*, l. 22; *Kañchaḍi-*, l. 24; *Viyaḍi-*, l. 24. The cerebral *ṇa* usually takes the form illustrated in Bühler's Table VII, column 21, numbers I-III. The form given as number IV, however, occurs twice in *-kalyāṇaparaṁparāṇāṁ*, l. 4. The dental *na* has a loop. Both the *ā* and the *ai* mātrās are attached to the right-hand bar of *pa* in *-pautra-*, l. 29; *Pausha-*, l. 33; while the *ai* strokes are attached to the left-hand bar in *-pauṇḍarīka-*, l. 6; *-prapautr-*, l. 29. A peculiar interest attaches to the sign for *la*. There are, as a matter of fact, two different forms of this sign, compare *sakala-*, l. 2, and *varāha-laṁchhanaṁ*, l. 5. On comparing the signs, it will be seen that the former corresponds to the *la* given under Nos. VI-IX in column 34 of Bühler's Table VII, while the latter corresponds to the first numbers of the same column, and still more closely to the most common *la* in Gupta inscriptions. These two different forms of *la* are used side by side in several inscriptions from the time of the Guptas onwards, and usually there does not seem to be any difference made between them. In the Sanjān plates, however, they seem to be differentiated according to a distinct principle. The former occurs in *sakala-*, l. 2; *Chalukyānāṁ*, l. 5; *-tula-*, l. 6; *-pālana-*, l. 10; *-sajalajaladharapaṭalavyōmatala-*, ll. 10 f.; *-dhavala-vimala-*, l. 11; *Chalukyakula-*, l. 15; *-pālana-*, l. 16; *-vipula-*, l. 16; *kuśalī*, l. 17; *-kula-*, ll. 18, 23; *-Uddhavāli-*, l. 24; *talavṛikshaṁ*, l. 25; *-kālina*, l. 29; *-Vilachchhēa*, l. 31; *bali-*, l. 31; *phalaṁ*, l. 35; *-nupālanaṁ*, l. 39, and further in *-Kōkkulli-* (?), l. 13, and *-Kalvīvana-*, l. 29. The latter occurs in *lōcha-*, l. 1; *-kalyāṇa-*, l. 4; *varāha-laṁchhanaṁ*, l. 5; *-labdha-*, ll. 8, 15; *-vallabha-*, ll. 9, 13; *Malla-*, l. 22; *Lavanivauṇḍēna*, l. 22, and further in *-Pūlakēśi-*, l. 9; *Sagula-*, ll. 21, 31, 34; *Varasigilēna*, l. 23. If we compare all these instances, it will be seen that one form of *l* is regularly used for a single uncompounded *l* between vowels, while the other form occurs when *l* is initial or combined with another consonant. There are, as will be seen, some exceptions to this rule. The intervocalic form is also used in *-Kōkkulli-*, l. 13, and *-Kalvīvana-*, l. 29, and the initial form in *Pūlakēśi-*, l. 9; *Sagula-*, ll. 21, 31, 34; *Varasigilēna*, l. 23. It will be seen that all the exceptions occur in names, which cannot, of course, be viewed in the same way as ordinary words. The reading *-Kōkkulli-*, l. 13, is moreover quite uncertain. It can also be read *Kōkkulri* or perhaps even *Kōkkuli*. It is impossible to decide whether the *ō* is long

[1] *Journal Bomb. As. Soc.*, Vol. XX, pp. 40 and ff.

or short. At all events the name must be compared with the Eastern Châlukya *Kokkili*,[1] the Telugu-Chōḍa *Kōkiḷi*,[2] the Chōla *Kōkkiḷḷi*,[3] etc. The correct form seems to be a cerebral *l*, single or doubled. The name is certainly Dravidian. The same is probably the case with *-Kalvīvana-*, l. 29. *Pūlakēśi* is likewise in its first part a Dravidian name; compare Kanarese *puli*, tiger, where it is of interest that the *l* of this word is dental and not cerebral. Also the remaining names are most likely of a similar kind. At all events, it seems quite certain that in ordinary words the two forms of *la* are correctly distinguished as mentioned above.

Now it is a curious fact that we find exactly the same state of affairs in some other inscriptions, viz. the spurious plates of Dharasēna II of Valabhī, dated Śaka 400, and the spurious Gurjara grants of Śaka 400, 415, and 417.[4] Here also there are some few exceptions. In the Bombay Museum Plates of Dharasēna II[5] we find the sign which usually denotes an initial or a doubled *l* written in the name *Giriviligrāmaḥ*, l. 20, while the intervocalic form is used in *lagna* in *triṇāgralagna-*, l. 27. In the Umētā grant of Dadda[6] we find *jīvalōkaḥ*, l. 12, and *triṇāgralagna-*, Pl. II, l. 9, with the intervocalic, and the name *Gilaka-*, Pl. II, l. 15, with the initial *l*. In the Bagumrâ grant[7] we find the same words *jīvalōkaḥ*, l. 11; *triṇāgralagna-*, l. 25, with the intervocalic, and the name *Ushilathaṇa*, l. 18, with the initial form. The Ilāō plates[8] likewise have *jīvalōkaḥ*, l. 10, and *triṇāgralagna-*, l. 21, with the intervocalic, and the name *Akulēśvara-*, l. 14, with the initial form of *la*.

It will be seen that the exceptions are everywhere of the same kind. In the first place, we find some standing terms in which the *l* has been treated as intervocalic, though it is the initial of the second part of a compound word. There is nothing extraordinary in this. We know from the history of the Prakrits in India that compound words were often treated as one word and suffered such phonetic changes as resulted from the word-Sandhi. It is also of interest to note that the exceptional use of intervocalic *l* in these inscriptions always recurs in the same words, an additional proof that all these forged records proceeded from the same source. The remaining exceptions to the rule, where the initial form is used when a single *l* occurs between vowels, are all found in proper names, just as was the case in the Sanjān plates.

The necessary inference from this state of things is that at the time when these plates were engraved the sound of *l* differed according to its use. When it was initial or formed a compound consonant, it had a sound other than when it was used as a single consonant between vowels.

Now it is a well-known fact that a corresponding state of affairs is found in a number of Indo-Aryan vernaculars of the present day, such as Marāṭhī, Rājasthānī and Gujarātī. As I have shown elsewhere,[9] every old initial *l* and such *l*'s as are derived from old compound consonants in Marāṭhī, and, I may add, in other languages of the same kind, remain dental, while on the other hand every old single uncompound *l* between vowels becomes cerebralised. I have also drawn attention to the fact that this is an ancient feature of certain Indo-Aryan vernaculars. In the so-called Paiśāchī dialects, which belong to the oldest Prakrits, it was already fully developed.[10] According to the oldest Indian tradition the old Paiśāchī was spoken somewhere in the neighbourhood of the Vindhyas,[11] and we have no information that the same

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[1] *Ep. Ind.*, Vol. V, p. 128; Vol. IX, pp. 51, 133.

[2] *Ep. Ind.*, Vol. V, p. 123 n.

[3] *Ep. Ind.*, Vol. IX, p. 89 n. 1, and so forth.

[4] Kielhorn, *Inscriptions of Northern India*, Nos. 346-349.

[5] *Ind. Ant.*, Vol. X, pp. 277 ff.

[6] *Ind. Ant.*, Vol. VII, pp. 61 ff.

[7] *Ind. Ant.*, Vol. XVII, pp. 199 f.

[8] *Ind. Ant.*, Vol. XIII, pp. 115 ff.

[9] *JRAS.*, 1902, pp. 417 ff.

[10] Cf. Pischel, *Grammatik der Prakritsprachen*, para. 260.

[11] Cf. Konow, *ZDMG.*, Vol. LXIV, pp. 95 ff. I cannot find that my arguments have been weakened by Grierson, ibidem, Vol. LXVI, pp. 49 ff.

state of things prevailed in other old vernaculars. The use of two different *l*-sounds in a series of modern Indo-Aryan tongues, however, shows that it must at some period have spread over a wider area; and it would be of interest if we could find out when this new state of things had become established in the different places. It is not, however, possible to arrive at certain results.

There cannot, so far as I see, be any doubt that the use of two different signs for *l* in some Indian inscriptions, of which the one represents an old initial or doubled *l*, the other an old single *l* between vowels, can only be explained in the light of the modern vernaculars just referred to, the more so because those inscriptions hail from territories in which at the present day Marāṭhī and Gujarātī are spoken. But the difficulty is to decide when these grants were engraved.

With regard to the spurious Valabhī and Gurjara grants it is as yet impossible to arrive at certainty. We may state with confidence that they are later than the Kaira plates of Dadda II Praśāntarāga (A.D. 628 and 633), from which the writer's name Rēva or Rēvāditya has probably been taken. The Sanjān plates, on the other hand, purport to have been issued during the reign of the Western Chalukya Vikramāditya I, on the occasion of an eclipse of the sun on the new moon day of Pausha. Now we know[1] "that Vikramāditya I commenced to reign between some time in September A.D. 654 and July A.D. 655," and his son Vinayāditya must have ascended the throne about A.D. 680. I have consulted Professor Jacobi about the eclipses of the sun which were visible in Western India during this period, and he has kindly informed me that the only one that suits the case is the one that occurred on the 7th December A.D. 671. Of the other eclipses which, according to the Pūrṇimānta system, might come into consideration, viz. those of the 18th December A.D. 670, the 25th November A.D. 672 and the 27th November A.D. 680, the first and the last were not visible in India, and the eclipse of A.D. 672 was too unimportant. Professor Kielhorn has shown[2] that in early times the Pūrṇimānta system was in use in Southern India. The intended date would accordingly be the 7th December A.D. 671. And it would be possible to date the spurious Gurjara grants about the same time. It is in this connection of interest that the name of the writer of the Sanjān grant is Rēvagaṇa; compare Rēva, Rēvāditya of the Gurjara grants. As we shall see, however, there are so many indications showing that the Sanjān plates are not genuine, that their date cannot be relied on. On the other hand I see no reason for assigning them to a much later date, and we may provisionally state that the cerebralisation of an uncompound intervocalic *l* in the Western Marāṭhā country can be dated back to about A.D. 700.

The **orthography** of the Sanjān grant is rather careless. Thus we find *aṁ* for *ā* in *-bhayaṁnēka-*, l. 15 : *i* for *a* in *-ānviyaḥ-*, l. 29 : *i* for *ī* in *mahipati-*, l. 11; *mahipālana-*, l. 16 ; *-samakālinaḥ*, l. 29 : *ū* for *u* in *-Pūlakēśi-*, l. 9 : *ṛi* for *ri* in *kṛiy-*, l. 32 : *ē* for *a* in *-bhayaṁnēka-*, l. 15 : *kt* for *tt* in *dakta-*, ll. 5, 21, 27, 36, 38 ; *=kiñchiktula-*, l. 6 : *ga* for *sa* in *-garīra*, l. 7 : *na* for *ṇa* in *-Harinā*, l. 4 ; *Aṁbārāmēna*, l. 21 ; *-pratihārēna*, l. 24 : *n* for *nn* in *Mātṛidina-*, l. 23 : *pu* for *hu* in *-Napusha-*, l. 7 : *bhi* for *dhi* in *rājābhirāja-*, l. 13 : *ya* for *vya* in *pitṛiyō*, l. 14 : *sa* for *sha* in *-ābhisiktānā*, l. 3. A consonant after an *r* is doubled in *kārttikēya-*, l. 4; *=Arjjuna-*, l. 12 ; *-karkkaś-*, l. 12 ; *sarvv-*, ll. 18, 19 ; *nivartta-*, l. 20 ; *pūrvvēṇa*, l. 25 ; *-maryyādā*, l. 26 ; *sarvvādānaṁ*, l. 27 ; *-ārkka-*, l. 28 ; *-chaturvvēdasya*, l. 31 ; *-kṛiyōtsarppaṇārtthaṁ*, l. 32 ; *udakātisarggēṇa*, l. 34 ; *bahubhiḥr=vvasudhā*, l. 34 ; *bhūmiharttā*, l. 38 ; *pūrvvā-*, l. 38, but not in *=Arjuna=*, l. 12, *-chāturdanta-*, l. 15, and, of course, not in *-Harsha-*, l. 8. Letters and syllables have not rarely been omitted. Compare *yāva* for *yāvat*, l. 25 ; *yatnā* for *yatnād*, l. 38 ; *-niśēsha-* for *-niḥśēsha-*, l. 12 ; *Dvāśagrāmyā* for *Dvādaśagrāmyā*, l. 19 ; *-ādhikāri* for *-ādhikāriṇaḥ*, l. 18, and perhaps *Madanaṁgāśrayaḥ* for *śrīmad-Anaṁgāśrayaḥ*, l. 17. A superfluous

[1] *Ep. Ind.*, Vol. IX, p. 102.

[2] *Ep. Ind.*, Vol. IX, p. 102.

anusvāra occurs in *-rāṁshṭra-*, l. 18 ; *-saṁudhiḥ*, ll. 25, 26 ; *-anēkaṁ-*, l. 30, and a superfluous visarga in *-ādhipatiḥ-*, l. 8 ; *-ōgraḥ-*, l. 8 ; *sutaḥs=*, l. 9 ; *-ānviyaḥ-*, l. 29 ; *-Hiraṇyakēśiḥ-*, l. 30 ; *bahubhiḥr=*, l. 34 ; *bhūmiḥs=*, l. 35, while the visarga has been wrongly omitted in *samāsādita*, l. 5 ; *-pratāpa*, l. 8 ; *bāhudaṁḍa*, l. 10 ; *-rāja*, l. 17.

The rules of Saṁdhi are constantly violated. Thus we find visarga instead of *ś* in *-parikaraḥ*, l. 27 ; visarga instead of *s* in *mahārājaḥ*, ll. 9, 14 ; and visarga before sonants in *-yāgāḥ yat=*, l. 6 ; *-bhōgikaiḥ nēkakulapradhānaiḥ Mātri-*, l. 23 ; *nadhāyiraḥ Rēva-*, l. 31. On the other hand, we find *ō* before surds in *-vijayō*, l. 15 ; *Mahindārāmō*, l. 21 ; *parivāhō*, l. 26 ; *-vāpakō*, l. 27. When two vowels follow each other, they are sometimes wrongly combined ; thus, *-bhīshaṇātur-* instead of *bhīshaṇa ātur-*, l. 12. In other cases an *m* is inserted as a kind of Saṁdhi-consonant.[1] Compare *dakshiṇa=m=iva bāhu laṁda*, l. 10 ; *-ōshadhī=m=iva tushṭikarō=m=Arjuna=m=iv=*, l. 12 ; *=chandramā=m=iva*, l. 16 ; *-Hiraṇyakēśi(ḥ)=m=anēka-*, l. 30 ; *sahasrēṇa=m=aśva-*, l. 37. Other instances of wrong Saṁdhi are *=vinashṭaṁ ava-*, l. 6 ; *-nyāyēna achāṭabhaṭapravēśyaḥ ā-*, l. 28.

The language is Sanskrit. There are however several mistakes. The nominatives in *ō* of *a*-bases where no sonant follows ; forms such as *sīmasy=āpi*, l. 23, perhaps *-chaturvvēdasya*, l. 31, and the use of the genitive instead of the dative in l. 31, and so forth, make it probable that the person who drafted the plates was more familiar with Prakrit than with Sanskrit. A form such as *Mahindārāmō*, l. 21, is pure Prakrit, and the form *mātarā* instead of *mātṛi* in *saptamātarābhisiktānā*, l. 3, is in accordance with the rule in Hēmachandra's Prakrit grammar III, 46, that the Sanskrit word *mātṛi* becomes *māarā* if it denotes a deity, *mātarā* being a Sanskritised form of this *māarā*. Also the use of two different *l*'s points in the same direction. That the grant was drafted by a person who was not very well versed in Sanskrit is also shown by the use of parenthetic sentences in l. 4 (*bhagavā-pratyaksha-Hariṇā tushṭēna varō daktaḥ samāsādita[ḥ*] pratyayō varāhalaṁchhanaṁ cha*), l. 3 (*kritachātvamēdha-rājasūya-pauṇḍarīkayāgāḥ yat=kiñchikt u(t=ku)laduritaṁ tad=vinashṭaṁ . . . dhanushmatā*) and so forth. Note also *-Rāmadēva-tat-pratimānam=iva*, l. 7 ; *-ānudhyātā*, ll. 10, 17 ; *-yaśō*, ll. 11, 16, and so on.

Such occurrences cannot fail to throw some doubt on the genuineness of the plates. And other considerations lead to the same result.

I have already mentioned that the seal shows the figure of a lion. Now the Western Chalukyas used the boar crest,[2] and this is in accordance with l. 5 of the Sanjān grant. The invocation of the Varāha-incarnation of Vishṇu at the head of many Chalukya grants should, no doubt, be seen in connection with the use of this crest. It speaks strongly against the genuineness of the present grant that this stanza has been so much changed.

On the other hand, it cannot be urged against the genuineness of the plates that the grantor Buddhavarasa is not known from other sources ; for a Mahāsāmanta Buddhavarasa of the Śalukika family is known from the Tōrkhēḍē grant of Śaka 735.[3] This Buddhavarasa was in possession of an estate known as the Siharakhī Twelve, which Dr. Fleet has identified with the present Serkhi, near Baroda, at 73° 8′ E. and 22° 21′ N. This place is not too far removed from Sanjān to make it unlikely that he was a descendant of the Buddhavarasa of the Sanjān plates, and the name of his family *Śalukika* can hardly be anything else than Chalukya. The later Buddhavarasa was a feudatory of the Rāshṭrakūṭa king Gōvinda III ; and nothing prevents us from supposing that members of the old imperial Chalukya family, after its overthrow by the Rāshṭrakūṭa's, served under the new rulers. I am thus inclined to think that the older

[1] Cf. Kielhorn, *Ep. Ind.*, Vol. IX, p. 268 and n. 3.
[2] Cf. Fleet, *Gazetteer of the Bombay Presidency*, Vol. I, Part ii, p. 299 n. 4.
[3] *Ep. Ind.*, Vol. III, pp. 53 ff.

Buddhavarasa is no fiction. This however does not affect the argument regarding the genuineness of the Sanjān plates. If we suppose, as I think we must, that they were drawn up at all events not long after the date they mention, it would be natural for the forger to insert real names and not fictitious ones.

Buddhavarasa states that he was the younger brother of Pulakēśin II, and styles himself *rājan*. Now we know that there was about the same time another Chalukya who held sway in the same part of the country, viz. the Gujarāt Chalukya Śryāśraya Śīlāditya, of whom we possess two grants, dated in A.D. 669 and 691 respectively. The former has been edited by Professor Hultzsch[1] and contains the information that the grantor, the *yuvarāja* Śryāśraya Śīlāditya, was the son of Dharāśraya Jayasiṁhavarman, the younger brother of Vikramāditya I. About Dharāśraya we only learn that his "power had been increased by his elder brother." Śryāśraya was residing at Navasārikā, the present Nausārī, where the plates were found. The latter grant, which comes from Surat, was published by Bhagvānlāl Indrājī.[2] Professor Hultzsch has shown that Śryāśraya Śīlāditya must have held sway over a province that included Navasārikā. The villages granted by him were Āsaṭṭigrāma, Kārmaṇēya, Ōsumbhalā and Allūraka. Of these Āsaṭṭigrāma is the present Astgām, seven miles east-south-east-½-south from Nausārī; Kārmaṇēya is the present Kamrēj, 72° 2′ E. and 21° 18′ N.; Ōsumbhalā is the present Umbhel, 73° 1′ E. and 21° 11′ N., and Allūraka the present Alurā, 73° 5′ E. and 21° 12′ N. There is accordingly no objection to assuming that another Chalukya prince at the same time ruled over a province in the present Thānā District.

In such circumstances I think we are justified in making use of the historical information contained in the Sanjān grant, and even the attribution of the name *Kōkkuli* to Vikramāditya I may very well be justified, if we remember that the name Kokkili recurs in the genealogy of the Eastern Chālukyas.

The genealogy of the **Western Chalukyas**, as given in the grant, carries us back to the *Paramēśvara* **Satyāśraya Pulakēśin [II] Pṛithivīvallabha**, who had conquered **Harsha-Dēva**, the king of Northern India **(Uttarāpatha)**. His son was **Pṛithivīvallabha**, the *Rājādhirāja Paramēśvara Jayaśrī* **Kōkkuli Vikramāditya**, the *Mahārāja*; and the younger brother of his father was the *Rājan*, the *Paramamāhēśvara* **Madanaṁgāśraya** (or, *śrīmad*-**Anaṅgāśraya)**, the glorious **Buddhavarasa**, by whom the present grant purports to have been issued. He claims to have conquered the terrible four-tusked elephants of the lord of the *gaṇa* of the **Achhatyana** or **Natyana**. I do not know what to make out of this name.

We further learn that Buddhavarasa, being in good health, while residing in **Pinuka**, on the occasion of an **eclipse of the sun on the new moon day of Pausha**, during the reign of **Vikramāditya I**, grants to Sagulasvāmin Dīkshita, the son of the Chaturvēdin Rēva, a resident of **Kalvīvana**, of the Hāriti *gōtra*, the Taittirīya *śākhā*, proficient in the various *śāstras* of the Hiraṇyakēśins, Mahindārāma and Ambārāma in the twelve-village-district **(Dvādaśagrāmī)** in **Avaranta (Aparānta)**, at the sea-shore, and further the plots of Sōḍiva and Malla, the Lavaṇivauṇḍa and Varasigila. The name of the village to which these plots belonged has been lost. We may however perhaps supply the name **Mātṛidinnagrāma** from l. 23. To the north and west it was bounded by the sea. To the east some localities are mentioned, which I cannot identify, viz. Viyaḍi, Uddhavāli (or Uddhavālikā), Kanakōcharā (or Nakōcharā), Taṭāyikā, and the eastern boundary, the Vyāghrataṭāka.

Mr. Jackson has identified **Pinuka** with the present **Pen**, the chief town of the *Tāluka* of the same name in the Kolaba District, situated at 18° 44′ N. and 73° 6′ E., and **Kalvīvana** with

[1] *Ep. Ind.*, Vol. VIII, pp. 229 ff.

[2] *Verhandlungen des VII. Internationalen Orientalisten-Congresses*, Wien, 1888, Arische Section, pp. 211 ff.

the present Kelve, at 19° 36′ N. and 72° 44′ E., close to Mahīm. **Avaranta** is evidently the same as **Aparānta**, the Northern Konkan. The **Twelve-village** District and **Mātṛidinna-grāma** would, if we consider that the northern and western limits are the sea-shore, have to be looked for in the country to the west of the river Amba; and it is possible that Mātṛidinna is a semi-Sanskrit form of the village name which is now Māndva.

I am not able to interpret the whole grant to my own satisfaction. The accompanying plate has been prepared from impressions which I owe to the kindness of Mr. Cousens.

TEXT.[1]

First Plate.

1 Ōṁ[2] [3]Bhramara-sa[ṁ]kāśa-kāya[ṁ] bh[ī]shaṇa-raktā[ṁ]ta-lōcha . . . da . śikhaṇḍ[?]ānataṁ[?]

2 jayatu sadā vārāha-rūpaṁ || śrīmatāṁ sakala-bhu[vana]-saṁstū[ya]māna-Mā[navya]-sagō-

3 trāṇāṁ Hāritiputrāṇāṁ saptamātar-ābhisi(shi)ktānā[ṁ*] śrī-Mahāsōnasya pād-ānudhyātā-

4 nā[ṁ] Kārttikēya-saṁrakshaṇa-prāpta-kalyāṇa-paraṁparāṇāṁ bhagava[4] pratyaksha-Hariṇā[5] tu[shṭē]-

5 na varō daktaḥ[6] samāsādita[ḥ*] pratyayō varāha-la(lā)ṁchhanaṁ cha Chalukyānāṁ kṛita ch=ātvamēdha-rā-

6 jasūya-pauṇḍarīka-[yā]gāḥ[7] yat=kiñchik=tula[8]-duritaṁ tad=vinashṭaṁ avabhṛi-tha-snānaiḥ śuchi-pa-

7 vitrīkṛita[ṁ*] śira-garīra[9] Nṛiga-Napusha[10]-Dhuṁdhumāra-Da[śa]ratha-Rāmadēva-tat-pratimānam=iva dhanu-

8 shmatā[11] Uttarāpath-ādhipati(ḥ)-śrī-**Harshadēva**-parājay-ōpalabdh-ōgra(ḥ)-pra[tā]pa[ḥ*] paramē[śva]raḥ

9 paramā[12] **Satyāśrayaḥ** śrī-**Pūlakēśi**[13]-**Pṛithivīvallabha**-**mahārājaḥ** tasya suta(ḥ)s=tat-pād-ā-

10 nudhyātā dakshiṇa=m=iva bāhudaṁḍa[ḥ*] pṛithivī-pālana-kshamō vyapaga[ta]-sa-jala-jaladhara-pa-

11 ṭala-[vyō]ma-tala-gata-śarad-indu-kiraṇa-dhavala-vimala-yaśō[14] mahipati-samaravāraṇa-vā-

12 raṇa-ni[ḥ*]śēsha-karkkaś-ābhōga-bhīshaṇātur[15]-ōpanī[t-osha]dhī=m=iva tushṭikarō=m=Arjjuna=m=[i]v=ā-

13 [śēsha]-sa[ṁ]grāma-vijayō[16] **Pṛithivīvallabhaḥ** rājābhirāja[17]-paramē[śva]ra-jayaśrī-**Kōkkulli**[18]-**Vikra**-

14 **[mā]ditya**-mahārāja[ḥ] tasya pitṛiyō[19] Satyāsrayasy=ānujō dēva-dvija-śuśrūsh-ābhiratō

---

[1] From impressions.
[2] Expressed by a symbol.
[3] Metre not to be made out.
[4] Read perhaps *bhagavatā*.
[5] Read *ṇā*.
[6] Read *dattaḥ*.
[7] Read *kṛitāś ch=āśramēdha-*, or, *kṛitāśvamēdha . . . yāgō*.
[8] Read *yat=kiñchit=kula-*.
[9] Read *-śarīraṁ*.
[10] Read *-Nahusha-*.
[11] Read *dhanushmat=Ōtta-*.
[12] Read *paramamāhēśvaraḥ*.
[13] Read *-Pula-*.
[14] Read *-yaśā mahī-*.
[15] Read *-bhīshaṇa ātur-*.
[16] Read *-vijayī*.
[17] Read *-vallabhō rājādhirāja-*.
[18] Perhaps *-Kokkulli*, or *-lri-*, or *-li-*.
[19] Read *pitṛivyaḥ*.

15 chhatyana[1]-gaṇa-yati-bhayaṁnōka-chā[t]urdanta-gaja-ghaṭ-āṭōpa-labdha-vijayō[2] Cha-lukya-kula-

16 [na]rapa[tī]nā[ṁ gagana]-chandramā=m=iva mahi-pālana[3]-sita-vipula-prakhyāta-yaśō[4] mātā-pitṛi-

17 pād-ānudhyā[tā] parama-māhēśvarō **Madanaṁgāśrayaḥ**[5] śrī-**Buddhavarasa**-rāja[ḥ*] kuśalī

18 [sarvvān=eva vishayapa]ti-rā(ṁ)shṭra-grāmakūṭa-kula-maha[t*]tar-ādhikāri[ṇaḥ*] samanubōdhaya-

19 [ty=astu sarvva]-vi[ditaṁ yathā] mayā sāgara-taṭō **Dvā[da*]śa-grāmyā Avaranta**-visha[y-ā-]

20 . . . . mō[6] uttara-diśā daśa niva[rtta]nā[ni][7]

Second Plate.

21 [pramāṇēna] Mahindārāmō sthāvaraṁ Aṁbārāmōna[8] vibhūshita[ṁ] daktaṁ[9] [Sagula-dīkshita]-

22 sy=ārāmasya dakshiṇa-diśā Sēḍiva-kshō[traṁ] Malla-kshō[traṁ] cha saha Lavani[vau]ṇḍōna Varasigi-

23 lēna sahitaṁ sīmasy=āpi krama-pramāṇaṁ dvādaśa-bhōgikaiḥ[10] nōka-kula-pra-dhānaiḥ **Mātṛidina**-grāma-

24 kūṭōna ṡha Kañchaḍi-pratihārōna[11] sahitaṁ aṁku 30 Viyaḍi-Uddhavāli-Kanakō-charā-Taṭāyikā-pū-

25 rvvōṇa bāṇ-āṁtarōṇa gatā, yāva[t*] tala-vṛikshaṁ 5 shā[12] pūrvvōṇa sa(ṁ)n-dhiḥ[13] Vyāghra-taṭākaṁ tasya cha pari-

26 vāhō 30 shā dakshiṇa-diśā sīma-sa(ṁ)ndhiḥ paśchima-diśā uttara-diśā cha mahōdadhi-maryyādā 30

27 shaḥ sa sīma-parikaraḥ chatur-ādghāṭana-viśuddhaḥ[14] Sēḍiva-vāpakō[15] sarvv-ādānaṁ daktaṁ[16], viśishṭō-[prā]-

28 tibh[ē]dikā-parihīnō=bhyaṁtarasiddhiḥ[17] bhūmichchhidra-nyāyōna a-[chā]ṭa-bhaṭa-pravēśya(ḥ) ā-chandr-ārkka-

29 samakālina[ḥ][18] putra-pautra-prapautr-ānviya(ḥ)-kram-ōpabhōgyaḥ śrī-**Kalvīvana**-vāstavya-Hārīti-

---

[1] Perhaps *Natyana-* and read *-gaṇapati-bhayānaka.*

[2] Read *-vijayaś=.*

[3] Read *mahī-.*

[4] Read *-yaśā.*

[5] Read perhaps *-paramamāhēśvaraḥ śrīmad-Anaṁgāśrayaḥ.*

[6] There would be just room for sufficient syllables to read *-ntaḥpāti-Mātṛidinnagrāmē.*

[7] There does not seem to have been any writing in the remaining part of l. 20.

[8] Read *ṇa.*

[9] Read *dattam.*

[10] Read *-kair=nēka-kulapradhānair=Mātṛidinna-.*

[11] Read *ṇa.*

[12] I am not quite certain about the reading *5* and I do not know what to make out of *shā.*

[13] Read *saṁdhir=.*

[14] Read *-karaś=chatur-āghāṭa-viśuddhaḥ.*

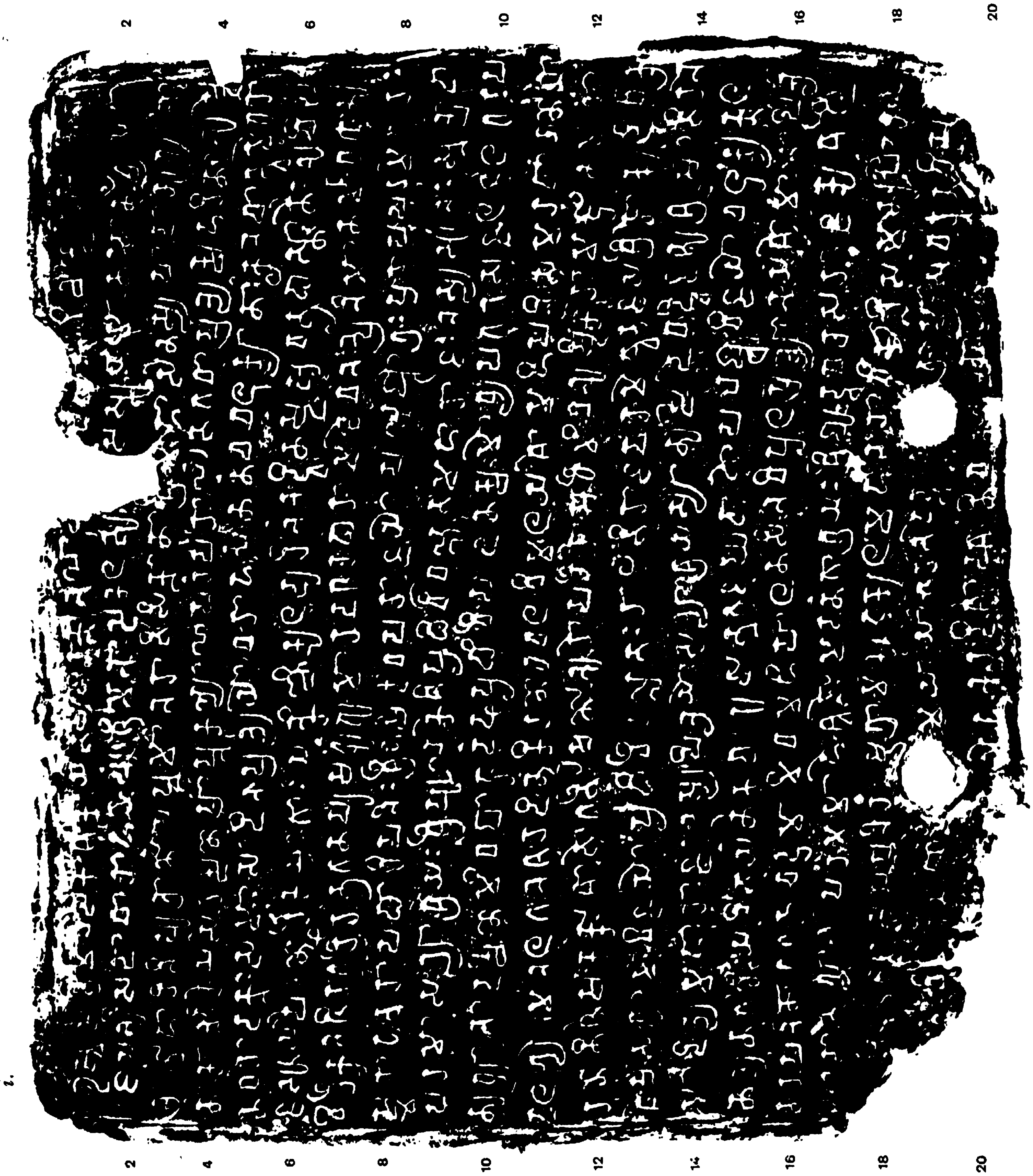
[15] Read *-vāpakaḥ.*

[16] Read *dattō vishṭi-prā-.*

[17] Read *-parihīṇo=* and *-siddhyā.*

[18] Read *-kālīnaḥ putra-pautra-prapautr-ānvaya-.*

Sanjan plates of Buddhavarasa.



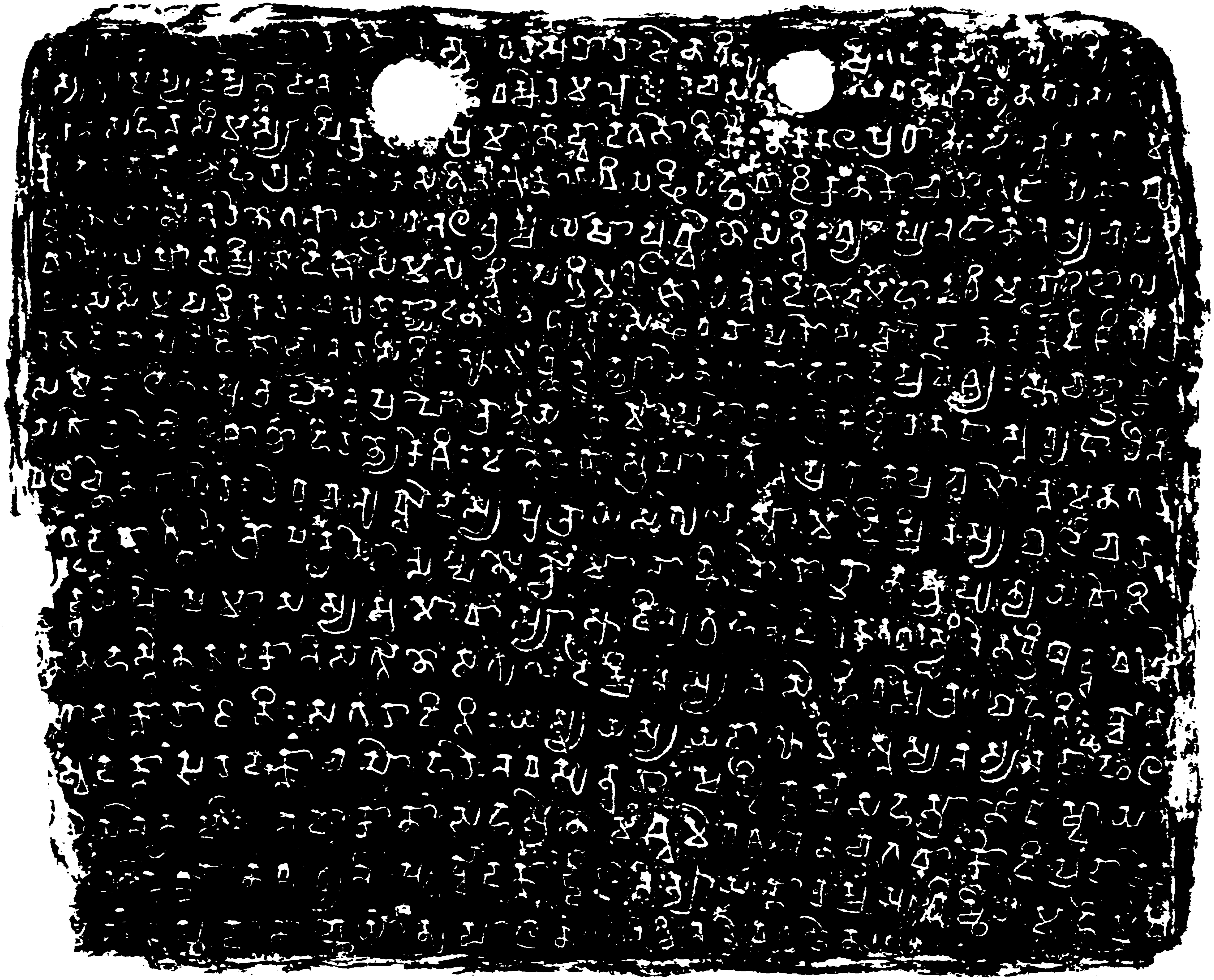
STEN KONOW.

SCALE ¾

W. GRIGGS & SONS, LTD., PHOTO-LITH.

FROM IMPRESSIONS SUPPLIED BY MR. H. COUSENS.

ii.



30 sagōtra-Tēttirī-śākhā-Hiraṇyakēśiḥ-m-anēkaṁ[1] - śāstra - pāraṁgata - pradhāna - prathamōttama-nagara-

31 Vilachchhē nadhāyiraḥ[2] Rōva-chaturvvēdasya putrāya Sagulasvāmi-dīkshitasya bali-charu-

32 [vai]śvadēv-āgnihōtrāya[3]-kriy-ōtsarppaṇ-ārtthaṁ mātāpitrōr=ātmanaś=cha puṇya-yaśō-bhi-

33 [v]riddhayō Pausha-māsasya amāvāsyāṁ āditya-graha[ṇē][4] Pinuka-nagara-sthitēna śrī-Buddhavarasē-

34 na s[v*]a-hastēna[5] udak-ātisarggēṇa Sagula-dīkshitasya ta[t*] Sōḍiva-kshētraṁ ‖ [6]Bahubhi(ḥ)r=vvasu-

35 dhā bhuktā rājabhiḥ Sagar-ādibhiḥ [|*] yasya yasya yadā bhūmi(ḥ)s=tasya tasya tadā phalaṁ [‖*]

36 Sva-daktāṁ[6] para-daktāṁ cha yō harēta vasundharā[ṁ |*] shashṭīd-varsha-sahasrāṇi[7] vishṭāyā[ṁ]

37 [jā]yatē krimiḥ ‖ Taṭākānāṁ sahasrēṇa=m=aśvamēdha-śatēna cha [|*] gavāṁ kōṭi-pradānēna

38 [bh]ūmi-harttā na śudhyati [‖] Pūrvva-daktā[8] dvijātibhyō yatnā[d*] raksha Yudhishṭhira [|*] mahī[ṁ*] mah[ī]-

39 ma[tāṁ śrē]shṭha dānāch=chhrēyō=nupālanaṁ ‖ Likhitaṁ Rēvagaṇēna ‖

TRANSLATION.

(Line 1) Hail, Prosperity. Ever victorious is the boar shape (of Vishṇu), which has a body of the colour of bees, which has terrible eyes, red at the corners . . . which is bent . . .

(Ll. 2-9) [In the lineage] of the glorious **Chalukyas**, who belong to the Mānavya *gōtra*, which is praised by the whole world; the Hārīti-people; who have been anointed by the seven (divine) mothers; who meditate on the feet of the illustrious Mahāsēna (Kārttikēya); who through the protection of Kārttikēya have obtained continuous prosperity—by the divine Hari, who, being pleased, showed himself before their eyes, a boon was granted and fame and the boar crest were obtained—, (there was) the supreme lord, the devout worshipper of Mahēśvara (?), **Satyāśraya,** the illustrious **Pulakēśin** [II] **Prithivīvallabha,** the Mahārāja,—the Aśvamēdha, **Rājasūya** and Pauṇḍarika sacrifices were performed, whatever evil there was in the family, was annihilated, head and body were cleansed and purified through Avabhritha baths by him who was an archer comparable as it were to the following, viz. Nriga, Nahusha, Dhundhumāra, Daśaratha and Rāmadēva—, who had acquired vigorous power through his victory over the lord of **Uttarāpatha,** the illustrious **Harshadēva,**—

(Ll. 9-14) His son was **Prithivīvallabha,** the sovereign king, the supreme lord, the victorious and glorious **Kokkulli Vikramāditya** [I], the great king, who meditated on his

[1] Read -*Taittirīya-śākhā-Hiraṇyakēśy-anēka-*.
[2] Read *nivāsinō* ? I take *Vilachcha* to be the name of a town.
[3] Read -*agnihōtr-ādi-kriy-*.
[4] Read -*māsasy=āmāvāsyām=āditya-*.
[5] Read -*hastēn=ōdak-*.
[6] Read *sva-dattāṁ para-dattāṁ.* There is a superfluous hook at the right-hand side of *pa.*
[7] Read *shashṭiṁ varsha-*.
[8] Read -*dattāṁ.*

[father's] feet; who, like his right arm-staff, was capable of protecting the earth; whose fame was spotless and white, like the rays of the autumnal moon risen in the skies from which the mass of water-filled clouds has disappeared; who was terrible in his utterly violent effort of warding off the war elephants of (hostile) kings; who was causing satisfaction like a medicinal herb given to a sick person; who was victorious in every battle like Arjuna,—

(Ll. 14-19) His father's brother, the younger brother of **Satyāśraya**, who rejoiced in showing reverence to gods and Brāhmaṇas; who has obtained victory over the multitude of four-tusked elephants of the lord of the **Achhatyana** (?) *gaṇa*; who, like a moon in the sky of the lords of the Chalukya family, has acquired white, wide-spread, and well-known fame through protecting the earth; who meditates on the feet of his mother and father, the devout worshipper of Mahēśvara, **Madanaṅgāśraya** (or, the illustrious **Anaṅgāśraya**), the illustrious **Buddhavarasa**, the *rājan*, being in good health, instructs all the heads of districts, the heads of provinces and villages, the tribal chiefs and officials :

(Ll. 19-23) Be it known to everybody, that the estate Mahindārāma, adorned with the Ambārāma (or, a mango grove), on the sea-shore of the **Dvādaśa-grāmi** (Twelve-village district), in the village . . . . within the **Avaranta**-*vishaya*, on the northern side, ten *nivartanas* in extent, has been given by me, and further, on the southern side of Sagula Dīkshita's grove, the Sōḍiva-field and the Malla-field, together with Lavanivauṇḍa and combined with Varasigila.

(Ll. 23-26) And the measure of steps of the border line (made) by the *bhōgikas*[1] of the Twelve(-district), the heads of several families, and the headman of **Mātṛidinna** village together with the door-keeper Kañchaḍi is in figures 30. They went to the east of Viyaḍi, Uddhavāli, Kanakōcharā and Taṭāyikā, in the distance of an arrow shot, up to the palmyra tree, five (?) *sha*.[2] To the east the limit is the Tiger-tank (*Vyāghra-taṭāka*), and its waterline measures 30 *sha*. To the south the limit is the boundary (of the village). To the west and to the north the sea-shore, 30 *sha*.

(Ll. 27-34) This is the surrounding limit, and, defined as to its four abutments, the Sōḍiva field has been given, with all taxes, free from *vishṭi-prātibhēdikā*, with all the spaces within, according to the maxim of *bhūmichchhidra*, not to be entered by petty officials[3] and soldiers, for as long a time as moon and sun (endure), to be enjoyed in succession by sons, grandsons, and great-grandsons, to the inhabitant of the illustrious **Kalvīvana**, of the Hārīti *gōtra*, the Taittirīya *śākhā*, the foremost of those who are proficient in the various *śāstras* of the Hiraṇyakēśins, the son of the *chaturvēdin* Rōva, who lives in the foremost excellent town Vilachchha,[4] to Sagula-Svāmin Dīkshita, for the performance of *bali*, *charu*, *vaiśvadēva* and other rites, for the increase of the merit and fame of his mother and father and of himself, **on the new-moon day of Pausha, on the occasion of an eclipse of the sun**, by the illustrious **Buddhavarasa**, staying in the town of **Pinuka**, with his own hand, with libations of water; to Sagula Dīkshita this Sōḍiva-field (has been given).

(Ll. 34-39) Four of the customary verses.

(L. 31) Written by Rēvagaṇa.

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[1] See *Ep. Ind.*, Vol. IX, p. 273 and n. 6.

[2] I do not know what is meant with *sha*, perhaps *shāṭkāṁsa*, cf. Kauṭilīya, p. 107.

[3] Cb. *Ep. Ind.*, Vol. IX, p. 284 n. 10, and p. 296; Vol. XI, p. 176, and Lalla Dīkshita's Commentary on the *Mṛichchhakaṭikā* (ed. Godabole, Bombay, 1896), p. 223: *chāṭaḥ kshudra-vishaya-bhōktā*.

[4] I am extremely doubtful about the interpretation of this part of the grant, and a name such as *Vilachchha* does not seem to be likely.

No. 9.—A NEW ANDHRA INSCRIPTION OF SIRI-PULUMAVI.

BY V. S. SUKTHANKAR, PH.D.; POONA.

The subjoined **Prakrit** record incised in the reign of the **Āndhra** king **Siri-Puḷumāvi**, '**King of the Sātavahana** *(family)*,' was discovered by Mr. T. Rajarao, Kanarese Assistant in the Office of the Assistant Archæological Superintendent for Epigraphy, Southern Circle, during his tour of inspection in the **Ādōni** *Tāluk* of the Bellary District, Madras Presidency. The estampages were prepared under the direct supervision of Rao Sahib H. Krishna Sastri and kindly placed at my disposal by him for publication. I am indebted to him also for many valuable suggestions in the matter both of decipherment and of interpretation of the record.

The inscription is engraved on the eastern face of a large natural boulder of reddish granite, known to the villagers as Jaṅgli Guṇḍu (Jungle Stone). The inscribed rock, which is firmly buried in the soil, lies midway between the villages **Myākadoni** and **Chinnakaḍabūru** at a distance of about eight miles due N. from the *Tāluk* Head-quarters. The surface of the boulder has peeled off at various places, sometimes right up to the depth to which the letters were incised. The written surface, consisting of **four lines** of the inscription, covers an area of 8′ by 3′, and the height of the average letter is 2¼″. The **engraving**, though bold and neatly executed, is not very deep; indeed the " ducts " of the letters are so shallow that a superficial examination of the rock discloses hardly any traces of the record. It is worth noting that **the words are separated from each other by small gaps**, a circumstance which greatly facilitates the deciphering of the record. The fourth and last line of the inscription is considerably shorter than the rest, and commences much farther to the right than these. The closest inspection of the rock did not disclose any distinct trace of letters in the gap at the beginning, caused by the shortness of this line.

The **alphabet** resembles that of the Jaggayyapeṭa inscription of Purisadata.[1] Characteristic are the hooks with which the elongated verticals of the letters *ka*, *ña* and *ra* terminate, as well as the pedantic semi-circular arc used as the sign for the medial *i*. The signs for medial *ā* and *ē* show a tendency to droop downwards at their free ends. In spite of this similarity with the characters of the Jaggayyapeṭa record, there could be, as far as I can see, no objection on palæographic grounds to their being assigned to an epoch earlier than the third century, to which the Jaggayyapeṭa inscription is hesitatingly ascribed by Bühler, *Indische Palæographie*, p. 44.[2]

The number of epigraphic records belonging to the Sātavahana Dynasty, which had succeeded in holding sway over a large part of southern India for an unusually prolonged period, is remarkably small. In the Madras Presidency, besides the one I am now editing, there are only two inscriptions which refer themselves directly to the reign of a Sātavahana king,[3] and these are both records from the Krishṇā district, one of them being certainly a private record. So is the inscription under consideration a private record: it registers the construction

[1] Bühler, *Indische Palæographie*, p. 44, and Tafel III, Col. XVII, XVIII.

[2] See also his remarks in the *Archl. Surv. of Southern India*, Vol. I, p. 111. Excepting the tendency of horizontal lines which are unconnected at one end to curve downwards, there is no difference between the alphabet of our record and those which are figured in Table III, Col. X-XIII of Bühler's *Tafeln*, which would justify its being assigned to a later palæographic epoch. The curving downwards of horizontal lines is, in my opinion, as much an ornamental variation as the hooks at the ends of elongated verticals, which are to be observed as early as in an inscription of Sātakaṇi I. (Col. X), which Bühler himself assigns to 1-2 century A.D. With the semi-circular arc representing medial *i* cf. *gi* and *vi* in an inscription of Puḷumāvi (Col. XI); *di*, *ni* and *hi* in an inscription of Sātakaṇi I. (Col. X); *ti* (twice) and *dhi* in those of Ushavadāta (Col. VII, VIII) and others much earlier.

[3] See Lüders, *List of Brāhmī Inscriptions*, Nos. 1248, 1340.

of a tank by a certain householder (*gahapatika*). The only other designation besides Pulumâvi which the king receives here is **Raño Sâtavahanânaṁ**, 'of the King of the Sâtavahanas.' One notices here the absence of the metronymic with which the names of the Sâtavahana kings are as a rule accompanied, such as Gotamiputa and others.[1] Worthy of note also is the use of the family name Sâtavahana, a term of comparatively rare occurrence in inscriptions.[2]

With the scanty information we have in our record about this Pulumâvi an identification is precarious. There are in fact at least four kings with the name Pulumâvi (or its variants) known to history; and the chronology of this dynasty is far from being satisfactorily settled. Mr. Vincent A. Smith,[3] working upon the Puranic material supplied by Pargiter, gives us tentatively the following dates for the various Pulumâvis :—

1. Pulumâvi (I.), the fifteenth king of the dynasty, ruled some time before A.D. 59.
2. Pulumâvi (II.), Vâsiṭhiputa, came to the throne about A.D. 135, and ruled for something like 28 years.
3. Pulumâvi (III.), came to the throne about A.D. 163, and ruled for something like 7 years.
4. Pulumâvi (IV.), came to the throne about A.D. 218, and ruled for something like 7 years.

For purposes of identification the Puranic king Pulumâvi (I.), of whom we know next to nothing, may be rejected on palæographic grounds. Further, if the lengths of reigns allotted to these kings in the list supplied by Mr. Vincent A. Smith happen to be correct, then the last two Pulumâvis will also have to be rejected, as they are stated to have ruled only seven years each, while our inscription is dated in the eighth regnal year of the king. From this point of view the Pulumâvi of our inscription will have to be identified with **Vâsiṭhiputa sâmi-Siri-Pulumâvi (II.)**, the [Σιρο]πτολεμαιος of Ptolemy.[4] A large number of records dated in the reign of this king have in recent years come to light. The year of his accession to the throne is, as remarked above, put down roughly at A.D. 135. Assuming a plurality of kings with the name Pulumâvi, there is no other criterion in the inscription for identifying him further.

It was mentioned above that the object of the inscription was to record the sinking of a reservoir (*taḷâka*). There is, however, no reservoir or tank to be seen in the neighbourhood, to which the record may apply. But it may be remarked that the soil in the vicinity of the inscribed rock is alluvial, consisting of sand and finely powdered dust; so that the adjoining land might well at one time have formed the bed of a tank.

Among the localities mentioned in this record **Sâtavahaṇi-hâra** is particularly interesting, as it occurs once again in the Hîra-Haḍagalli copper-plate inscription[5] of the Pallava king Śivaskandavarman in the slightly altered form of **Sâtâhani-raṭṭha**. I am not aware that the names of places mentioned in this grant of the Pallava king have been satisfactorily identified, so that the situation of Sâtâhani-raṭṭha has been, as far as I know, a matter of conjecture. The inscribed boulder bearing the present record is, however, a sure landmark, as far as the situation of the locality is concerned. If, now, the find-place of the grant, Hîra-Haḍagalli, which is also situated in the Bellary District, be supposed to be not far removed from the subject of that grant, which is described as being located in the Sâtâhani-raṭṭha, then the territorial

[1] See Rapson, *Catalogue of the coins of the Andhra Dynasty*, etc. (London, 1908), p. clxxxix.

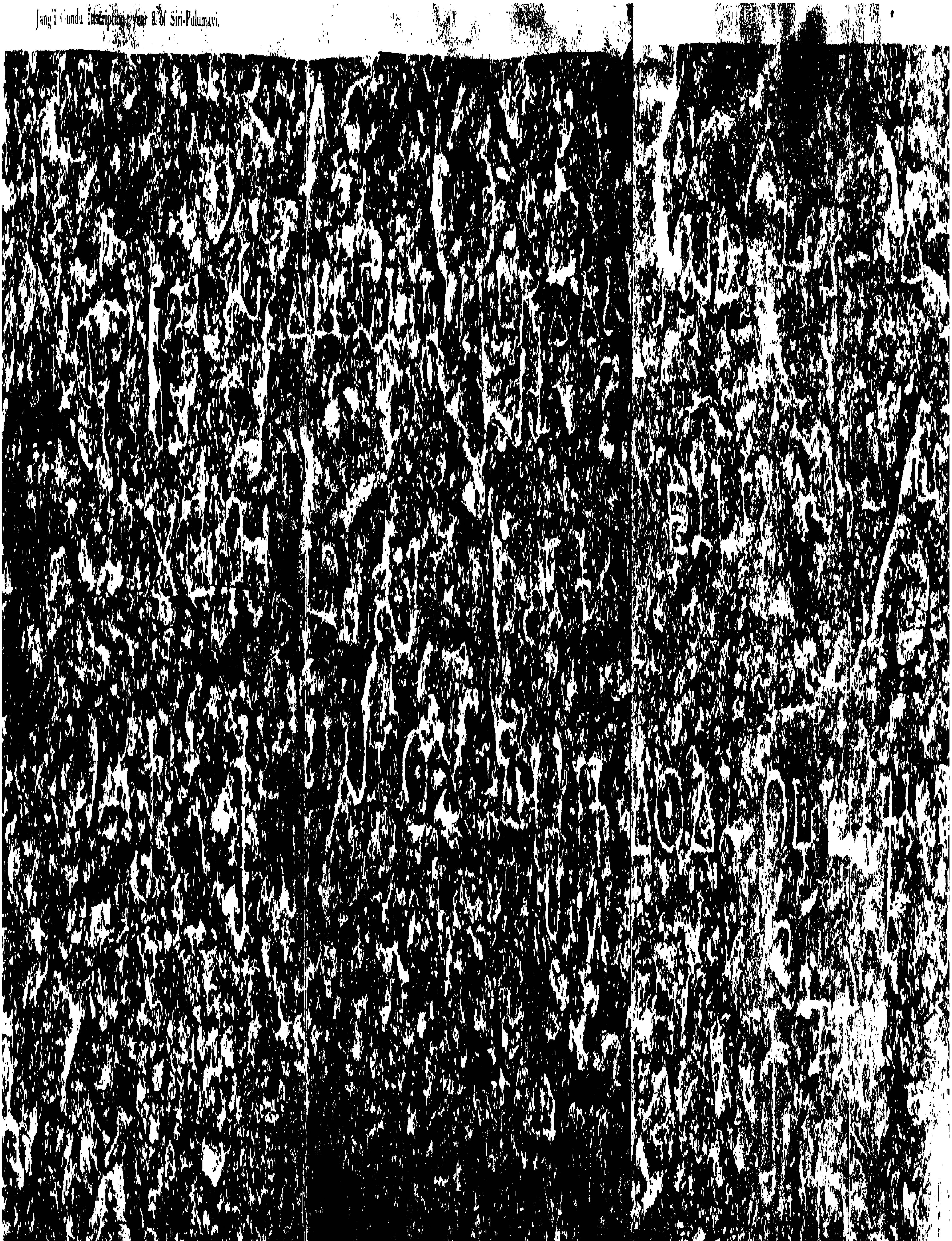
[2] See Rapson, *op. cit.*, Index V, *s. v.* Sâtavâhana.

[3] *Early History of India*, 3rd Edition (1914), pp. 216 ff.

[4] Rapson, *op. cit.*, p. xxxix.

[5] *Ep. Ind.*, Vol. I, pp. 2 ff.

Jangli Gundu Inscription year 8 of Siri-Pulumavi.



division Sātavahani-Sātāhani must have comprised a good portion of the modern Bellary District. The relation in which the *mahāsēnāpati* and the *gumika* stand to the *janapada* and the *gāma* which appear along with their names, is not explicitly mentioned. But, considering the position of these persons, one might hazard the guess that these military officers were feudal lords of the lands, holding them in the form of *jāgīrs*.

In conclusion, it may be remarked that the site of the inscribed rock is an important landmark, fixing definitely a point south of the Krishṇā to which the sway of the Sātavahanas extended.

TEXT.[1]

1 [2][Si]dha[ṁ] [||*] Raño Sātavahanānaṁ S[i]ri-Puḷum[ā]visa sava 8 hēma 2 diva 1

2 [masa][3] mahāsēnāpat[i]sa Khaṁda[nā]kasa janapādō[4] S[ā]tavahani-hārē

3 . mikasa[5] Kumāradatasa gāmō Vēpurakē vathavēna gahapatikēna [Koṁ]tānaṁ[6] .[Saṁbō]na

4 taḷākaṁ khānitaṁ [||*]

TRANSLATION.

Success! On the first day of the first (*fortnight of*) the second month of Winter[7] in the eighth year (*of the reign*) of Siri-Puḷumāvi, King of the Sātavahana (*family*), the reservoir was sunk by the householder (*gahapatika*) . . . . resident in the village (*of*) Vēpuraka, belonging to the Captain (*gumika*) Kumāradata (Kumāradatta), in the country (*janapada*) of Sātavahani-hāra,[8] belonging to the Great General (*mahāsēnāpati*) Khaṁdanāka[9] (Skandanāga).

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[1] From the stone and a set of impressions.

[2] Traces of the bracketed syllable are visible on the stone.

[3] The consonant signs are almost certain; the vowel signs are all but obliterated, as at this point the rock has peeled off almost to the depth to which the letters were incised. Perhaps, we have to read *masi*, making with the foregoing numerical symbol 1 the word *paḍhamasi*.

[4] Read *janapadē*.

[5] We have probably to restore *gumikasa* (from Skt. *gaulmika*, 'captain'), which would accord well with the *mahāsēnāpatisa* of the preceding line.

[6] This and the following word must, in my opinion, contain the specification of the *gahapatika*; the first (*gen. plu.*) is most probably a tribal name, and the second (*inst. sing.*) is the personal name. The reading of the first *aksharas* of the names must however be looked upon as problematic.

[7] This is the season commencing with the dark fortnight of the month of Kārttika.

[8] This is a clear case of the use of the word *hāra* in the sense of 'kingdom or district.' See Lüders, *List of Brāhmī Inscriptions*, Appendix, Index of miscellaneous terms s.v. *āhāra*.—In the Hīra-Haḍagalli copper-plates (Lüders' List, No. 1200) this territorial division receives the designation *raṭṭha* (*rāshṭra*). Thus *hāra* must correspond to *raṭṭha*.

[9] Cf. the personal name Khaṁdanāga-sātaka occurring in a Buddhist inscription at Kaṇhēri (Lüders' List, No. 1021).

No. 10.—THE NAIHATI GRANT OF VALLALA-SENA; THE 11TH YEAR.

BY R. D. BANERJI, M.A., INDIAN MUSEUM, CALCUTTA.

The plate on which this grant is incised was discovered by some coolies, while digging some waste land, between the villages of Naihati and Sitahati in the Katwa subdivision of the Burdwan district of Bengal, belonging to Babu Baidyanath Chatterji, Zamīndār of Sitahati, in January 1911. The piece of waste land on which the grant was discovered is called by the local people *Nai rājār bhiṭā*, "The ruins of Nai Raja's place." A copper cup, "*tāmra-kuṇḍa*," a vessel still in common use for divine worship in Bengal, was discovered at the same time. Subsequent excavations at the same place yielded some more utensils of worship :—

(1) A copper censer on two legs, one of which is peculiarly curved. Such censers are very often represented on the pedestals of images of the Pāla period (800-1200 A.D.).[1] This form is no longer used in Bengal. Dr. J. Ph. Vogel, when Officiating Director-General of Archæology, found similar utensils for *pūjā*, made of brass, in the Tirumalavadi Temple of Vaidyanātha, Trichinopoly district, Madras. The censer had a movable cover, which has now disappeared and of which the hinge only remains. It measures 7″ in length and $4\frac{3}{4}$″ in height.

(2-5) Four small stands or cups, most probably intended to hold *pāṇi-śaṅkhas*, or conch-shells. No. 2 measures $2\frac{1}{4}$″ in height, and the diameter of the top is $1\frac{1}{2}$″. No. 3 measures $2\frac{1}{16}$″ in height, and the diameter of the top is $1\frac{1}{8}$″. No. 4 measures 2″ in height, and the diameter of the top is $\frac{1}{16}$″. No. 5 measures $1\frac{1}{2}$″ in height, and the diameter of the top is $1\frac{1}{4}$″.

(6-8) One elaborately carved and two plainly carved small conch-shells, used during *pūjā*. They are called *pāṇi-śaṅkhas* and are not used for blowing. They are filled with water, and waved before the deity at the time of Ārātrika.

(9-12) Four irregular pieces of oxidized zinc.

The nature of the finds indicates that the piece of waste land where the grant and the other objects were discovered is the site of an ancient temple. Local people say that some images made of gold, or covered with gold leaf, were found at the same place. Mr. Tārak Chandra Roy, M.A., when Subdivisional Officer of Katwa, interrogated the agent of the Zamīndār of Sitahati, who denied all knowledge of them. Subsequent inquiries did not lead to the discovery of any such images, and Mr. Roy is inclined to regard the rumours as baseless.

Immediately after the discovery a reading of the record with excellent photographs was published by Mr. Roy in the Journal of the Baṅgīya Sāhitya Parishad.[2] A revised reading of the text was then published by Mr. Akshaya Kumāra Maitreya, B.L., of Rājshāhī, in the Bengali monthly journal "*Sāhitya*."[3] Prof. Rādhāgovinda Basāk, of the Rājshāhī College, published a Bengali translation of this record in the same journal.[4] Subsequently Dr. D. B. Spooner, B.A., Ph.D., F.A.S.B., Superintendent, Archæological Survey, Eastern Circle, undertook to edit this grant for the *Epigraphia Indica*, and prepared a version of the text and a translation. But he was unable to finish this task on account of pressure of work, and his discovery of the Maurya ruins of Pāṭaliputra diverted his attention, and in 1915 he permitted me to take up the work. Dr. Spooner's version of the text and his translation of it have been largely used in this article.

[1] Cunningham's *Mahâbôdhi*, pl. xxviii.
[2] *Baṅgīya-Sāhitya-Parishat-Patrikā*, Vol. XVII, pp. 231-45.
[3] *Sāhitya*, Vol. XXII (B. S. 1318), pp. 5-19;27.
[4] *Ibid*, pp. 575-85.

The record is incised on a **single plate of copper**, measuring $13\frac{5}{8}''$ by 15″. A seal is attached to the top: like the seals of the other grants of the Sēna kings, it does not contain the name of the sovereign. It consists of a seated image of the ten-armed Śiva, known as Sadā-śiva. In the Edilpur grant of Kēśava-sēna the seal is expressly called *Sadāśiva-mudrā*.[1] The record bears sixty-four lines of writing, thirty-two on the first side and thirty-two on the second. The average length of the letters is $\frac{5}{16}''$. The engraving has been neatly and carefully done, and on the whole the record is free from mistakes. The **characters** of the grant show the well-developed Bengali alphabet of the 12th century A.D., the beginning of which is to be seen in the Deopara inscription of Vijaya-sēna, the father of Vallāla-sēna. Among vowels the initial forms of *i*, *ṛi*, *ḷi*, *ai* and *au* do not occur. Only *i* retains its old form and does not even approach the Bengali form. *a*, *ā* and *ō* show complete forms. *u* and *ū* have intermediate forms, and in these two cases the modern curved top strokes only are wanting. Among consonants *ka*, *na*, *chha*, *ta*, *da*, *pa*, *pha*, *bha*, *va*, *sa* and *ha* retain intermediate or transitional forms. The other letters of the alphabet show complete Bengali forms. The *anusvāra* still retains its old form, and the *anunāsika* is used in two or three instances, *e.g.* *anyāṁś=cha* (l. 35), *kshētra-karāṁś=cha* (l. 36). Final forms of *ta*, *na* and *ma* are used in many cases, and the doubling of consonants with a subscript or superscript *r* is optional. The **language** of the record is Sanskrit. With the exception of *oṁ oṁ namaḥ Śivāya* at the beginning of the first line, the first twenty-eight lines contain in verse the genealogy of the Sēna kings from the moon to Vallāla-sēna.

The first verse contains an invocation to Siva in the form *Ardhanārīśvara*. The second is devoted to the praise of the Moon-God, in whose lineage the Sēnas were born. The third verse contains the important statement that the forefathers of Sāmanta-sēna ornamented the Rāḍhā country, proud of its fame for the maintenance of legal behaviour (*sad-āchāra*), with unheard-of glory. Verses 4-13 contain the usual genealogy of the Sēna kings. Fresh information is available in verse 7, where it is stated that Vijaya-sēna defeated a king named Sāhasāṅka. It is difficult to identify this Sāhasāṅka. According to my view of the chronology of the Sēna kings the year 1119-20 A.D., which is the initial year of Lakshmaṇa-sēna's era, must also be the first year of the reign of Lakshmaṇa-sēna: therefore, according to this view, the death of Vallāla-sēna occurred in 1118-19 A.D. Vijaya-sēna, the father of Vallāla-sēna, must therefore be placed in the last decades of the 11th century A.D.[2] This is the earliest possible date for Vijaya-sēna. According to the other view, Vallāla-sēna died in 1168-69 A.D.,[3] and Vijaya-sēna reigned during the earlier decades of the 12th century A.D. Even if we accept the earlier date, it does not make it possible to identify this Sāhasāṅka. The only possible prince with whom it is possible to identify him is Sālivāhana, also called *Sāhasāṅka*, *Niḥśaṅka-malla*, *Maṭamaṭa-siṁha* and *Kari-varsha*, who is known from the Chamba grant of his son Sōmavarma-dēva (?) and who, according to the late Dr. Kielhorn, lived "about the middle of the 11th century A.D."[4] In Southern India the only prince who is called Sāhasāṅka in an Epigraphic record is the Rāshṭrakūṭa Govinda IV,[5] who cannot be taken to be a contemporary of Vijaya-sēna. Another Sāhasāṅka is Sindhu-rāja, the Paramāra chief of Dhārā, the brother of Vākpati-rāja II and father of Bhōja-dēva, according to the *Narasāhasāṅka-charita* of Padma-gupta. But he also belongs to the last decades of the 10th century or the first two of the 11th. It may be said that Sāhasāṅka is a synonym of Vikramāṅka or Vikramāditya. Even if we accept that, the difficulties of identification do not diminish. In North-

[1] *Journal and Proceedings of the Asiatic Society of Bengal* (New Series), Vol. X, pp. 99 and 104.
[2] *Memoirs*, A. S. B., Vol. V, pp. 103-07.
[3] *Ep. Ind.*, Vol. VIII, Synchronistic table for Northern India, col. 7.
[4] *Ibid*, Vol. V, App., p. 81, note 6.
[5] *Ep. Ind.*, Vol. VII, p. 36.

ern India Gāṅgēya-dēva is perhaps the only prince whose surname was Vikramāditya;[1] but, as he was dead before 1042 A.D.,[2] he cannot be said to have been the contemporary of Vijaya-sēna. The only possible person in Southern India is Vikramāditya VI of Kalyāṇī, the founder of the Chālukya-Vikrama era, who ascended the throne in 1076 A.D.[3] We have not as yet come across the name Sāhasāṅka as a surname of this Vikramāditya, nor have we heard of his campaigns in Northern India. So the only possibility is the Chamba prince. In the troubled times when the last remnants of the Gurjara-Pratīhāra empire in Kānyakubja or Pratishṭhāna were being destroyed and when Chandra-dēva was trying to found the Gāhaḍavāla kingdom, Vijaya-sēna of Bengal may have come in contact with Sālivāhana somewhere in Northern India. Further information is to be found in verse 10, where it is stated that the principal queen of Vijaya-sēna was Vilāsa-dēvī. Vallāla-sēna was the son of Vijaya-sēna by Vilāsa-dēvī. Verse 14 states that the land granted as the *dakshiṇā* of the gift of the golden horse (*hēm-āśva-dāna*) on the occasion of a solar eclipse by the mother of the king was recorded by Vallāla-sēna on a copper-plate and given to the learned Ōvāsu, *i.e.* Ōvāsudēva-śarman.

The inscription records the grant of the village of Vāllahiṭṭhā, with habitable (*vāstu*), cultivable (*nāla*), and waste (*khila*) lands, measuring seven *bhū-pāṭakas*, nine *droṇas*, one *āḍhaka*, forty *unmānas* and three *kākas*, measured by the *nala* called *Vṛishabha-śaṅkara*; with an annual income of five hundred *Kaparddaka-purāṇas*, in **Svalpa-dakshiṇa-vīthī**, of the Northern **Rāḍhā** *maṇḍala*, of the **Varddhamāna** *bhukti*. This is the first mention in an ancient inscription of a *maṇḍala* named Northern Rāḍhā and of a *bhukti* named Varddhamāna. The Varddhamāna *bhukti* is mentioned in a new grant of Lakshmaṇa-sēna, discovered by Bābū Amūlya Charaṇa Ghōsha. The village of Vāllahiṭṭhā was granted by Vallāla-sēna as the *dakshiṇā* of the golden-horse gift made by Vilāsa-dēvī, the mother of the king, on the banks of the Ganges, on the occasion of a solar eclipse (*Sūryyōparāgē*), to the *āchārya*, the illustrious Ōvāsu-dēva-śarman, son of Lakshmīdhara-dēva-śarman, the grandson of Bhadrēśvara-dēva-śarman, and the great-grandson of Varāha-dēva-śarman, of the Bharadvāja *gōtra*, whose *pravaras* were *Bharadvāja*, *Aṅgiras* and *Bṛihaspati*, and who was a student of the Kauthumī *śākhā* of the *Sāma-vēda*. The name of the donee presents some difficulties. In verse 14 he is simply referred to as the learned Vāsu (*Vāsu-vidushē*);[4] but in the prose portion, where his lineage is mentioned, his name is written "Āchārya-Śrī-Ōvāsudēva-śarmmaṇē," which may also be read as "Śrī 3 Vāsudēva-śarmmaṇē" meaning the "thrice illustrious Vāsudēva-śarmman." But in l. 63, in the verse which mentions the *dūtaka* of the grant, the name occurs as "Ōvāsu" or "3 Vāsu;" where we cannot take the first letter to be a numeral, because, if we do so, we shall be at a loss to explain it, as the syllable *Śrī* is absent before it. It is therefore better to take the name as Ōvāsu-dēva-śarmman. The *dūtaka* of the grant was the minister of peace and war (*Sāndhi-vigrahika*) **Hari-ghōsha**, and it was issued from the victorious camp at **Vikrama-pura** on the **16th day of Vaiśākha of the 11th year** of the king's reign.

The boundaries of the village granted are as follows :—

It was situated to the north of the river **Siṅgaṭiā**, which lay to the north of the *Śāsana* of **Khāṇḍayillā**, to the north-west of the river **Siṅgaṭiā**, which lay to the north of the *Śāsana* of **Nāḍīchā**, to the west of the river **Siṅgaṭiā**, which lay to the west of the *Śāsana* of **Amvayillā**, to the south of the southern boundary-wall (*Sīmāli*) of **Kuḍumvamā**, to the south of the boundary-wall on the west of Kuḍumvamā which runs to the west (*paśchima-gati*), to the west of the southern cattle track (*gōpatha*) on the south of the **Āuhāgaḍḍiā**, to the south of the boundary-wall which issues from the northern cattle track of **Āuḍāgaḍḍiā**, runs to the west and

[1] *Ep. Ind.*, Vol. VIII, App. I, p. 16.
[2] *Ep. Ind.*, Vol. II, pp. 299-302.
[3] *Ibid*, Vol. VIII, App. II, p. 7.
[4] This has to be corrected into *adit=ovāsu*.

reaches to the northern boundary-wall of Surakoṇāgaḍḍiā, to the east of the eastern boundary-wall of Nāḍḍinā, to the east of half of the cattle track to the east of the *Śāsana* of Jalasōthi and to the east of half of the cattle track to the east of the *Śāsana* of Mōlāḍandi, (which runs) up to the (river of) Siṅgaṭiā. The village granted, Vāllahiṭṭhā, still exists in the Murshidabad district of Bengal, where it is now called Vālutiyā. This identification and the identification of some of the boundary villages have been made by Mr. Tārak Chandra Roy, M.A., Deputy Collector, when Subdivisional Officer of Katwa. Mr. Roy succeeded in identifying the following villages mentioned in the grant :—

(1) Jalasōthī, a village still existing under the same name in the Murshidabad district of Bengal.

(2) Mōlāḍandī, a village now called Murundi in the Burdwan district of Bengal.

(3) Khāṇḍayillā, a village called Khāruliā at the present time, which is situated in the Burdwan district of Bengal.

I edit the grant from the original plate.

TEXT.

[Metres: vv. 1, 2, *Śārdūlavikrīḍita*; v. 3, *Mandākrāntā*; v. 4, *Sragdharā*; v. 5, *Āryā*; v. 6, *Sragdharā*; v. 7, *Vasantatilaka*; v. 8, *Śārdūlavikrīḍita*; vv. 9, 10, 11, 12, *Vasantatilaka*; v. 13, *Śārdūlavikrīḍita*; v. 14, *Śikhariṇī*.]

1 Oṁ[1] oṁ namaḥ Śivāya || Sandhyā-tāṇḍava-saṁvidhāna-vilasan-nāndī-ninād-ōrmmi-bhir=nnirmmaryāda-ra-

2 -s-ārṇṇavō diśatu vaḥ śrēyō=rddha-nārīśvaraḥ | yasy=ārddhē lalit-āṅga-hāra-valanair=arddhō cha bhīm-ō-

3 -dbhaṭair=nnāṭy-ārambha-rayair=jjayaty=abhinaya-dvaidh-ānurōdha-śramaḥ || (1*) Harsh-ōchchhāla-pariplavō nidhir=apāṁ

4 trailōkya-vīraḥ smarō nistandrāḥ kumudākarā mṛigadṛiśō viśrānta-mānādhayaḥ | yasminn=abhyuditō

5 chakōra-nagar-ābhōgō subhiksh-ōtsavaḥ sa Śrīkaṇṭha-śirōmaṇir=vvijayatē dēvas=tamī-vallabhaḥ || (2*) Vaṁśō

6 tasy=ābhyudayini sadāchāra-charyā-nirūḍhi-prauḍhāṁ Rāḍhām=akalita-charair=bhūshayantō ṣnubhāvaiḥ | Śaśva-

7 -d-viśv-ābhaya-vitaraṇa-sthūla-lakshyā-valakshaiḥ kīrtty-ullōlaiḥ snapita-viyatō jajñirē rājaputtrāḥ || (3*) Teshām=vaṁ-

8 -śō mahaujāḥ pratibhaṭa-pṛitan-āmbhōdhi-kalpānta-sūraḥ kīrtti-jyōtsn-ōjjvala-śrīh priya-kumuda-van-ōllā-

9 -sa-līlā-mṛigāṅkaḥ | āsīd=ājanma-rakta-praṇayi-gaṇa-manō-rājya-siddhi-pratishṭhā-śrī-śailaḥ satyaśīlō ni-

10 rupadhi-karuṇā-dhāma Sāmanta-sēnaḥ || (4*) Tasmād=ajani Vṛisha-dhvaja-charaṇ-āmvu(mbu)ja-shaṭpadō guṇ-ābharaṇaḥ |

11 Hēmanta-sēna-dēvō vairi-saraḥ-pralaya-hēmantaḥ || (5*) Lakshmī-snēh-ārtta-dugdh-āmvu(mbu)dhi-valana-raya-śraddhayā Mā-

12 -dhavēna pratyāvṛitta-pravāh-ōchchhalita-suradhunī-śaṅkayā Śaṅkarēṇa | haṁsa-śrēṇī-vilās-ōjjvalita-

13 -nija-pad-āhaṁyunā viśvadhātrā sutrām-ārāma-sīmā-viharaṇa-lalitāḥ kīrttayō yasya dṛishṭāḥ || (6*) Ta-

14 -smād=abhūd=akhila-pā(r)tthiva-chakravarttī nirvyāja-vikrama-tiraskṛita-Sāhasāṅkaḥ | dik-pāla-chakra-pu-

[1] Expressed by a symbol.

15 -ṭa-bhōdana-gīta-kīrttiḥ pṛithvīpatir=Vvijaya-sēna-pada-prakāśaḥ || (7*) Bhrāmyantī-nām=vanāntē yad=ari-mṛi-

16 -ga-dṛiśāṁ hāra-muktā-phalāni chchhinn-ākīṇṇāni[1] bhūmau nayana-jala-milat-kajjalair=llāñchhitāni | yatnāch=chi-

17 nvanti darbha-kshata-charaṇa-tal-āsṛig-viliptāni guñjā-śrag-bhūshā-ramya-rāmā-stana-kalaśa-ghan-āślēsha-lōlāḥ

18 pulindāḥ || (8*) Pratyādiśann=avinayaṁ prativēśma rājā vabhrāma kārmmuka-dharaḥ kila Kārttavīryaḥ | asy=ā-

19 -bhishēka-vidhi-mantra-padair=nnirītir=ārōpitō vinaya-vartmani jīva-lōkaḥ || (9*) Padmālay=ēva dayi-

20 -tā Purushōttamasya Gaur=īva vāla-rajanī-kara-śēkharasya | asya pradhāna-mahishī jagad-īśvara-

21 -sya śuddhānta-mauli-maṇir=āsa Vilāsa-dēvī || (10*) Ēshā sutaṁ su-tapasāṁ su-kṛitair=asūta Vallāla-sēnam=a-

22 -tulaṁ guṇa-gauravena | adhyāsta yaḥ pitur=anantaram=ēka-vīraḥ siṁhāsan-ādri-śikharaṁ nara-dēva-

23 -siṁhaḥ || (11*) Yasy=āri-rāja-śiśavaḥ śavar-ālayēshu vālair=alīka-nara-nātha-padē sbhishiktāḥ | dṛiptāḥ pramōda-

24 -taral-ēkshaṇayā jananyā niśvāsya vatsalatayā sa-bhayaṁ nishiddhāḥ || (12*) Krītāḥ prāṇa-tṛiṇa-vyayēna rabha-

25 -sād=āliṅgya vidyādharīr=ākalpaṁ viharanti nandana-van-ābhōgēshu saṁsaptakāḥ | Ity=ālōchya nṛipaiḥ

26 smara-praṇayit-ābhīkaiḥ śritaḥ svar-vvadhū-nētr-ēndīvara-tōraṇ-āvali-mayō yasy=āsi-dhārā-pathaḥ || (13*)

27 Dadānā sauvarṇṇam turagam=uparāgē (s)mva(mba)ra-maṇēr=yad=asy=ōdasrākshīd=ahani jananī śāsana-padam |

28 nṛipas=tāmr-ōtkīrṇṇaṁ tad=ayam=aditō[2] Vāsu-vidushē satāṁ dainy-ōttāpa-praśamana-phal-ākālajaladaḥ || (14*)

29 Sa khalu śrī-Vikramapura-samāvāsita-śrīmaj-jayaskandhāvārāt | Mahārājādhirāja-śrī-Vijaya-

30 -sēna-dēva-pādānudhyāta-paramēśvara-paramamāhēśvara-paramabhaṭṭāraka-mahārāj-ādhi-rāja-śrī-

31 -mad-Vallāla-sēna-dēvaḥ kuśalī | samupagatāśēsha-rāja-rājanyaka-rājñī-rāṇaka-rājaputtra-rājā-

32 -mātya - purōhita - mahādharmmādhyaksha - mahāsāndhivigrahika - mahāsēnāpati-mahāmudrādhikṛita-

Second Side.

33 antaraṅga-vṛihaduparika-mahākshapaṭalika-mahāpratīhāra-mahābhōgika - mahāpī[l]upati-mahā-

34 -gaṇastha-daussādhika-chaurōddharaṇika-nau-vala-hasty-aśva-gō-mahish-āj-āvik-ādi-vyāpṛitaka-gaulmi-

35 -ka-daṇḍapāśika-daṇḍanāyaka-vishayapaty-ādīn anyāṁś=cha sakala-rāja-pād-ōpajīvinō sdhyaksha-prā-

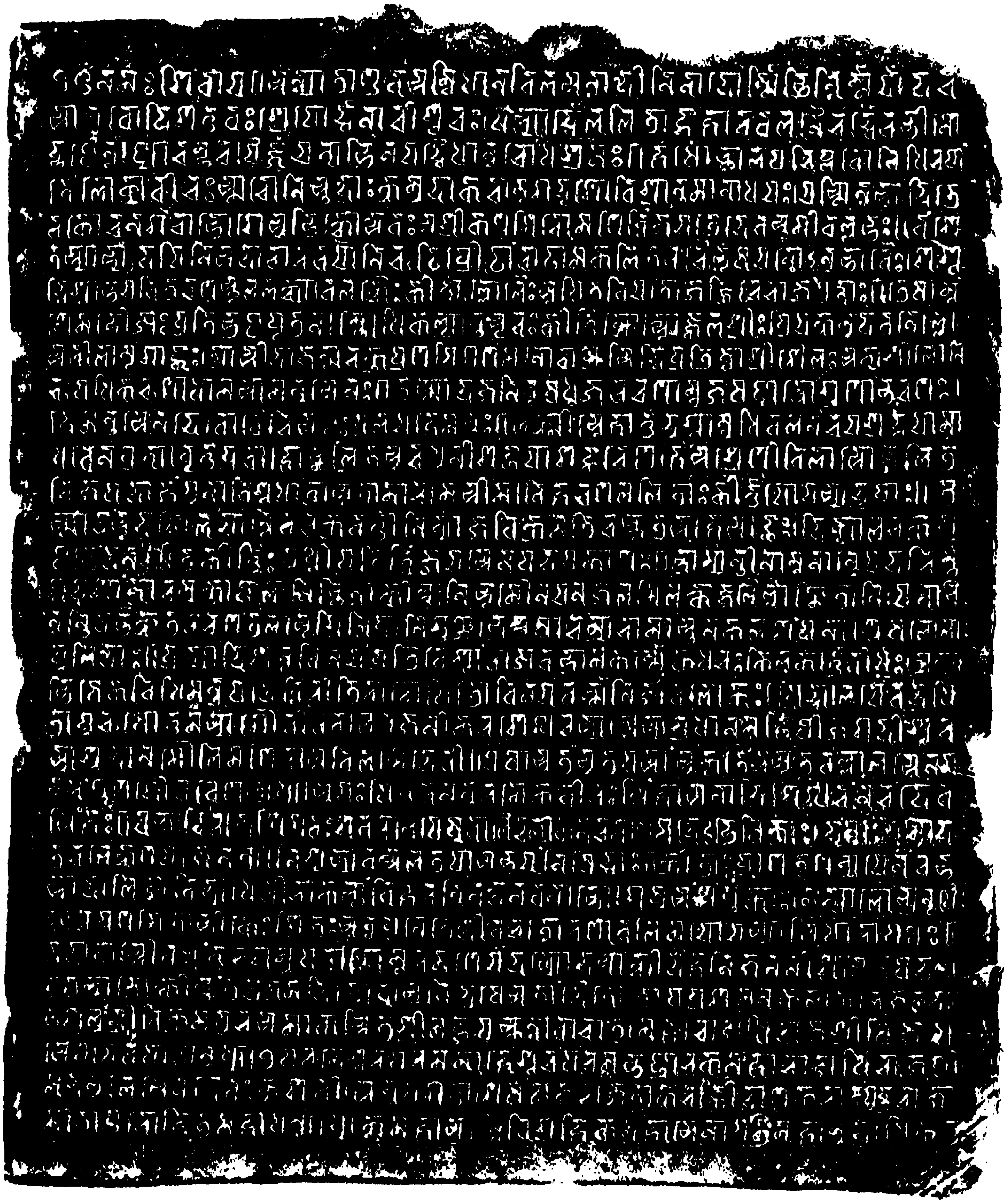
36 -chār-ōktān ih-ākīrttitān | chaṭṭa-bhaṭṭa-jātīyān janapadān kshētrakarāṁś=cha vrā(brā)hmaṇān vrā(brā)hma-*

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[1] Read °kīrṇṇāni.

[2] Read °adit=au.

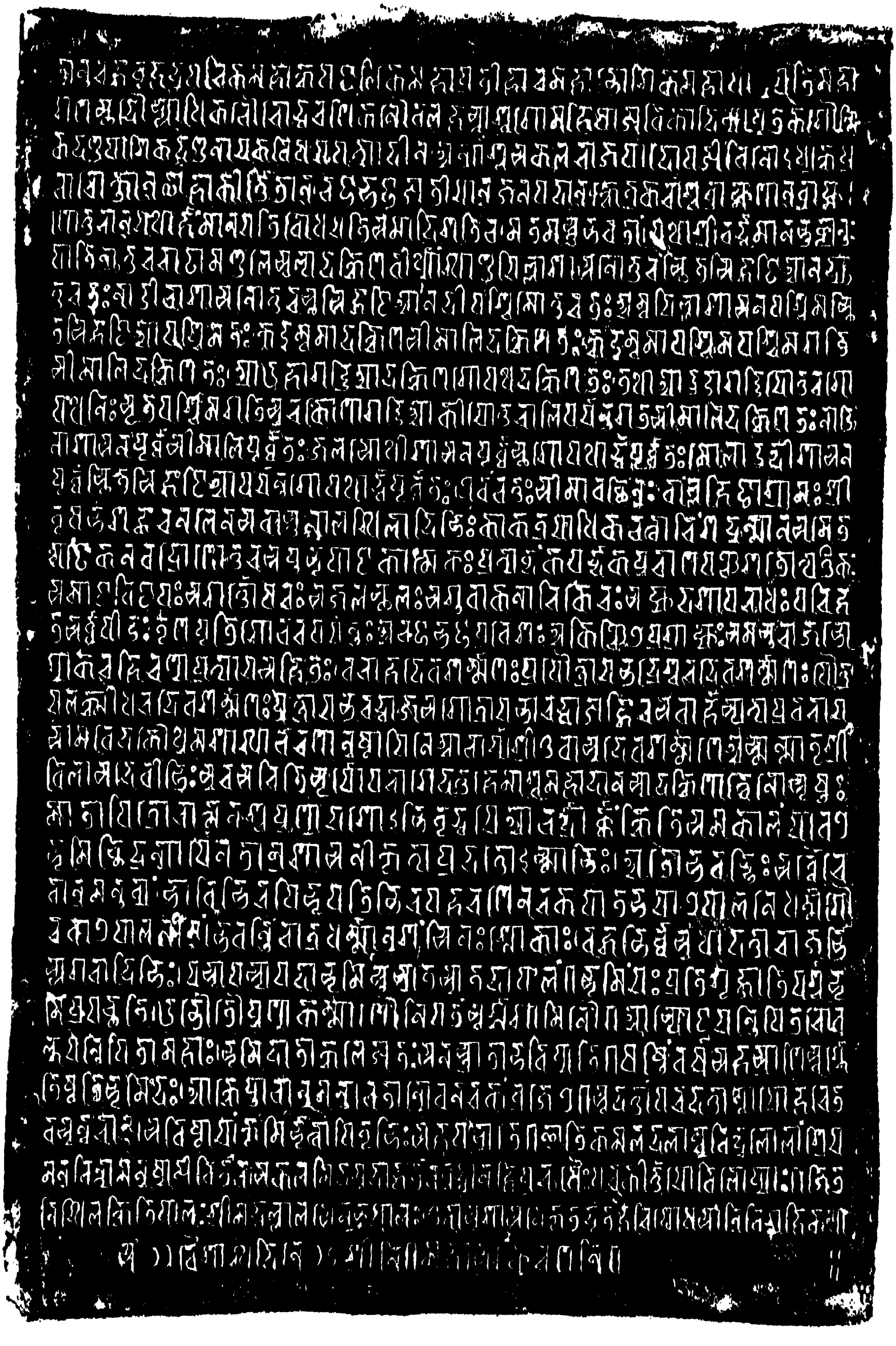
Naihati Grant of Vallalasena: the 11th year.



F. W. THOMAS.

SCALE ·45

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37 -ṇōttarān yath-ārhaṁ mānayati vō(bō)dhayati samādiśati cha | matam-astu bhavatāṁ | yathā śrī-Varddhamāna-bhukty-antaḥ-

38 -pātiny-Uttara-Rāḍhā-maṇḍalē Svalpa-dakshiṇa-vīthyāṁ Khāṇḍayillā-śāsan-ōttara-sthita-Siṅgaṭiā-nady-u-

39 -ttarataḥ Nāḍichā-śāsan-ōttarastha-Siṅgaṭiā-nadī-paśchim-ōttarataḥ Amvayillā-śāsana-paśchima-sthi-

40 -ta-Siṅgaṭiā-paśchimataḥ Kuḍumvamā-dakshiṇa-sīmāli-dakshiṇataḥ | Kuḍamvamā-paśchima-paśchima-gati-

41 -sīmāli-dakshiṇataḥ | Āūhāgaḍḍiā-dakshiṇa-gōpatha-dakshiṇataḥ tathā Āūḍāgaḍḍiy-ōttara-gō-

42 -patha-niḥsṛita-paśchima-gati-Surakōṇāgaḍḍiākiy-ōttar-āli-paryanta-gata-sīmāli - dakshiṇataḥ Naḍḍi-

43 -nā-śāsana-pūrvva-sīmāli-pūrvvataḥ Jalasōthī-śāsana-pūrvva-stha-gōpath-ārddha-pūrvvataḥ Mōlāḍandī-śāsana-

44 -pūrvva-sthita-Siṅgaṭiā-paryanta-gōpath-ārddha-pūrvvataḥ | Ēvaṁ chatuḥ-sīm-āvachchhinnaḥ Vāllahiṭṭhā-grāmaḥ śrī-

45 -Vṛishabha-śaṅkara-nalēna sa-vāstu-nāla-khilādibhiḥ kāka-tray-ādhika-chatvāriṁśad-unmāna-samēta-

46 āḍhaka-nava-drōṇ-ōttara-sapta-bhū-pāṭak-ātmakaḥ pratyavda(bda)ṁ kaparddaka-purāṇa-pañcha-śat-ōtpattikaḥ

47 sa-śāṭa[1]-viṭapaḥ sa-gartt-ōsharaḥ sa-jala-sthalaḥ sa-guvāka-nārikēraḥ sahya-daś-āparādhaḥ parihṛi-

48 -ta-sarvva-pīḍaḥ tṛiṇa-pūti[2]-gōchara-paryantaḥ a-chaṭa-bhaṭṭa-pravēśaḥ a-kiñchit-pragrāhyaḥ samasta-rāja-bhō-

49 -gya-kara-hiraṇya-pratyāya-sahitaḥ | Varāhadēva-śarmmaṇaḥ prapauttrāya Bhadrēśvara-dēva-śarmmaṇaḥ pauttrā-

50 -ya Lakshmīdhara-dēva-śarmmaṇaḥ puttrāya Bharadvāja-sagōtrāya Bhāradvāj-āṅgirasa-vārhaspatya-pravarāya

51 Sāmavēda-Kauthuma-śākhā-charaṇ-ānushṭhāyinē āchāryya-śrī-Ōvāsudēva-śarmmaṇē asmau-mātṛi-śrī-

52 -Vilāsa-dēvībhiḥ sura-saritē sūry-ōparāgē datta-hēm-āśva-mahādānasya dakshiṇātvēn-ōtsṛishṭaḥ

53 mātā-pittrōr-ātmanaś-cha puṇya-yaśō'bhivṛiddhayē ā-chandr-ārkkaṁ kshiti-sama-kālaṁ yāvat

54 bhūmi-chchhidra-nyāyēna tāmraśāsanīkṛitya pradattō 'smābhiḥ | atō bhavadbhiḥ sarvvair-ē-

55 -v-ānumantavyaṁ | bhāvibhir-api bhū-patibhir-apaharaṇē naraka-pāta-bhayāt pālanē dharmma-gau-

56 -ravāt pālanīyaṁ | bhavanti ch-ātra dharmm-ānuśaṁsinaḥ ślōkāḥ | Vahubhir-vvasudhā dattā rājabhi-

57 -s-sagar-ādibhiḥ | yasya yasya yadā bhūmis-tasya tasya tadā phalaṁ || [15*] Bhūmiṁ yaḥ pratigṛihṇāti yaś-cha bhū-

58 -miṁ prayachchhati | ubhau tau puṇya-karmmāṇau niyataṁ svargga-gāminau || [16*] Āsphōṭayanti pitarō va-

59 -lgayanti pitāmahāḥ | bhūmi-dātā kulē jātaḥ sa nas-trātā bhavishyati || [17*] Shashṭiṁ varsha-sahasrāṇi svarggē

60 tishṭhati bhūmi-daḥ | ākshēptā ch-ānumantā cha tāny-ēva narakaṁ vrajēt || [18*] Sva-dattāṁ para-dattām-vā yō harēta

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[1] May also be read *sa-jhāṭa*, but *sa-śāṭa* is the reading of other Sēna grants.

[2] May also be *yūti*.

61 vasundharām | sa vishṭhāyāṁ kṛimir-bhūtvā pitṛibhiḥ saha pachyatē || [19*] Iti kamala-dal-āmvu(mbu)-vindu-lōlāṁ śriya-
62 -m=anuchintya manushya-jīvitaṁ cha | sakalam=idam=udāhṛitaṁ cha vu(bu)-ddhvā na hi purushaiḥ para-kīrttayō vilōpyāḥ || [20*] Jita-
63 -nikhila-kshitipālaḥ śrīmad-Vallālasēna-bhūpālaḥ | Ōvāsu-śāsanē-kṛita dūtaṁ Harighosha-sāndhivigrahikam || [21*]
64 Saṁ 11 Vaiśākha-dinē 16 Śrī ni || Mahāsāṁ Karaṇa ni ||

TRANSLATION.

Ōṁ ! Ōṁ ! adoration to Śiva.

V. 1. May Arddhanārīśvara (a form of Śiva, half male, half female), in (one) half of whose body, by the trembling caused by the movement of beautiful limbs, and in (the other) half by the force of the beginning of the dance, which was extraordinary as well as terrible, the double labour of acting is successful (or victorious), bestow prosperity on you, making the ocean of delight to overflow by the waves of sound of the Nāndī (a preliminary song of blessing) arising at the beginning of the evening dance of Śiva (*tāṇḍava*).

V. 2. He, the crest-jewel of Śiva (*Śrīkaṇṭha*), the god (who is) the beloved of night (*tamī-vallabha*), is prosperous : on whose rise the receptacle of water (ocean) becomes restless on account of increased joy, the god of love (*Smara*) becomes a hero in the three worlds, multitudes of white water-lilies become sleepless, the deer-eyed ones (ladies) forsake sulking, there is a rejoicing on account of plenty throughout the city of *Chakōra* birds.

V. 3. In his rising family were born princes (*rājaputtrāḥ*), ornamenting the Rāḍhā country, illustrious on account of excessive practice of good behaviour (*sadāchāra*), with a dignity not felt or seen before, whose principal aim was to grant protection to the universe constantly, who had flooded the sky by the waves of their white fame.

V. 4. In their family was born the truthful (and) mighty Sāmanta-sēna, who was a guileless receptacle of pity, who was like the illustrious mountain (*Himālaya*)[1] in making his friends, who were devoted to him for ever, realise the objects of their realms of fancy, who was the moon for the festive blossoming of the water-lilies, *i.e.* those dear to him, whose royal dignity was made radiant by his fame, which was like moon-light, (and) who was like the Sun at the end of the *Kalpas* (*i.e.* at the time of the deluge)[2] to the ocean of troops of his enemies.

V. 5. From him was born Hēmanta-sēna-Dēva who was a bee to the lotus-feet of him with the bull-standard (Śiva, whose *vāhana*, or emblem, was the bull), whose qualities were his ornaments, (and) who was like the destructive winter to his pond-like enemies :

V. 6. The masses of whose beautiful fame, which had travelled up to the confines of Indra's garden, were seen by the creator of the Universe (*Viśva-dhātṛi*) proudly as the line of geese, which by its movement had made his own realm radiant ; by Śaṅkara, with fear, as the returning (and therefore) overflowing stream of the Ganges ; (and) by Mādhava, with belief (*i.e.* trust or assurance), as the moving ocean of milk attracted by love for (his daughter) Lakshmī.

V. 7. From him was born the lord of Earth called Vijaya-sēna, who was the overlord of all other kings, who had outshone Sāhasāṅka (*Vikramāditya*) by his deceitless prowess, whose fame was sung in the cities of the protecting deities of the cardinal points (*Dikpālas*).

V. 8. Torn and scattered on the earth from the necklaces belonging to the deer-eyed ones (*i.e.* womenkind) of whose (Vijaya-sēna's) enemies, as they (the women) wandered in the middle of the forest, the Pulindas, longing to embrace closely the breasts of their beautiful women ornamented with garlands of *guñjā* beads, were carefully collecting the pearls (taking the pearls

[1] This mountain is supposed to contain all sorts of precious things upon which people come unexpectedly.

[2] At the time of the deluge twelve suns rise and dry up the mass of water.

to be *guñjā* seeds because they were) partly besmeared with the blood from wounds made in the soles of the feet by *darbha* grass, and partly by the collyrium (of the eyes of the ladies) mixed with tears.

V. 9. It is said that king Kārtavīryya went into every house, holding (his) bow in hand, checking unrighteousness; but by the mere *mantra* recited at the time of his (Vijaya-sēna's) coronation all living beings, being freed from affliction, were placed in the path of righteousness.

V. 10. Vilāsa-dēvī was the principal queen (and) the crest-jewel of the ladies' quarter of this lord of the earth, as Padmālayā (*Lakshmī*) was the wife of Purushōttama (*Vishṇu*) and Gaurī was of him whose crest was the young moon (Śiva).

V. 11. She (Vilāsa-dēvī) by the merit acquired by great austerities gave birth to a son (named) Vallāla-sēna, incomparable in virtue and dignity, who, a pre-eminent hero, a lion-like lord of men, ascended the high throne, which was like a mountain peak, after his father.

V. 12. The children of kings who were his enemies, while living in the houses of Śavaras, being crowned in pretence as kings by children (and) become proud, were seen by their mothers, with eyes atremble through joy and with sighing were forbidden through fear due to affection.

V. 13. The *Saṁsaptakas* (the well-known heroes of the Mahābhārata), impetuously embracing heavenly damsels purchased at the cost of their lives, which were (held as cheap as) grass, disport themselves in the *Nandana* forest till the end of the *Kalpas*,—this being considered, the way of his (Vallāla-sēna's) sword, which was like a series of gateways, with blue lotuses consisting of the eyes of heavenly brides, was entered by kings, whose fearlessness was instilled by the god of love (*Smara*).

V. 14. The donative grant (*śāsana-pada*) which the mother of this (king) gave (as *dakshiṇā*) on the occasion of the gift of the golden horse on the day of a solar eclipse this king, who is to the good a cloud out of season for quenching the pains of poverty, gave, engraved on copper, to the learned Ōvāsu.

(Here follow the terms of the grant, the particulars concerning the estate granted, the name, genealogy, etc., of the donee, and the usual admonitory verses.)

No. 11.—SANGOLI PLATES OF HARI-VARMAN: THE 8TH YEAR.

By K. N. Dikshit, M.A., Poona.

These copper-plates, three in number, were first handed over to me, and subsequently presented[1] to the Prince of Wales Museum of Western India, Bombay, by Mallāppa Īsvarāppa Baḷigār, inhabitant of the village of Sangōḷi or Sangoḷḷi, on the river Malaprabhā, in the Sampgaum *Tāluk* of the Belgaum District,—a place well known in the annals of modern Karnatic history, as the native place of Rāyappa[2] Nāyak, a rebellious retainer of the Desai of Kittūr, who caused a considerable amount of trouble in 1829 A.D.

The owner is a coppersmith, and that might account for the plates coming into his possession. He says, however, that they are his ancestral property, for the last three or four generations, and he hoped to find in them a record of ancient times, conferring on his ancestors the 'Deśgat' of the country around Bāgalkōṭ in the Bijapur District, from which place he says his grand-father came down and settled at Sangōḷi. The grant may, therefore, have been brought

[1] It was through the good offices of Mr. G. L. Gajendragadkar, B.A., Mamlatdar, Sampgaum *Tāluka* that the owner, after much persuasion, consented to present the plates, which he said he was in the habit of worshipping daily.

[2] See the ballad describing the rebellion, published in *Ind. Ant.*, Vol. XIV, pp. 293 ff.

from that part of the country; but the present *provenance* is quite in keeping with the known extent of the Kadamba dominions, Halsi or Palāsikā, one of the secondary Kadamba capitals being only 24 miles away from Sangoḷi.

The **plates** are three in number, rectangular with corners slightly rounded off, flat without raised rims, of uniform thickness and equal dimensions, each being 8¼" long × 2⅞" broad. Through a hole in each plate, 1⅛" in diameter, passes a heavy ring, 2¾" in diameter. There is no emblem on the ring. Of the first and last plates only one side, of the middle one both sides, are inscribed. All the inscribed sides contain five lines each, except the reverse side of the middle plate, which contains six.—The letters are engraved with sufficient care, and are deep enough, except in places, where they are completely lost. They do not, however, show through the reverse. The average length of each letter is ¼". The plates together with the ring weigh about 2½ lbs.

The **alphabet** closely agrees with that of all the other Kadamba grants, and is thus regular for the period and locality to which the grant refers itself. Comparing particularly with the other[1] two grants of Hari-varman, from Halsi, I find that the alphabets are identical in all the three grants, except the letters *ga*, *ta* and *śa*, which show a distinct loop at the bottom in the Halsi grant issued in the fifth year of the reign, which proves that both forms were in vogue at the period. Of individual *akṣaras* from the present grant the form of *a* in line 1 is noteworthy owing to the loop; also the form of *ka* in l. 9, which has instead of a complete vertical line an oblique stroke up to the horizontal line and below it the vertical line as usual from the centre downwards. This form of *ka* has its origin in the late Kadamba period, and it continues to early Chalukya times.

The **language** is Sanskrit, the whole grant being in prose, except the first benedictory stanza and the usual verses at the end. The attributes employed to describe the Kadamba kings in general and Hari-varman in particular are such as are found in other Kadamba grants, except *Parama-māhēśvara*, which is worthy of note. The epithet *Śrī-nitambānāṁ* in l. 4 is introduced before *Kadambānāṁ* merely to serve the purpose of alliteration, as other phrases[2] are introduced in so many other Kadamba grants. Another attempt at alliteration may be traced in the final obeisance to the three Brahmanical deities, i.e., *Namō Hari-Hara-Hiraṇyagarbhēbhyaḥ* l. 21.

As regards **orthography**, we find the doubling of the preceding consonant before *ya*, as in *anuddhyānā°* l. 2, *svāddhyāya* l. 3, and before *ra*, as in *sa-gōttre°* l. 12, *sa-gōttrāya* ll. 14, 15. But, on the other hand, we find *sa-gōtrāṇāṁ* l. 3, *sa-gōtrēbhyaḥ* ll. 10-13, *sa-gōtrāya* l. 15. The consonant following *ra* is often doubled, as in *Śambhur=vvi°* l. 1, *charchchā* l. 3, *kīrttiḥ* l. 6, *Hari-varmmā* l. 7, *pravarddha°* l. 8, *Atharvva-* l. 9, *dharmma-karmma* l. 9, *śarmma* ll. 10-15, *-paharttā* l. 17, *Bahubhir=vva°* l. 18; but not in *Dharma°* l. 5, *Garga-* l. 12, *śarma* ll. 12, 14. The use of the class nasal is preferred to that of an *anusvāra* in the body of a word, while the latter is retained at the end of a word, the only exceptions being *viśvēshāñ=ja°*, *jagatām=patiḥ* l. 1, *sa-pānīyan=Tē°*, *Tēdāva-grāman=datta-* l. 16, and *uktañ=cha* l. 18. The final *Visarga* is as often as not changed into the following sibilant; e.g. *anidhanaś=Śambhu°* l. 1, *dīkshitaś=śruta-* l. 6, *Māhēśvaraś-Śrī°* l. 7, *Yaśaś-śarmma* l. 13, *rājabhis=Saga°* l. 18; but *rājaḥ sakala-* l. 6, *°bhyaḥ sva-dharmma-* l. 9, *°bhyaḥ Śiva-* l. 10, *°bhyaḥ Śravishṭha-* l. 13. The Jihvāmūlīya is not used; the Upadhmānīya is used twice; e.g. *-kīrttiḥ prajā-* l. 6, *-paraḥ parama-* l. 7. The Saṁdhi

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[1] *Ind. Ant.*, Vol. VI, pp. 29 and 31.

[2] Cf. the following expressions, occurring in juxta-position with *kadambānāṁ*; viz., *sad-dharma-sad-ambānāṁ*, *Ind. Ant.*, Vol. VI. p. 26; VII, 35; *āśritāmbānāṁ* [*Epi. Carna.*, Vol. VIII, p. 12]; *āśrita-jan-āmbānāṁ* [*Ind. Ant.*, Vol. VII, p. 33]; *prajā-sādhāraṇ-āmbānāṁ* [*Ind. Ant.*, Vol. VI, p. 23]; *ādi-kāla-rājarsh i-bimbānāṁ* [*Ind. Ant.*, Vol. VII, p. 33]; *vibudha-pratibimbānāṁ* [*Ind. Ant.*, Vol. VII, p. 37].

rules are often violated; e.g. *-nām anēka* l. 4, *-saṁvatsarē aśva°* l. 8, *-vṛiddhayē Atharvva-* l. 9, *-śarmmabhyaḥ Garga-* l. 12, *°gōtrēbhyaḥ Vishṇu-* l. 12, *°bhyaḥ Yaśaś-* l. 13, *°bhyaḥ Chaüliya-* l. 14. The wrong class nasal is used in *Vaikuntha-* l. 11, which ought to be *Vaikuṇṭha-*. The word *Chaüliya*, l. 14, perhaps stands for *chauliya*.

The plates record a grant by **king Hari-varman** of the **early Kadamba** dynasty of Vaijayantī. Since the publication of the Halsi[1] and Devagere[2] grants, which were the first to come to light, our knowledge of the dynasty has vastly improved, owing to the publication of seven[3] more copper-plate grants, and two[4] stone inscriptions, all from Mysore territory; so that now we are in possession of a genuine account of the origin, as well as a fairly certain genealogy for the family, thanks to the excellent paper[5] by Dr. Kielhorn on the Tālagunda pillar inscription. From the earliest known grants Dr. Fleet was led to believe that the Kadambas were followers of Jainism;[6] but all the records from Mysore since brought to light show that not only did they worship Brahmanical deities, and highly respect the Brahmans, but they were themselves linear descendants of a Brāhmaṇa. The more probable conclusion is that the Kadambas were very tolerant in religion, favouring with donations, now one sect, now another. On careful examination of all the published records we find that from Kākutstha-varman down to Hari-varman every king granted donations to Jaina ascetics, as well as to Brāhmaṇas.

The grant was issued from Vaijayantī, the modern Banavāsī in the Sirsī *Tāluka* of the North Kanara District. The donees were 23 Brāhmaṇas of 8 different *gōtras*, all well versed in the *Atharva-vēda*. Some of the *gōtra* names are very unusual, e.g. Kaimbala, Kālāśa, Śrāvishṭha, Valandata, Chaüliya. The fact may also be noted that there are very few Brāhmaṇas belonging to the *Atharva-vēda* at present in the Deccan, and Bombay Karnatic. The village granted was **Tēdāva**, of which no particulars are given, and which cannot be identified.

The **date** is given as the **New Moon day** (*Amāvāsyā*) **of the month Āśvina, during the eighth regnal year of Hari-varman.** This in itself would have given us no more data for fixing the chronology than the other Kadamba inscriptions supply; but the further specification of the date as **Vishupē**, no doubt, helps to some extent in doing so. Let us see how we can make use of this clue.

It is admitted on all hands that the Kadamba rule in the Deccan was displaced by the Chalukyan, some time before 570 A.D., and that Hari-varman, who must have been one of the last Kadamba princes, if not the very last, cannot be placed earlier than about the end of the first half of the sixth century A.D. On this hypothesis I began to calculate whether the Amāvāsyā in the month of Āśvina coincided with Vishupa or Tulā-Saṁkrānti (autumnal equinox) during any year about the same period. On consulting Dīwān Bahādur L. D. Swāmikannu Pillai of Madras, I found that during the whole of the sixth century A.D. there were only three years in which the above astronomical phenomenon occurred; viz., during A.D. 507, 526 and 545. The first of these years is out of the question, as being too early for Hari-varman. Of the other two I think the year 545 is more probable than the year 526, as in the former case we should not have to leave a large gap unaccounted for, between the periods of Kadamba and Chalukya ascendancy. However, it is not unlikely that the year was 526. The date of the present grant must therefore be either **Tuesday, the 22nd September 526 A.D., or Thursday, the 21st September 545 A.D.**

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[1] *Ind. Ant.*, Vol. VI, pp. 22-32. [2] *Ind. Ant.*, Vol. VII, pp. 33-38.

[3] *Ep. Ind.*, Vol. VI, pp. 14, 18; *Ep. Ind.*, Vol. VIII, p. 146; *Epi. Carna.*, Vol. IV, p. 136; Vol. V, p. 594; Vol. VI, p. 91; Vol. VIII, p. 12.

[4] *Ep. Ind.*, Vol. VIII, p. 24; *Epi. Carna.*, Vol. VIII, p. 167.

[5] *Ep. Ind.*, Vol. VIII, pp. 24 ff. [6] *Ind. Ant.*, Vol. VI, p. 22.

These conclusions admit of an independent corroboration. Dr. Fleet has recently published an article,[1] in which he states that the Penukoṇḍa copper-plate grant of the Western Gaṅgā Mādhava II. is perhaps the first genuine record of the Gaṅgas, which he would assign on palæographic grounds to about 475 A.D. Now, assuming that the same Gaṅga king Mādhava II. was married[2] to a sister of the Kadamba Mahārāja Kṛishṇa-varman I., we may easily consider Kṛishṇa-varman I. to have lived about 475 A.D. and his elder brother Śānti-varman at a slightly earlier date, say 470 A.D. If we test the accuracy of our assumed dates for the present grant in this light, we find that in one case we leave a space of about [526-470]=56 years or so, and in the other of about [545-470]=75 years or so, to be bridged over by three generations, as Hari-varman was the great-grandson of Śānti-varman, grandson of Mṛigēśa-varman and son of Ravi-varman. The assumption, involving a gap of about 75 years for the three generations, is the more probable, as the average period for a generation is in India calculated to be 25 years. So 545 A.D. is the most probable date for our record. **The date of accession for Hari-varman, on this assumption, would be 538 A.D.**

The accompanying plates have been prepared from impressions taken for me by the office of the Superintendent, Archæological Survey, Western Circle, Poona.

TEXT.[3]

[Metres: vv. 1-3, *Anushṭubh Ślōka.*]

First plate.

1 Jayati dhruva-bāl-ēndu-jaṭā-makuṭa-maṇḍanaḥ[4] [I] anādy-anidhanaś=Sambhur-vvi[ś]vēshā[ñ]=jaga[tā]m=[patiḥ] [|| *]
2 [5]Vijaya-Vaijayantyāṁ Svāmi-Mahāsēna-mātṛi-gaṇ-ānuddhyān-ābhishiktānā[ṁ]
3 **Mānavya**-sa-gōtrāṇāṁ Hāritī-putrāṇāṁ pratikṛita-svādhyāya-charchchā-
4 pāraṇāṁ Śrī-nitambānāṁ **Kadambānāṁ** anēka-janmānta[r-ō]
5 pachita-vi[pu]la-p[u]ṇya-skandha-yaśasā[ṁ] sāksha[d iva] **Dharma**-

Second plate; First side.

6 rājaḥ sakala-di[g-an]tar-ōdit-āmala-kīrttiḥ=prajā-rakshaṇa-dīkshitaś=śruta-vinaya-
7 pavitrita-śarīrō dvijāti-śuśrūshā-paraḥ=parama-Māhēśvaraś=**Śrī-Harivarmmā**
8 **pravarddhamāna-rājy-āshṭama-saṁvatsarē Āśvayuj-āmāvāsyāyāṁ vishupē**
9 sva-kul-ābhivṛiddhayē Atharvva-vēda-pāragēbhyaḥ sva-dharmma-karmma-niratēbhyaḥ
10 Kaimbala-sa-gōtrēbhyaḥ Śiva-śarmma-Prajāpati-śarmma-Dhātṛi-śarmma-Nan[d]i-śarmma-Dharmma-

Second plate; Second side.

11 [śarm]mabhyaḥ Kālāśa-sa-gōtrēbhyaḥ Vaikuntha[6]-śarmma-Vasu-śarmma-Nāga-śa[r]mma-[Ma*]ṇḍaṇa-śarmmabhyaḥ

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[1] *Journal of the Royal Asiatic Society*, July 1915, pp. 471 ff.

[2] No less than four copper-plate grants mention this relation between the Gaṅgas and Kadambas; and, though the records are held to be spurious, there is no reason why the alleged alliance should be considered fictitious. The identity of Kṛishṇa-varman can be established from the fact that he is said in all the records which refer to him to have performed the celebrated Aśva-mēdha sacrifice (vide *List of Southern Inscriptions, Ep. Ind.*, Vol. VII, Nos. 112-115).

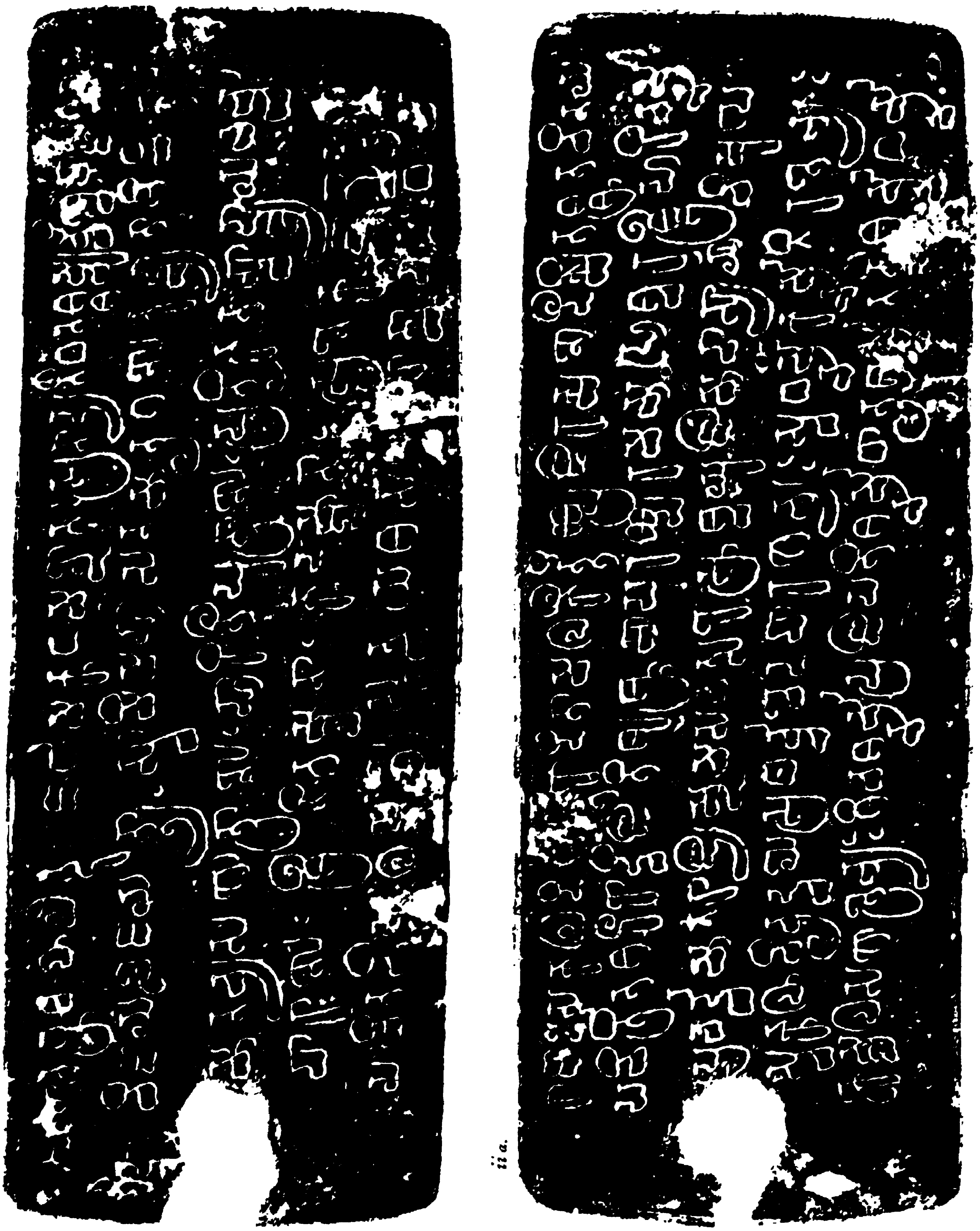
[3] From the original plates and a set of impressions.

[4] Read *mukuṭa*; cf. *Ind. Ant.*, Vol. VI, p. 86; Vol. VII, p. 35; *Ep. Carna.*, Vol. IV, p. 136; perhaps the word was more common then in the form *makuṭa* than as *mukuṭa*.

[5] The word *Siddham* is written in the margin opposite l. 2.

[6] Read *Vaikuṇṭha*-.

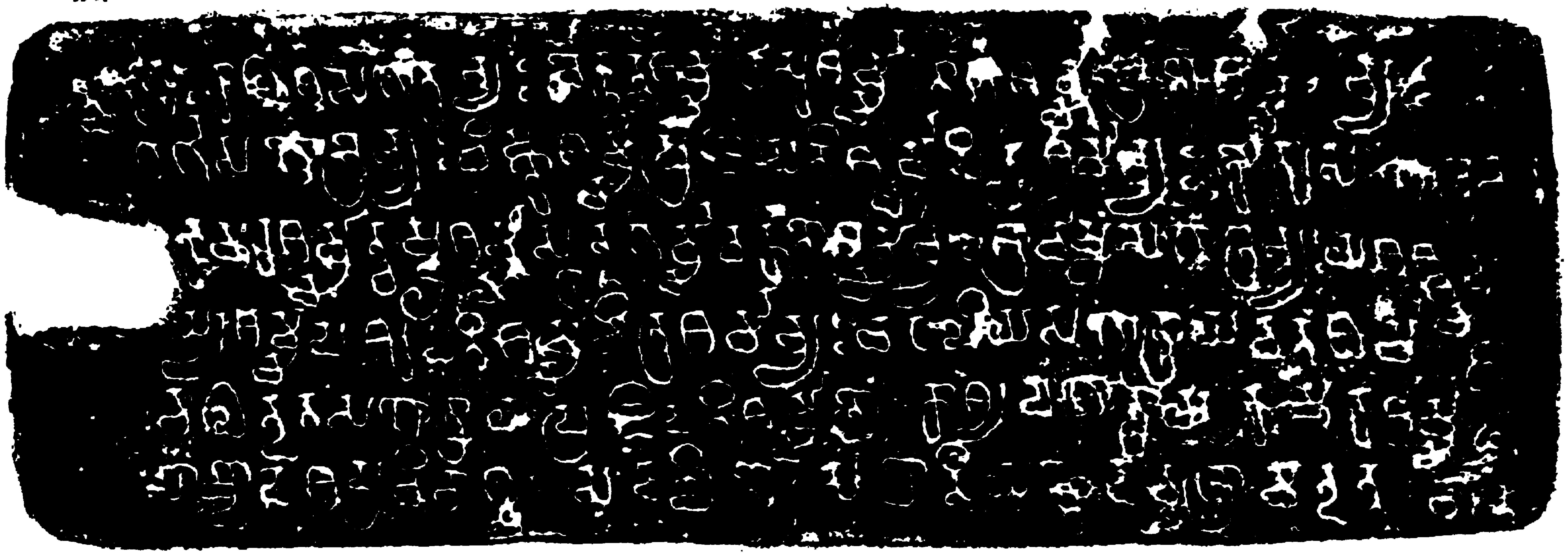
Sangoli Plates of Harivarman: the 8th year.



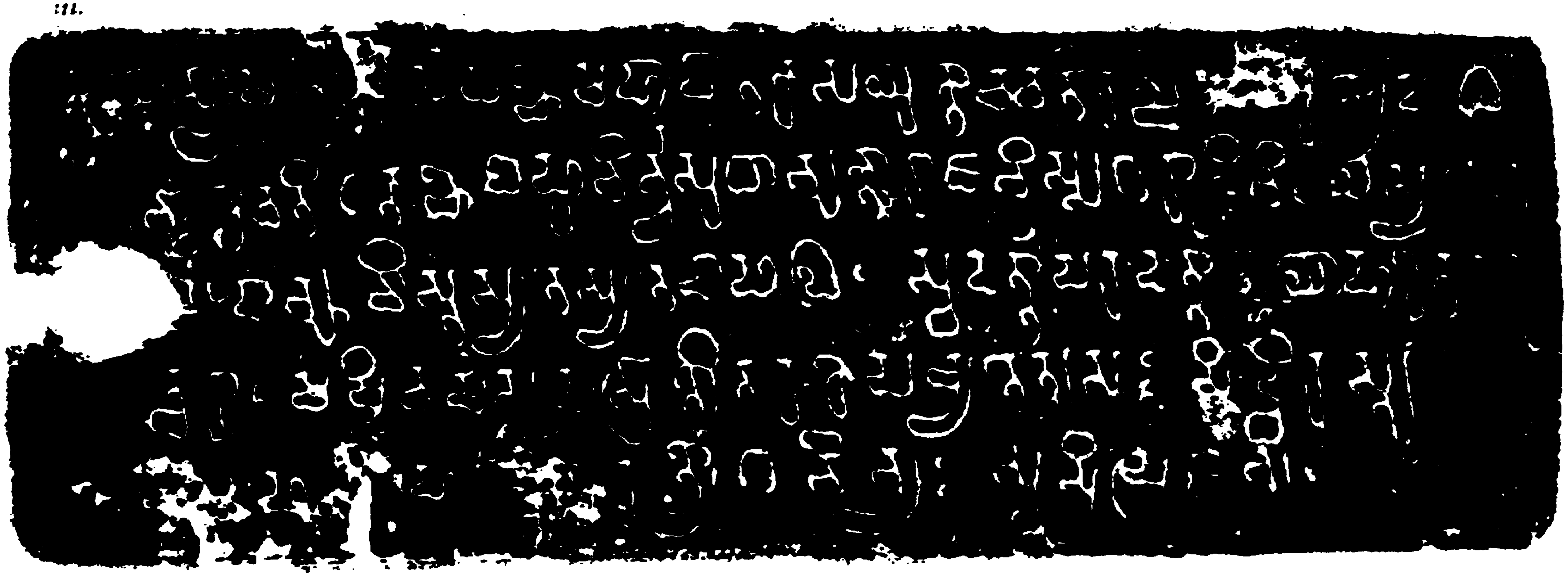
i. ii a.

F. W. THOMAS SCALE FULL-SIZE. W. GRIGGS & SONS, LTD., PHOTO-LITH.

ii b.



iii.



12 Garga-sa-gōtrēbhyaḥ Vishṇu-śarmma-Prajāpati-śarmma-Pitṛi-śarmabhyaḥ Kō(Kau)tsa-sa-gōttrēbh[ya]ḥ
13 Kumāra-śarmma-Tvashṭṛi-śarmma-Skanda-śarmma-Varuṇa-śarmmabhyaḥ Śrāvish[ṭha]-sa-gōtrēbhyaḥ Yaśaś-śarmm-[Ā]-
14 yya-śarmma-Paśupati-śarmma-Mitra-śarmmabhyaḥ Chaüliya-sa-gōttrāya Vana-śarma[ṇē]
15 Valandata-sa-gōttrāya Prajāpati-śarmmaṇō Kāśyapa-gōtrāya Kumāra-śarmma[ṇē]
16 s-āshṭādaśa-pravibhāgaṁ sa-dakshiṇaṁ sa-pānīyan=Tēdāva-grāman=dattavān [|*]

Third plate.

17 Yō=sy=āpa[hart]t[ā] sa pañcha-mahā-pātaka-saṁyuktō bhavati [|] Rakshi[tā cha p]uṇya-phala-
18 bhāg=bhavati [|*] uktañ=cha [|*] Bahubhir=vvasudhā bhuktā rājabhis=Sagarā-dibhiḥ [|*] yasya ya[sya]
19 yadā bhūmis=tasya tasya tadā phalaṁ [|| *] Sva-dattāṁ para-dattāṁ vā yō harēta [vasu]-
20 ndharāṁ [|*] shashṭi-varsha-sahasrāṇi narakē pachyatē tu saḥ [|| *] Siddhir=astu [|*]
21 [Namō] Ha[r]i-Ha[ra-Hi]raṇya-gabhōbhyaḥ[1] [|*] Svasti prajabhyaḥ[2] [|*]

TRANSLATION.

(L. 1) Victorious is (*the god*) Śambhu, lord of all the worlds, on whom the crescent-shaped (lit. *young*) moon is a steadfast ornament crowning his matted hair, and who has neither beginning nor end.

(ll. 2-5) Success! In the victorious (*city of*) **Vaijayantī**, (*in the family*) of the **Kadambas**, who were consecrated in meditation upon the Lord Kārttikēya and the host of (*his*) mothers; who belong to the **Mānavya** *gōtra* (*lineage*) and are descendants of Hāritī; who studied[3] the requital (of good and evil) as their sacred text and were well-versed in that; who are the (*very*) hips[4] of the goddess of wealth, and who are famed to have stored immense religious merit throughout a succession of former births,

(ll. 5-7) the illustrious **Hari-varman,**—who is Lord Dharma[5] incarnate, as it were, whose unspotted fame has pervaded all the different quarters, who has been initiated into (*the vow of*) protecting the subjects, whose body has been sanctified by means of learning (*combined*) with modesty, who is intent on the service of the Brāhmaṇas (lit. *twice-born*), and who is a great devotee of the mighty god (i.e. Śiva)—

(l. 8) **in the eighth year of his flourishing reign, on the New Moon day of Āśvina on the (autumnal) equinox**

(ll. 9-16) gave, for the prosperity of his dynasty, the village of **Tēdāva,** with all its eighteen subdivisions, along with water and (*money as*) *Dakshiṇā*, to (*the following Brāhmaṇas*), who have thoroughly mastered the *Atharva-vēda*, and who are devoted to their religious duties and rites, by name **Śiva, Prajāpati, Dhātṛi, Nandi,** and **Dharmma** of the Kaimbala *gōtra*; **Vaikuṇṭha, Vasu, Nāga,** and **Maṇḍaṇa** of the Kālāśa *gōtra*; Vishṇu, Prajāpati and Pitṛi of the Garga *gōtra*; **Kumāra, Tvashṭṛi,** Skanda, and Varuṇa of the Kōtsa *gōtra*; Yaśaḥ **Ayya,** Paśupati and Mitra of the Śrāvishṭha *gōtra*; Vana of the Chaüliya *gōtra*, Prajāpati of the **Valandata** *gōtra*, and Kumāra of the **Kāśyapa** *gōtra*.

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[1] Read °*garbhēbhyaḥ*. [2] Read *prajābhyaḥ*.

[3] I follow Dr. Kielhorn in translating the difficult phrase *pratikṛita*° (*Ep. Ind.*, Vol. VI, p. 17).

[4] The meaning is that the Kadambas constituted the very bulk of the goddess of wealth; *i.e.* they were very rich.

[5] The god of righteousness, viz. Yama; or Yudhishṭhira, the renowned king.

(ll. 17-20) He who revokes this will have committed the five deadly sins; he who protects will share the fruit (*arising*) from the religious merit (*of the donation*); as has been said: 'By many kings, Sagara and others, has the earth been enjoyed; he who at any time possesses it also gets the fruit. He who deprives (*another of*) land given by himself or by others will be tormented in hell for sixty thousand years, together with his forefathers. *Let there be success!

(l. 21) A bow to (*the gods*) Hari, Hara, and Brahmā (Hiraṇyagarbha)! Hail to the subjects!

No. 12.—UDAYAMBAKAM GRANT OF KRISHNA-DEVA RAYA: SAKA 1450.

BY S. V. VENKATESWARA, M.A., AND S. V. VISWANATHA, M.A., KUMBAKONAM.

The grant is on three copper-plates bored at the top and secured by a ring, attached to which is the seal, bearing the Vijayanagara emblem of a boar and the figures of the sun and the moon on the upper half, and on the lower half some characters, probably corresponding to *Śrī Veṅkaṭēśa*, as suggested by Dr. Hultzsch[1] in regard to the seal attached to the Kūniyūr plates of Veṅkaṭa II. The plates, which are in good preservation, belong to the Śaṅkarāchārya of the Conjeeveram *maṭha*, who very kindly lent them for examination.

The plates measure 8½ in. by 7 in., except in the middle, which is 10⅛ in. by 7 in. on account of the arch at the top. The ring has a diameter of 1 in., and the seal of 2½ in. The holes through which the ring passes have a circumference of 1½ in. All the plates have raised rims. The writing is legible and runs right across the breadth of the plates, as usual. As in other Vijayanagara plates of the period, the first and third plates are inscribed only on one side, and the middle one on both sides. The plates are ruled. The inscription contains 99 lines in all, and the average height of a line is ¼ in.

The language of the inscription is Sanskrit, or Sanskritized Kanarese, as in the *birudas* of the king (ll. 25 to 29). The inscription is in verse, and the usual metres are employed, the Anushṭubh, the Śārdūla-vikrīḍita, Sragdharā, etc. Not only is the poetry of a low order, but the rules of metre are transgressed here and there; e.g. in verses 34 and 32 the halves *Chandraśēkhara-Sarasvatyāḥ śishyāyāmitatējasē* and *śītoshṇādi-dvandvaduḥkhātītāya cha mahātmanē*, which are out of accord with the Anushṭubh, the metre of the verses. In many places where the metre is faulty, however, it is due to a mistake of the scribe, e.g. *śriyam iha līkṛitya* in verse 28, which should be read *śriyam iha bahalīkṛitya*. If in this case the scribe has left out letters in a word, elsewhere he has added superfluous ones, e.g. *jaladhi* in verse 21, *prati* and *nuta* in verse 22.

The characters are Nandināgarī, except the signature, or rather the name of the tutelary deity[1] at the bottom, which is written in Kanarese. There are several orthographical peculiarities. There are many instances of a redundant *anusvāra*, especially before conjunct consonants, as in other Vijayanagara plates.—*puṁṇyaiḥ* for *puṇyaiḥ* (l. 7), *aṁnyān* for *anyān* (l. 20), *hiraṁṇya* for *hiraṇya* (ll. 36, 37). But we have also instances of redundant *visarga* in *śiraḥś-chumbi* (l. 1) for *śiraś-chumbi*, °*bhuvanaḥ-stūyamāna* for *bhuvana-stūyamāna* (l. 18). In conjunct consonants the former member is often omitted. This error is specially noticeable in connection with the consonants *ta* and *da*. Cf. °*mayādēva*° for °*mayād dēva*° (l. 5); *tasy-āsītanaya*° for *tasy=āsīt tanaya*° (l. 6); *udabhūtasmānara*° for *udabhūt tasmān nara*° (l. 11); *bhuja-balātaṁ* for *bhuja-balāt taṁ* (l. 16); *tadhāma* for *taddhāma* (l. 4); *chatu-sīmā* for *chatus-sīmā* (l. 84); *a-gajō-bhūtaṁ* for *a-gaj-ōdbhūtaṁ* (l. 4); *nṛisiṁh-ēndrā tasmāt* for *nṛisiṁh-ēndrāt*

[1] *Ep. Report* for 1891, p. 6. See *Ep. Ind.*, Vol. III, pp. 236 ff.

tasmāt (l. 22). There is the usual confusion in the writing of the sibilants; cf. *bhabhaśē* for *babhāsē* (l. 17), *bhūyaśē srēyaśē* for *bhūyasē śrēyasē* (l. 54), *saśāsa* for *śaśāsa* (l. 27), *chatu-śīmā* for *chatus-sīmā* (l. 84) and *sishya* for *śishya* (4, 86, 87). It is interesting to note that in the Poḍavūr and Kāṭṭapaṭṭa grant[1] of the same king six years earlier we find *shishya* written for *śishya* (l. 82). Thus all three letters *śa, sa, sha* were used indiscriminately. The influence of the Dravidian languages in the pronunciation of Sanskrit words is clear in *tāṁbra* for *tāmra* in l. 93, and in *varusha* for *varsha* in l. 96. Udayambākam, the name of the village granted, is spelt Wudayambākam as the result of the same influence.

The inscription records the grant of **Udayambākam**, a village near **Tirukkaḻukkuṉṟam** in the **Chingleput** district, by **Kṛishṇadēva Rāya** of the second **Vijayanagara** dynasty to **Sadāśiva Sarasvatī**, the disciple of **Chandraśēkhara Sarasvatī** of the **Śaṅkarāchārya** *maṭha* at **Conjeeveram.**

It is noteworthy that in this grant, and in that of Poḍavūr referred to above, there is no special purpose for which the grant was made, as in the grant of Vijaya-Gaṇḍagōpāla[2]—which expressly says that it was made 'for the attainment of the highest *dharma*' 'by feeding 108 Brāhmans every day.' The terms of the gift are the same as those given in the other plates of the king. It is curious that, though the gift was made to the Āchāryas of the *maṭha* and their descendants in the apostolic line, it is not made inalienable, as we should have expected; '*Bhōktuṁ dātum chāpi nij-ēchchhayā*' (v. 41).

The **date** of the grant is **Śaka 1450, the cyclic year Virōdhin, month Vaiśākha, constellation Viśākhā,** and *tithi* **Pūrṇimā.**

Many of the names of places given in the grant correspond to the names of villages in the district of Chingleput:

'**Tirkkalē-kunnarēṇḍāru**' is probably the modern Tirukkaḻukkuṉṟam,[3] 'the hill of the sacred kites,' which is much resorted to as a place of pilgrimage, or may it be Tirukkāḻikkāḍu in the Conjeeveram *Taluk* ?

Kaḻattūr is another name for Oṭṭivākkam, five miles from Chingleput town, and a station on the South Indian Railway.

Maṇappākkam is an insignificant village, a mile from Kaḻattūr.

Udayambākam, the object of our grant, is about 4 or 5 miles from Kaḻattūr.

Kshīra-nadī is the Sanskrit name of the Pālār river.

Prallayannūr is the modern Palayanūr in the Madurāntakam Sub-District.

Puṇyapaṭṭu is Punnampaṭṭu in the Chingleput Sub-District.

The name of the **donee** is Sadāśiva Sarasvatī, a pupil of Chandraśēkhara Sarasvatī. Chandraśēkhara and Chandrachūḍa are variant forms of the same name. Further, the name Chandraśēkhara in our grant is probably an engraver's error for Chandrachūḍa. The metre requires the latter form : '*Chandraśēkhara-sarasvatyās śishyāy=āmita-tējasē*' has one syllable more than is allowed by the rules of metre in the *pāda* of an Anushṭubh verse. If we read Chandrachūḍa for Chandraśēkhara, there is no such metrical difficulty. If so, the donee Sadāśiva of our grant was a pupil of Chandrachūḍa, the donee in the earlier grant of the same king.[4] Some time in the interval between the two grants (1521 and 1527 A.D.) Chandrachūḍa must have died, and his disciple Sadāśiva must have succeeded him. Thus we get the names of four successive teachers of the *maṭha*, as mentioned by us in our introduction to the grant of Vīra-nṛisiṁha Rāya.[5] In connection with the latter grant we have

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[1] *Ep. Ind.*, Vol. XIII, pp. 122 ff.

[2] *Ep. Ind.*, Vol. XIII, p. 194.

[3] Tirukkaḻukkuṉṟam is in Kaḻattūr-kōṭṭam. See the inscriptions of that place edited in *Ep. Ind.*, Vol. III, No. 38.

[4] *Ep. Ind.*, Vol XIII, pp. 122 ff.

[5] *Ep. Ind.*, Vol. XIV, pp. 231 ff.

also given extracts from the *Gururatnamālāstava*, and have identified the donees of these grants. Our identification of the donees with the *Gurus* of the Śaṅkarāchārya *maṭha* is supported by the epithets used in the grant before us : 'the wearer of holy beads' (*rudrāksha*), 'whose body is besmeared with holy ashes,' 'one who is above the pairs of opposites,—heat, cold, etc., which give pain,' '*Guru* who has the form of Śiva.'

We have already shown elsewhere that Kṛishṇa-dēva Rāya's gifts at holy places are confirmed by inscriptions. His conquest of Kaliṅga is referred to in various stone inscriptions.[1] His suzerainty over Aṅga and Vaṅga must be regarded, however, as an empty boast. It is possible to understand *Ā-Gaṅgā-tīra-Laṅkā*° as referring not to the Ganges river, but to one of the rivers of Berar (Wainganga or Penganga). There is no confirmatory evidence of the Vijayanagara Rāja having extended his arms as far north as the Ganges. Nor is there any evidence of the conquest of the Chēra country by Narasa, father of Kṛishṇa-dēva Rāya. There is an anachronistic reference to an invasion of Kṛishṇa-dēva Rāya in the *Kēraḷōtpatti*, the traditional history of the Malayālam country. But the west coast of South India was practically independent.

The Kanarese *birudas* of the king were mostly borrowed from those of the kings of the first dynasty,[2] as also the titles Rājādhirāja and Rāja-paramēśvara.

TEXT.[3]

[Metres : vv. 1-4, 6-8, 12 and 13, 25-27, 29-42, 45-49, *Anushṭubh* ; vv. 5 and 20, *Śārdūlavikrīḍita* ; vv. 10, 14, 21 and 28, *Sragdharā* ; v. 9, *Hāriṇī* ; v. 24, *Dōdhaka*.]

Plate I, Side i.

1 श्रीगणाधिपतये नमः । नमस्तुंगशिरः[4]संबिचंद्र-
2 चामरचारवे । त्रैलो[5]नगरारंभमूलस्तंभाय भवे[6] [। 1*] हरेलीलावरा[7]-
3 हस्य दंष्ट्रादंडः स पातु वः । हैमाद्रिकलशा यत्र धात्री छत्रश्रियं दधौ ।[। 2*]
4 कल्याणायास्तु त धाम[8] प्रत्यूहतिमिरापहं [।] यद्गजोप्यगजोभूतं[9] हरि-
5 णापि च पूज्यते ।[। 3*] अस्ति क्षीरमया [10]देवैर्मथ्यमानान् महांबुधेः । नवनी-
6 तमिवोद्भूतमपनीततमो महः ।[। 4*] तस्यासी तनय[11]स्तपोभिरतुलैरंत्र-

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[1] See Madras Epigraphist's *Report* for 1915, Nos. 18 and 64 of App. C.

[2] One of the *birudas* of Dēvarāya II in the Satyamaṅgalam plates, edited by Dr. Hultzsch in *Ep. Ind.*, Vol. III, pp. 35-41, is *Bhāsh-ātilaṅghi-bhūpāla-bhujaṅga*, which is a Sanskrit rendering of *Bhāshage tappuva rāyara gaṇḍa*. The *birudas* in that grant are mostly the same as in ours :

राजाधिराजस्तेजस्वी यो राजपरमेश्वरः ।
भाषातिलंघिभूपालभुजंगबिरुदोज्ज्वलः ॥
मूरुरायरगण्डाख्यः परराजभयंकरः ।
हिन्दुरायसुरत्राणो बन्दिवर्गेण वर्ण्यते ॥

Dr. Hultzsch translates these passages as follows :—

"He bore the surnames (*birudas*) Rājādhirāja, Rājaparamēśvara, 'the disgracer of kings who break their word,' 'the disgracer of the three kings (of the south),' 'the terrifier of hostile kings' and 'the sultan (*suratrāṇa*) among Hindu kings.'"

[3] From the original.

[4] Read °शिरश्चुंबि°.

[5] Read त्रैलोक्य°.

[6] Read शंभवे.

[7] Read हरेर्लीलावराहस्य.

[8] Read तद्धाम.

[9] Read °द्भूतं.

[10] Read °मथाद्देवै°.

[11] Read °स्तनय.

7 र्थंनामा बुध: पुं[1]त्रस्तरस्य पुरूरवा भुजबलैरायुर्हिंषां निघ्नत: । तस्या[2]

8 तस्यायुर्ण[3]हुषोस्य तस्य पञ्चमो युद्धे ययाति[:] क्षितौ ख्यातस्तस्य तु तुर्वसुर्वसुनि-

9 भ: श्रीदेवयानीपते: ।[। 5*] तद्वंशे देवकीजानिर्दिदीपे तिमभूपति: । यशस्वो

10 तुक्षुवेंद्रेषु यदो: कृष्णा इवान्वये ।[। 6*] ततोभूदुक्कमाजानिरीश्वरक्षितिपाल-

11 क: । भल्लासमगुणश्रेष्ठं मौलिरत्नं महीभुजां ।[। 7*] सरसादुदभू[4] तस्मा[5] नर-

12 सावनिपालक: । देवकीनंदना कामो[6] देवकीनंदनादिव ।[। 8*] विविधसुकृतोद्दा-

13 मे रामेश्वरप्रमुखे मुहुर्मुदितहृदय[:] स्थाने स्थाने व्यधत्त य[7]यथाविधि:[8] । बु-

14 धपरिवृतो नानादानानि यो भुवि षोडश त्रिभुवनजनोद्गीतं स्फी[9] यश्च[:]

15 पुनरुक्तायथा[10]विधि: ।[। 9*] कावेरीमाशु बध्वा बहुलजलभरां यो विल-

16 ङ्घ्यैव शत्रुन्[11] जीवग्राहं गृहीत्वा समिति भुजबला[12] तं च राज्यं तदिय्यं[13] [।]

17 कृत्वा श्रीरंगपूर्वं तदपि निजवशे[14] पट्टणं यो बभशे[15] कीर्त्तिस्तंभं निखातं

18 त्रिभुवनभुवन:स्तूयमानापदान:[16] ।[। 10*] चेरं चोलं च पांड्यं तमपि च मधु-

19 रावल्लभं मानभूषं वीर्योदग्रं तुरुष्कं गजपतिनृपतिं चापि जि-

20 त्वा तदंन्यान् । आगंगातीरलं[17] प्रथमचरमभूभृत्तटांतं नितांतं । ख्या-

21 त: क्षोणीपतीनां स्रजमिव शिरसा शासनं यो व्यतानीत् ।[। 11*] तिप्पाजीनाग-

22 लादेव्यो कं[18]सल्याश्रीसुमित्रयो: (।) देव्योरिव नृसिंहेंद्रा[19] तस्मात्पंक्तिर-

23 थाविव[20] ।[। 12*] वीरौ विनयिनौ रामलक्ष्मणाविव नंदनौ जातौ वीरनृसिं-

24 हेंद्रकृष्णरायमहीपती ।[। 13*] वीरश्रीनारसिंह: स विजयनगरे रत्न-

25 सिंहा[21]समस्थ: । कोर्त्या नीत्या निरस्यं नृगनलनहुषानप्यवन्यांम-[22]

26 शंन्या[23] । आ[24]तोरासुमेरोरवनिसुरनुतस्त्वैरमाचोदयाद्रेरापाश्वा[25]त्या-

27 चलांतादखिलहृदयमावर्ज्यं राज्यं सशास[26] ।[।।] 14* नानादानान्यकार्षीत्क-

28 नकसदसि · य: श्रीविरूपाक्षस्थाने श्रीकालहस्तौ शितुरपि न-

29 गरे वेंकटाद्रौ च कांच्यां । श्रीशैले शोणशैले महति हरिहरे ऽहोबले

30 संगमे च श्रीरंगे कुंभघोणे हततमसि महानंदितीर्थे निवृत्तौ ।[। 15*]

31 गोकर्णे रामसेतौ [ज]गति तदितरेष्वप्यशेषेषु पुंण्यस्थानेष्वा-

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[1] Read प.

[2] Omit.

[3] Read न

[4] Read त.

[5] Read न्न.

[6] Read नंदनात्कामो.

[7] Omit.

[8] Omit *visarga*.

[9] Read स्फीतं.

[10] Read पुनरुक्तायन्.

[11] Read शत्रून्.

[12] Read °बलात्तं च°.

[13] Read तदीयं.

[14] Read निजवशे.

[15] Read बभासे.

[16] Read निखायत्रिभुवनभवनस्तूय° ।

[17] Read °लङ्का.

[18] Read देव्यौ: कौसल्या°.

[19] Read नृसिंहेन्द्रात्ततस्मात्.

[20] Read पङ्क्तिरथादिव.

[21] Read सिंहा.

[22] Read अप्यवन्याम°.

[23] Read धान्याम्.

[24] Read आसे

[25] Read आ.

[26] Read शशास.

Plate II, Side i.

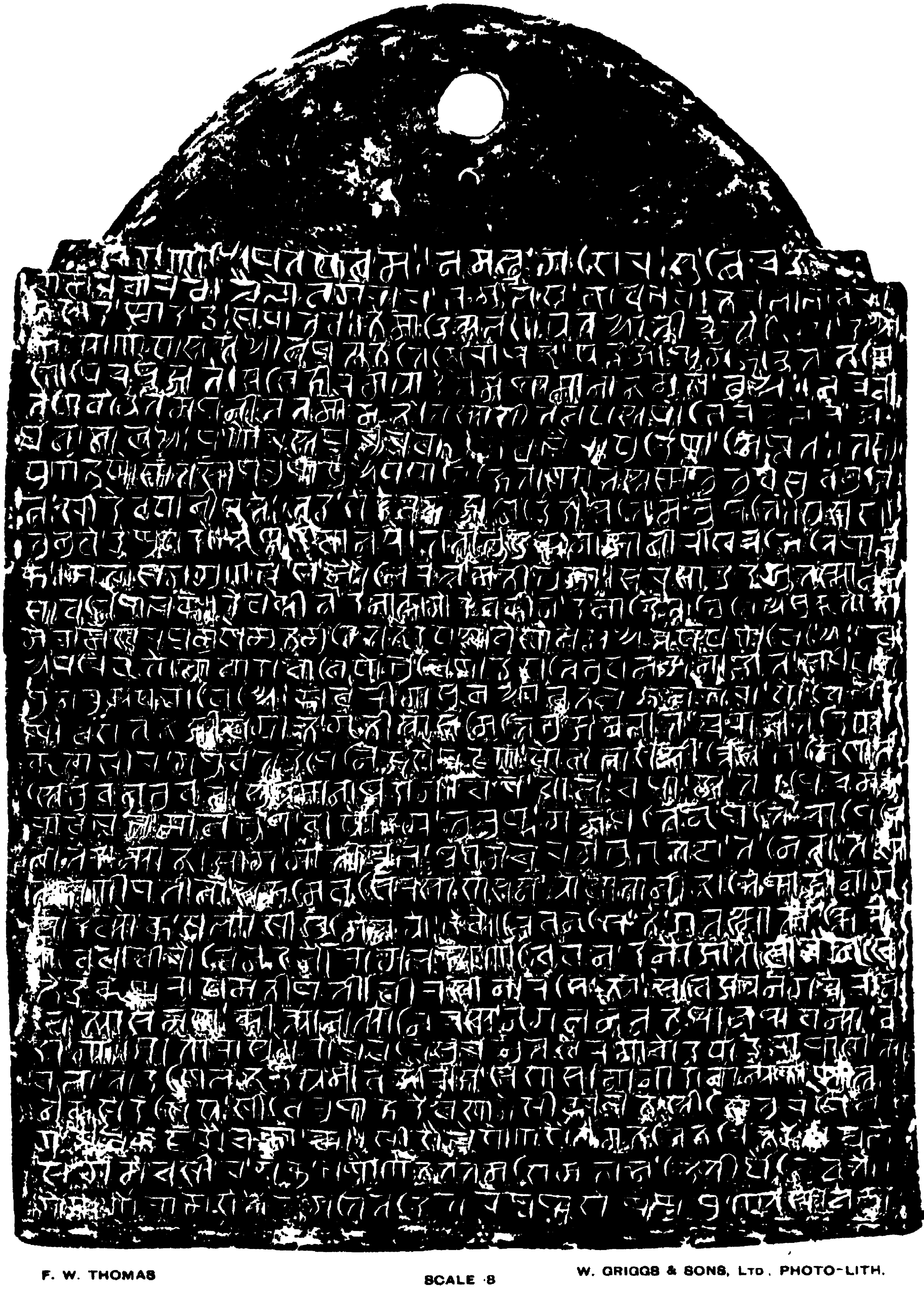
32 लब्धनानाविधबहुलमहाद्यनवारिप्रवाहैः । यस्यो-
33 द्यच्चुरंगप्रकरखुररजःशुष्यदंभोधिमग्नः क्ष्माभृत्प-
34 क्षच्छिदोत्सार[1]कुलिशधरोत्कंठिता कुंठिताभूत् ।[।।] 16* ब्रह्मांडं
35 विश्वचक्रं [2]टसुदितमहाभूतकं रत्नधेनुः[3] सप्तांभो[धी]श्च क[ल्प]-
36 क्षितिरुहलतिके कांचनीं कामधेनुं । स्वर्णक्ष्मायोहिरं-
37 ण्याश्वरथमपि तुलापूरुषं गोसहस्रं हेमाश्वं हेमगर्भं कन-
38 ककरिरथं पंचलांगल्यतानीत् ।[। 17*] प्राज्यं प्रशास्य निर्विघ्नं रा-
39 ज्यं क्ष्मामिव शासितुं । तस्मिन्गुणेन विख्याते क्षितेरिंद्रे दिवं ग-
40 ते ।[। 18*] ततोप्यवार्यवीर्यश्रीकृष्णरायमहीपतिः । बिभर्ति मणिके-
41 यूरनिर्विशेषं महीं भुजे ।[। 19*] कीर्त्या यस्य समंततः प्रसृतया वि-
42 श्वं रुचैक्य व्रजेद्दिव्याशंक्य पुरा पुरारिरभवत्तभालेक्षणः[4] प्रा-
43 यशः । पद्माक्षोपि चतुर्भुजोजनि चतुर्वक्त्रोभवत्पद्मभू काली
44 खड्गमधाद्रमा च कमलं वीणां च वाणी करे ।[। 20*] प्रत्यर्णां[5] वा-
45 समेते ददत इति रुषा किं नु सप्तांबुराशी नानासेनातुरं-
46 गत्रुटितवसुमतीधूलिकापालिकाभिः । संशोष्य[6]ष्य स्वैर-
47 मेतत्प्रतिनिधिजलधिजलधि[7]श्रेणिका यो विधत्ते ब्रह्मां-
48 डं स्वर्णमेरुप्रमुखनिजमहादानतोयैरमयैः[8] ।[। 21*] महत्तामर्थिसार्थाः
49 श्रियमिह सुचिरं भुंजतामित्यवेत्य प्रायः प्रत्यूहहेतोः[9]स्त
50 पनरथगतेरालयं देवतानां । तत्तद्दिग्जैत्रहत्यापि
51 च विरुदपदैरंकितास्तत्र तत्र स्तभां जातप्रतिप्रतिष्ठा-[10]
52 न्व्यतनुतनु[11]त भुवि यो भूभृदभ्रंकषाग्रान् [। 22*] कांचीश्रो-
53 शैलश्रीचल[12]कनकसभावेंकटाद्रींद्रमुख्येष्वावर्त्याव-
54 र्थं सर्वेष्वतनुत विधिवत् भूयसे[13] श्रेयसे[14] यः । देवस्थानेषु
55 तीर्थेष्वपि कनकतुलापूरुषादीनि नानादानान्येवोप-

---

[1] Read छिदोत्सार.
[2] Read समसुदित.
[3] Read नं.
[4] Read शाखि°.
[5] Read प्रवूर्णा.
[6] Omit one ष्य.
[7] Omit one जलधि.
[8] Read °मेयैः.
[9] Omit *visarga*.
[10] Omit one प्रति.
[11] Omit one नुत.
[12] Read श्रीशाचल.
[13] Read भूयसे.
[14] Read श्रेयसे.

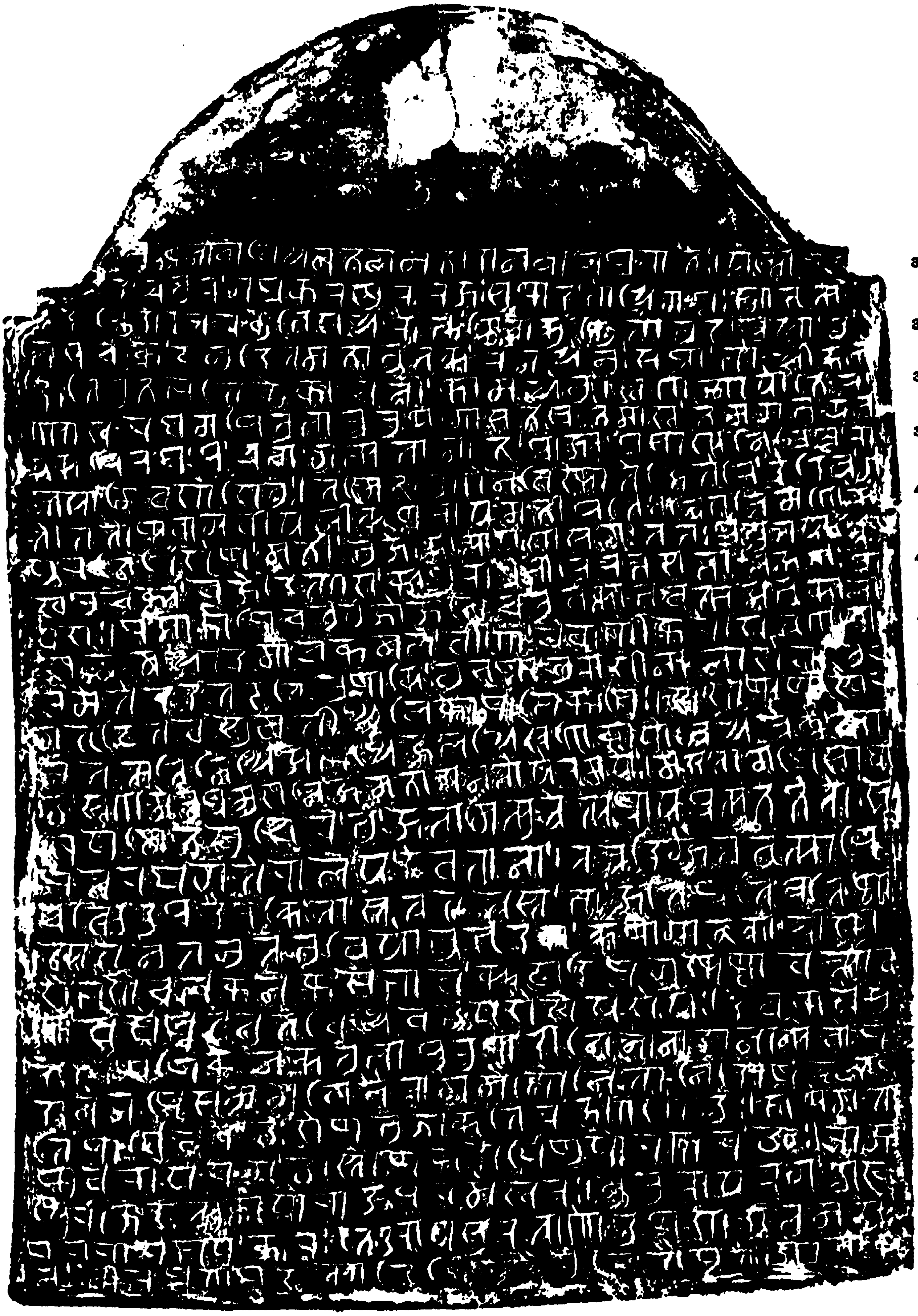
Udayambakam Grant of Krishna-devâ Rāya: Saka 1450.

i.



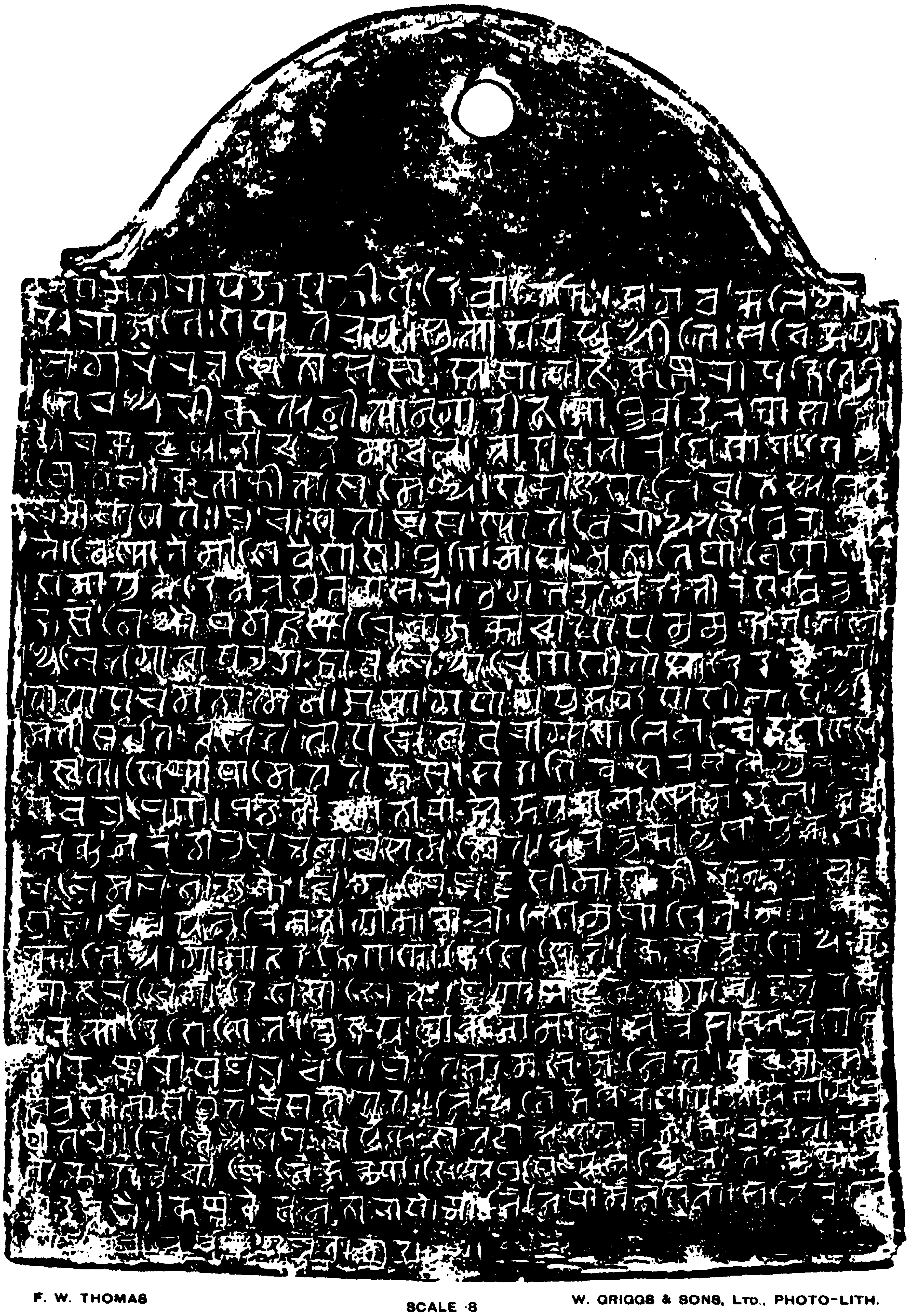
F. W. THOMAS SCALE ·8 W. GRIGGS & SONS, LTD., PHOTO-LITH.

ii a.



Udayambakam Grant of Krishna-deva Rāya: Saka 1450.

ii b.



F. W. THOMAS — SCALE ·8 — W. GRIGGS & SONS, LTD., PHOTO-LITH.

iii.



56 दानैरपि सममखिलैरागमोक्तानि तानि ।[। 23*] शेषज्ञतप्र-
57 तिपार्थिवदंड: शेषभुजाक्रांतिरचणशौंड: । भाषगत-
58 प्युवरायरगंडस्तोषक्रदर्थिषु यो रणचंड: ।[। 24*] राजा-
59 धिराज इत्युक्तो यो राजपरमेश्वर: । मूरुरायरगंडश्च
60 पररायभयंकर: ।[। 25*] हिंदुरायसुरत्राणो दुष्टशार्दूलमर्द-
61 न: वोरप्रताप इत्यादिबिरुदैरुचितैर्युत: [॥ 26*] आलोक-

Plate II, Side ii.

62 य महाराय जय जीवेति वादिभि: । अंगवंक[1]लिंगा-
63 द्यै राजभि: सेव्यते च य: ।[। 27*] स्तुत्यौदार्यस्सुधीभिस्स विजय-
64 नगरे रत्नसिंहासनस्थ:[2] क्ष्मापालान् कृष्णरायक्षितिप-
65 तिरधरीकृत्य नीत्या नृगादीन् । आपूर्वाद्रेरथास्तक्षिति-
66 धरकटकादा च हेमाचलांत[3]ादासेतोरर्थिसार्थश्रिय-
67 मिह[4]लीकृत्य कीर्त्या समिंधे ।[। 28*] शकाब्दे शालिवाहस्य सह-
68 स्रेषु चतुश्शतै: । पंचाशता प्रसंख्याते विरोध्यब्दे विराजि-
69 ते ।[। 29*] विख्याते मासि वैशाखे पूर्णिमायां महातिथौ । विशाख[र्क्षं]-
70 समायुक्ते दिने च शुभवासरे ।[। 30*] तुंगभद्रानदीतीरे श्रीविरूपा-
71 क्षसंनिधौ (।) पम[5]हंसपरिव्राजकाचार्याय मुमुक्षवे ।[। 31*] भस्मो-
72 द्धूलितगात्राय र[6]द्राक्षावलिधारिणे (।) शीतोष्णादिद्वंद्वदु:खा-
73 तीताय च महात्मने ।[। 32*] अष्टांगयोगयुक्ताय दयाशीलाय धी-
74 मते । सर्वतंत्रस्वतंत्राय ज्ञानवैराग्यशालिने ।[। 33*] चंद्रशेखरस-
75 रस्वत्या शिष्या[7]यामिततेजसे । सदाशिवसरस्वत्यै गुरवे
76 शिवरूपिणे ।[। 34*] पडवीडुमहाराज्ये जयचोलाख्यमंडले । तिर्क-
77 लिकुंनरेंडाकपत्तनाच समन्विते ।[। 35*] कालतूर्कोट्टसंयुक्ते श्री-
78 विलिमलनाडके । चंग[8]लिपट्टसीमास्थे क्षीरनद्यास्तटे[9]
79 शुभे [॥ 36*] मलयकूरिमहाग्रामा[त्] प्राचीं दिशमुपाश्रितं । मचप्पा-
80 क्काभिधाग्रामात् दक्षिणस्यां दिशि स्थितं ।[। 37*] कालत्तूरभिधाग्रा-
81 मात् पश्चिमां दिशमाश्रितं । पुक्षपट्टुमहाग्रामादुत्तरस्यां
82 सर[10]स्यां दिशि स्थितं ।[। 38*] वु[11]दयंबाक्कनामानं सर्वसस्योपशोभि-

[1] Read वंगकलि.
[2] Read स्तुत्यौदार्यस्सु°°हासनस्थ:°.
[3] Read °न्तात°.
[4] Read करलीकृत्य.
[5] Read परम.
[6] Read रु.
[7] Read °शिष्य.
[8] Read चेंग°.
[9] Read नद्यास्तटे.
[10] Omit सर.
[11] Read उ.

83 तं । कृष्णरायपुरं चेति प्रतिनामसमन्वितं ।[। 39*] सर्वमान्यं-
84 चतुर्ग्रामासंयुतं[1] च समंततः । निधिनिक्षेपपाषाणाद्यष्टभोग्यैर-
85 क्षेतरैः ।[। 40*] विविधेश्च फलैर्युक्तं सतडाकं सभूरुहं । आचंद्रतारकं
86 भोक्तुं दातुं चापि निजेच्छया ।[। 41*] सिष्यप्रसिष्यैः स्वच्छिष्यैः[2] तच्छिष्यैः त-
87 त उत्तरैः । कृष्णदेवमहारायो मानमि[3] यो मनस्विनां ।[। 42*] सहिरण्य-
88 [प]योधारापूर्वकं दत्तवान्मुदा ॥—॥[4]

Plate III, Side i.

89 तदिदमवनीवनिपकविनुतधरापस्य कृष्णरायस्य । शास-
90 नमुरुकविवैभवनिबद्धनिदानस्य भूरिदानस्य ।[। 43*] कृष्णदेवम-
91 हारायशासनेन सभ[5]पतिः । अभाणीत् मदु[6]संदर्भं तदिदं तांम्र-[7]
92 शासनं ।[। 44*] कृष्णदेवमहारायशासनं[8] मल्लणात्मजः (।) त्वष्टा श्रीवीरणाच-
93 र्यो व्यलिखत्तांम्र[9]शासनं ।[। 45*] दानपालनयोर्मध्ये दानाच्छ्रेयोनुपालनं । दा-
94 नात्स्वर्गमवाप्नोति पालनादच्युतं पदं ।[। 46*] स्वदत्ताद्विगुणं[10] पुण्यं परदत्तानुपा-
95 लनं । परदत्तापहारेण स्वदत्तं निष्फलं भवेत् ।[। 47*] स्वदत्तां परदत्तां वा
यो हरे-
96 ति वसुंधरात् । षष्टिर्वर्ष[11]सहस्राणि विष्टायां जायते क्रिमि:[12] ।[। 48*] एकैव भगि-
97 नी लोके सर्वेषामेव भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुंध-
98 रा ।[। 49*] सामान्योयं धर्मसेतुः नृपाणां काले काले पालनियो[13] भवद्भिः (।)
99 सर्वानेतान् भाविनः पार्थिवेंद्रान् भूयो भूयो याचते रामचंद्रः [। 50*]
श्रीविरुपाक्ष

TRANSLATION.

(ABRIDGED.)

Verses 1-3. The usual benedictory verses in praise of Śambhu, the Varāha incarnation of Hari, and Gaṇēśa.

Verses 4, 5. The descent of the family from the moon.

Verses 6-8. The first historical kings of the dynasty: Timma, Īśvara, and **Narasa**.

Verse 9. The gifts made by Narasa in Rāmēsvaram and other places.

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[1] Read चतुर्ग्रामा°.

[2] Read शिष्यप्रशिष्यैः तच्छिष्यैः.

[3] Read नी.

[4] Shows the verse has only *two pādas*.

[5] Read भा.

[6] Read मृदु.

[7] Read ताम्र.

[8] शासनेन would be necessary here to suit the meaning, but the metre would be disturbed. शासनेन सभापतिः, which is found in the other grant edited by us, is certainly a better reading.

[9] Read ताम्र.

[10] Read स्वदत्ताद्वि.

[11] Read °र्वर्ष°,

[12] Read क्रिमिः,

[13] Read पालनीयो.

Verses 10, 11. Exploits of Narasa. His capture of Seringapatam, defeat of the **Chola, Chēra, Pāṇḍya, and Musalman** kings, of the chieftain of **Madurā,** and the king of **Orissa,** and his suzerainty over the **Dakhan**—from Laṅkā to the banks of the Gaṅgā (probably the Pēṇgaṅgā of Central India).

Verses 12, 13. Birth of his sons **Vīra-nṛisiṁhēndra** and **Kṛishṇa Rāya.**

Verses 14-17. Praises of Vīra-nārasiṁha and his gifts in holy places in South India.

Verse 18. Death of **Vīra-nārasiṁha.**

Verse 19. Accession of **Kṛishṇa Rāya.**

Verses 20-22. Praises of Kṛishṇa Rāya.

Verse 23. His gifts.

Verses 24-26. His *birudas*, such as *Rājādhirāja*, *Vīra-pratāpa*, etc.

Verses 27, 28. His praises.

Verses 29, 30. **In the year 1450 of the Śāli-vāhana Śaka era, the year named Virodhin, in the month of Vaiśākha, on the** *tithi* **Pūrṇimā, and** *nakshatra* **Viśākhā,**

Verse 31. (Is given) on the banks of the **Tuṅga-bhadrā,** near the temple of **Śrī Virūpāksha,** to the great sage working for salvation, the great saint and anchorite.

Verses 32-33. Whose body is besmeared with holy ashes, who wears a necklace of *rudrāksha* beads, who is high-souled and talented, who has practised the eight-fold path of the Yōga; who is compassionate to all beings, (but) is (himself) above the pairs of opposites like heat and cold, which only give rise to pain; who is possessed of knowledge and freedom from attachment; who is master of himself.

Verse 34. (To this) Guru, who is Śiva incarnate, **Sadā-śiva Sarasvatī,** disciple of **Chandra-śēkhara Sarasvatī,**

Verses 35-43. The village of **Udayambākam,** otherwise known as **Kṛishṇarāyapuram,** in **Paḍa-viḍu** *mahārājya*, in **Jaya-chōla** *maṇḍala* **(Jayam-koṇḍa** Chōla *maṇḍala*), comprising the town of **Tirukkaḷu-kunram** and the fort of **Kalattūr** in **Veḷimala** *nāḍu* in the *sīmā* (district) of **Chingleput,** on the banks of the **Pālār.** The boundaries of the village are, Prallayannūr to the west, Maṇappāk to the north, Kaḷattūr to the east, Puṇya-paṭṭu to the south.

The said village is marked by clearly defined boundaries on its borders.

The grant includes the right of enjoyment of eight kinds of interest in the land, viz. treasures in it, mines, rocks, tanks, gardens, trees, etc.; and the right of possessing it for ever or parting with it at will (by sale to another). The rights over the land are to descend from the donee to his disciples, their disciples, and so on in the apostolic line. The grant was made in a ceremonial way, with water and with gold.

Verses 44, 45. The grant was composed by **Sabhāpati** and engraved by **Viraṇāchārya.**

Verses 46-50. The usual admonitory verses.

'**Śrī Virūpāksha.**'[1]

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[1] On Virūpāksha and the devotion of the Vijayanagar house to Śiva and Nāga worship, see our note in the introduction to the Conjeeveram plates of Kṛishṇa-dēva Rāya (*Ep. Ind.*, Vol. XIII, No. 8).

No. 13.—PARTABGARH INSCRIPTION OF THE TIME OF [THE PRATIHARA] KING MAHENDRA-PALA II. OF MAHODAYA: SAMVAT 1003.

BY RAI BAHADUR PANDIT GAURISHANKAR HIRACHAND OJHA.

Some time ago a friend of mine wrote to me of the existence of an **inscribed stone** at Partābgarh, the contents of which no one in the locality could read, except the date, Samvat 1003, which was plain enough. I hurried to the spot at the first opportunity available and found the inscription containing a series of grants described below. The stone in question was affixed to a Chabūtrā, or platform, near Chenrām Agravāl's Bāwṛī (a well with steps leading to it) at Partābgarh, the capital of the State of that name in southern Rājpūtānā. On examination I found the record to be of great historical importance; and at my request the Mahārāj Kumār of Partābgarh was kind enough to present it to the Rājpūtānā Museum, Ajmer, where it is now deposited. In spite of being constantly exposed to the inclemencies of weather, the stone is in a fair state of preservation and can easily be read, only a few letters here and there being indistinct. A portion of the stone at the left-hand top corner is broken off, and the commencement of the first five lines is lost.

The **inscription** contains 35 lines of writing—34 full lines and one line only 1′ 8″ long—which cover a space of 2′ 6″ broad by 2′ 2¼″ high. Except for four verses (ll. 1-4) at the beginning of the first, five and a half (ll. 14-19) at the beginning of the second, a laudatory verse (ll. 30-31) at the end of the third and an imprecatory one (ll. 34-35) at the end of the fourth part, the inscription is in prose.

The **characters** belong to the northern class of alphabets of the 10th century and show no special peculiarities except, in two instances (*°paryantō*, l. 11; *°paryantaṁ*, l. 24), the medieval form of *rya*, without the lower right-hand stroke as well as the separate sign of *r* on the top, as is found in the Udaipur (in Rājpūtānā) inscription[1] of the time of the Guhila Rājā Aparājita, the Jhālrāpāṭaṇ inscription[2] of the time of Durga-gaṇa, etc. Line 13 contains numerical symbols *saṁ* and *lṛi* for 100 and 10 respectively.

The **language** is Saṁskṛit throughout, corruptions and solecisms being frequent in the last three grants. A locative was probably intended in l. 20 *°śrīśammē* (read *°śarmmaṇi*) *cha vyāpāraṁ kurvvatē* (read *kurvvati*), and a passive construction suddenly ends in active in ll. 20-22, '*Mādhavēna . . . . . sutēna . . . . . vōdhayati.*' The neuter gender is grossly misused in ll. 24-25, while '*āghāṭa*' is neuter in l. 28 and masculine in l. 32. Cases do not agree in l. 31 '*°rājēna . . . . sutaḥ*' (read *sutēna*), while the rules of Saṁdhi are not observed in some cases (ll. 2, 4, 14, 18, etc.) and misused in others (ll. 11, 12, 27, etc.). Other grammatical irregularities are shown in the footnotes accompanying the text.

Some *dēśī* words of the local dialect are used in Saṁskṛit composition. *Harirshēśvara* in l. 12 is to be divided into *Hari* and *Ṛishēśvara*, the latter being a modification of *Ṛakhēsar*, still used in the vernacular of these parts for Ṛishīśvara. *Arahaṭēna* (l. 26) is the instrumental form of *Arahaṭa*, a Persian wheel, the Saṁskṛit form being '*araghaṭṭa*.' *Kiṭikā* (l. 26) is Saṁskṛitized from *kiḍi* or *kiḍā*, a matting screen, akin to Saṁskṛit *kaṭa*. *Kōsavāhē* (l. 31) is applied to as much land as can be irrigated by one *kōsa*, or leather bucket, and *māṇi* (l. 31) is a local measure of twelve maunds. *Chausarā* (l. 33) is a garland of four strings. *Metta* (l. 29) is the Prākṛit form of *mātra*. *Pālikā* (l. 33) is probably used for *pūlī*, or bundle of leaves. *Ghāṇā* (l. 33) is an oil-mill and *Palikā* (l. 33) is a measure of capacity approximating to six *tōlās* and commonly called *paḷī* or *paḷā*.

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[1] *Ep. Ind.*, Vol. IV, p. 31.

[2] *Ind. Ant.*, Vol. V, p. 181.

The meaning of *sādhāra* (ll. 26 and 32) is not clear: it may mean 'with the adjacent grounds' or may be an abbreviation of *sādhāraṇa* (common). *Vaha* (l. 32) is the common highway and *kachchha* (ll. 26 and 28) is a field bordering on a stream.

As regards **orthography,** it may be noted that *v* is used for *b* throughout and *n* for *ṇ* in some instances: *punya* (l. 11, twice), *hiranya* (ll. 13 and 24), *śaranya* (l. 17) and *grihnāti* (l. 30). Dental *s* is used for the palatal in *ājñāsravaṇa* (l. 12), and *śadriśaṁ* (l. 18) is an example of the converse. Consonants are mostly doubled after *r*, but the necessary doubling is not shown in *prōtārita* (l. 15), *patatriṇah* (l. 16) and *ārchchhetā* (l. 35). The doubling of *t* before *r* is seen in *puttra* (ll. 6 and 8), *pittroḥ* (l. 11) and °*hitattri*° (l. 13), but not everywhere (e.g., *putra* in ll. 5, 6, 7). *n* at the end of a word is not joined generally to the next word (ll. 20, 21, 22, 29). The *anusvāra* is used for the appropriate nasal in *kāhiṁkyāṁ gaṁgāyāṁ* (l. 11), °*liṁgita* (l. 16), °*daṁgajō* (l. 17), *ghōṁṭā*° (l. 23), *likhyaṁtē* (l. 28), *kshētraṁtaritaṁ* (l. 29), *bhavaṁtu* (l. 1), *chiṁtā* (l. 18), *taṁttra* (l. 20); it is wrongly replaced by *m* in *param-bha*° (l. 7) and is redundant in °*mānāṁnvaya*ḥ(l. 15) and °*chiṁnlya* (l. 23). Of the class-nasals, *ṇ* is frequently used (ll. 15, 22, etc.), once wrongly for *ñ* (*paṇcha*, l. 26); *ṅ* occurs in ll. 15 and 19 and once wrongly in *vaṅśa* (l. 25); and *ñ* in l. 16. Omissions of *visarga* (ll. 4, 5, etc.), its redundant use (ll. 20, 21, 30), and instances of letters (ll. 10, 27, 30, 31) and particles (ll. 23, 18) left out are specified in the footnotes. There are no symbols for *avagraha*, *jihrāmulīya* or *upadhmānīya*. The necessary punctuation marks are omitted in some places (ll. 2, 3, etc.), and there are redundant lines (ll. 1, 3, etc.) in others. Other mistakes are pointed out at the proper places.

All the grants recorded in the inscription are in favour of **shrines attached to the monastery of Hari-Ṛishiśvara,** who originally belonged to **Daśapura** (l. 12). Under its management were the shrines of Vaṭa-yakshiṇī Dēvī (ll. 12, 33), Indrāditya-dēva or Indrarājāditya-dēva (ll. 23, 28) and Trailōkya-mōhana-dēva (l. 33), which were situated at the village of **Ghōṇṭā-varshika,** where there was also a temple dedicated to Nityapramudita-dēva (l. 23). Chief among the deities was Indrāditya-dēva, who is spoken of as "(the deity) of Ghōṇṭā-varshika" (l. 28), while Trailōkya-mōhana-dēva is spoken of as "(enshrined) within the grounds of Indrāditya-dēva" (l. 31). This pre-eminence is borne out by the verses (ll. 1-2) in praise of the sun-god (Indrāditya-dēva), which precede those (ll. 3-4) extolling Durgā (Vaṭa-yakshiṇī Dēvī), who is the donee proper of the first grant.

The occasion of the grant of a village to Vaṭa-yakshiṇī Dēvī by the king of Mahōdaya in **Saṁvat** 1003 was used by the authorities of the monastery for the purpose of consolidating on one stone all the grants in favour of one or other of the temples attached to it. Such consolidation of grants belonging to one institution, but issued at different periods, is not rare in **Rājpūtānā.** We have an instance of it in the Vasishṭha temple inscription[1] at Mount Ābū.

The **inscription** is naturally divided into four parts:—

I. A grant of a village in favour of Vaṭa-yakshiṇī Dēvī, issued by Mahārāja **Mahēndrapāla-Dēva** II. of **Mahōdaya** (Kanauj), dated Saṁvat 1003, or A.D. 946 (ll. 1-14).

II. A grant of a village, etc., in favour of Indrāditya-dēva by Mādhava, the provincial governor of Ujjain (under the same king), at the request of Chāhamāna Indra-rāja, a feudatory chief, without date (ll. 14-27).

III. A grant of a field in favour of Indrarājāditya-dēva by Bhartṛi-paṭṭa, son of **Khōmmāṇa,** dated Saṁvat 999, or A.D. 942 (ll. 27-31).

IV. Minor grants to different deities by different persons, undated (ll. 31-35).

[1] *Ind. Ant.*, Vol. II, p. 256.

PART I.

The first grant recorded in the inscription—though it is not the first from a chronological point of view—begins with two benedictory verses invoking the sun-god, followed by two similar verses in praise of the goddess Durgā (ll. 1-4). It is issued from the capital at Mahōdaya and gives the genealogy of the donor as follows:—

1. Mahārāja **Dēva-śakti-Dēva**, a devotee of Vishṇu;

2. His son, born of [queen] **Bhūyikā-Dēvī**, Mahārāja **Vatsa-rāja-Dēva**, a devotee of Mahēśvara (Śiva);

3. His son, born of [queen] **Sundarī-Dēvī**, Mahārāja **Nāga-bhaṭa-Dēva**, a devotee of Bhagavatī (Durgā);

4. His son, born of [queen] **Īsaṭā-Dēvī**, Mahārāja **Rāma-bhadra-Dēva**, a devotee of the sun-god;

5. His son, born of [queen] **Appā-Dēvī**, Mahārāja **Bhōja-Dēva**, a devotee of Bhagavatī;

6. His son, born of [queen] **Chandra-bhaṭṭārikā-Dēvī**, Mahārāja **Mahēndra-pāla** (I.), a devotee of Bhagavatī;

7. His son, born of [queen] **Mahādēvī-Dēvī**, Mahārāja **Vināyaka-pāla-Dēva**, a devotee of the sun-god; and

8. His son, born of [queen] **Prasādhanā-Dēvī** of the **Devathāddhi** (?) family, Mahārāja **Mahēndra-pāla-Dēva** (II.), a devotee of Mahēśvara (ll. 5-9).

The last-named king enjoins all and sundry residing in the village of **Kharpara-padraka**,—in the holding of **Tala-vargika Harishaḍa**, and situated in the vicinity of **Ghōṇṭā-varshikā**, in the western **Pathaka** (district) of **Daśa-pura**,—and the residents of the neighbourhood, that the said village Kharpara-padraka, with all rights belonging thereto, has been bestowed by him, for all time to come, at the request of Dhana-śūra, upon the goddess Vaṭa-yakshiṇī Dēvī, (whose shrine is) connected with the *Maṭha* (monastery) of Hari Rishīśvara, versed in all the four Vēdas, resident of Daśa-pura, on an auspicious day, after bathing in the Kāhiṁkī Gaṅgā, for increase of religious merit to the donor's parents (ll. 9-12). The grant is written by Purōhita **Trivikrama-nātha**, under orders from **Jajja-nāga**, is dated **the fifth day of the dark half of Mārgga (Mārga-śīrsha), in the Saṁvat year 1003 (A.D. 946)**, and is signed by **Śrī Vidagdha**, " his own hand " (l. 13).

The name of **Mahēndra-pāla** (II.), son of **Vināyaka-pāla**, comes to our knowledge for the first time from this inscription. There seems to be a *double entente* in the word *prasādhana*, in which the writer pays a compliment to the queen-mother, by name Prasādhanā-Dēvī, by calling her the 'ornament of the family of her birth' (l. 9). The name of this family Devathāddhi (?) is not quite clear for purposes of identification. Of the names and places mentioned Mahōdaya (Kanauj) and Daśa-pura (Mandasor), and the names of the kings and queens call for no remark. **Kharpara-padraka** is the modern village of **Kharōṭ**, 7 miles south-east of Partābgaṛh. **Ghōṇṭā-varshikā**[1] can be identified with Ghōṭārsī, 7 miles east of Partābgaṛh and about 8 miles north-east of Kharōṭ. The **Kāhiṁkī Gaṁgā** (the river Kāhiṁkī) cannot be identified. **Jajja-nāga** was probably the *Dūtaka* of the grant. **Vidagdha** appears to be the Governor of the province who issued this grant under his own signature.

[1] The name of this village is spelt as Ghōṇṭā-varshikā (l. 10), Ghōṇṭā-varshika (l. 23) and Ghōṇṭā-varshi (l. 34).

The genealogy of the Pratihāra kings of Mahōdaya (Kanauj), in the light of the information available up to the present, would stand thus :—

0 (unknown)

- I. Nāga-bhaṭa I. / Nāgāvalōka I., A.D. 756-57[1]
  - II. Kākustha / Kakkuka
- 0 (unknown)
  - III. Dēva-śakti / Dēva-rāja
    - IV. Vatsa-rāja, A.D. 783-84[2]
      - V. Nāga-bhaṭa II. / Nāgāvalōka II., A.D. 815, 833-4[3]
        - VI. Rāma-bhadra / Rāma-dēva / Rāma
          - VII. Bhōja I. / Mihira / Ādi-varāha, A.D. 843, 862, 875, 876, 881
            - VIII. Mahēndra-pāla I. / Mahēndrayudha / Mahida-pala / Nirbhaya-rāja / Nirbhaya-narēndra, A.D. 893, 898, 899, 903, 907
              - IX. Bhōja II.
              - X. Mahī-pāla, A.D. 914, 917 / Kshiti-pāla / Vināyaka-pāla, A.D. 931 / Hēramba-pāla
                - XI. Mahēndra-pāla II. A.D. 946
                - XII. Dēva-pāla A.D. 948
                - XIII. Vijaya-pāla A.D. 960
                  - XIV. Rājya-pāla A.D. 1018[4]
                    - ⋮ [5]
                    - XV. Trilōchana-pāla A.D. 1019, 1027
                    - (?) XVI. Yaśaḥ-pāla A.D. 1036

[1] This date is from a photograph in my possession of an unpublished copper-plate grant from Hānsōṭ, in the district of Broach (Bombay presidency), issued by the Chāhamāna prince Bhartṛi-vaḍḍha (Bhartṛi-vardha) II, a feudatory of king Nāgāvaloka.

[2] From the Jaina *Hari-vaṁśa Purāṇa* (Bom. Gazetteer, Vol. I, part II, p. 197).

[3] The *Prabhāvaka-charita* speaks of the death of king Nāgāvalōka of Kānya-kubja, grand-father of Bhōja, as taking place in Vikrama year 890 (A.D. 833-34) (Nirṇayasāgara Press ed., p. 177, verses 720-725). The Nāgāvalōka of the *Prabhāvaka-charita* can be identified with no other than Nāga-bhaṭa II. of Kanauj, and the date seems to be accurate, as the first known date of Bhōja I. is A.D. 843.

[4] This date of Rājya-pāla is given by Al-Utbī in his *Tārīkh-i-Yaminī* (Elliot's Hist., Vol. II, p. 45), where he speaks of Rai Jaipāl as the ruler of Kanauj when Sultan Mahmūd of Ghaznī invaded it. He was killed the next year (A.D. 1019) by the Chandēla prince Vidyā-dhara, son of Gaṇḍa, and Trilōchana-pāla succeeded him.

[5] The dotted line in the table indicates a successor, not necessarily a son.

Dēva-pāla of Mahōdaya is mentioned in the Sīyadōṇī inscription (*Ep. Ind.*, Vol. I, p. 177) as the son of Kshiti-pāla, which is evidently a synonym of Mahī-pāla; but the same Dēva-pāla is identified by the editor of that inscription with *Haya-pati* Dēva-pāla, son of Hēramba-pāla, from whom Yaśō-varman obtained the celebrated image of Vaikuṇṭha, mentioned in that king's Khajurāho inscription. This has led to the identification of Hēramba-pāla, the father of this Dēva-pāla, with Mahī-pāla or Kshiti-pāla, the father of Dēva-pāla of Mahōdaya. The fact that Hēramba and Vināyaka are synonyms lends colour to this view, the result of which is the identification of two kings with two sets of names—

(1) Mahī-pāla and Kshiti-pāla ; and

(2) Vināyaka-pāla and Hōramba-pāla,

which is accepted by scholars up to the present and is given in the genealogical tree above ; but this identification is based on very slender evidence. That Dēva-pāla, son of Hēramba-pāla, who is introduced by the minor title of *Haya-pati* (lord of horses) is the same as Dēva-pāla of Mahōdaya cannot be established on the casual mention of the former in an inscription of a king of a dynasty other than his own. *Haya-pati* was never the accepted title of the Pratihāra kings of Mahōdaya and is not met with in their inscriptions ; and there is no ground for assuming that a scion of the paramount dynasty of the Pratihāras was ever known by that appellation. Besides Mahī-pāla and Vināyaka-pāla are known to be two different kings of Mahōdaya with different dates which do not overlap ; and there is no reason to justify their identification. If this view is accepted and the identification of Hēramba-pāla with Mahī-pāla set aside, this part of the genealogy would stand thus :—

VIII. Mahēndra-pāla I.
A.D. 893-907

IX. { Mahī-pāla / Kshiti-pāla } A.D. 914, 917 — X. Bhōja II. — XI. Vināyaka-pāla A.D. 931

XI. Vināyaka-pāla → XII. Mahēndra-pāla II. A.D. 946

IX. Mahī-pāla → XIII. Dēva-pāla A.D. 948 — XIV. Vijaya-pāla A.D. 960

(The rest as above.)

PART II.

The second grant begins with a panegyric in praise of the **Chāhamāna** family of kings, which is spoken of as having been the source of great pleasure to king Bhōja-Dēva. Then mention is made of **Gōvinda-rāja** of this dynasty, who fought against many foes ; his son **Durlabha-rāja** and his son **Indra-rāja**, who built the great temple dedicated to the sun-god (ll. 14-19). We learn further that **Mādhava** was 'the great feudatory lord and governor' at Ujjayinī and **Śrīśarman**—appointed by Kōkkaṭa, who was the commander-in-chief serving at the feet of Paramēśvara (i.e. Mahēndra-pāla II.)—was carrying on the affairs of state at Maṇḍapikā (ll. 19-20).

The aforesaid Mādhava, son of Dāmōdara, being 'great feudatory, great governor and *Chargé d'Affaires*,' and having come to Ujjayinī on business, bathed at the temple of Mahā-kāla,

worshipped the god Śiva and meditated on the unreality of life and wealth, bestowed, on the **Mīna-saṁkrānti** day, the village of **Dhārā-padraka**, with all its appurtenances, for repairs to, and maintenance of daily services at, the temple of **Indrāditya-dēva at Ghoṇṭā-varshikā**, a place associated with **Nityapramudita-dēva**, at the request of the great feudatory **Indra-rāja**, son of **Durlabha-rāja** of the **Chāhamāna** race. He therefore enjoins all residents of the village and the neighbourhood to observe this order (ll. 20-26). A further endowment of a field by the river-side to the north of the village, irrigated by a Persian wheel, and of five matting screens for the erection of a flower porch is recorded (l. 26). The grant is signed by Mādhava and countersigned by the Vidagdha (l. 27) of the first grant.

The names of the warlike Chāhamānas eulogized in this grant are not known from any other record. It was probably a local dynasty of the Chāhamānas which had entered into a subordinate alliance with king Bhōja-Dēva I. and helped him in his wars, thus giving the overlord 'great pleasure.' Indra-rāja built a temple to the sun-god (Indrāditya-dēva) and applied to the governor of Ujjain, appointed by his overlord, the king of Kanauj, evidently Mahēndra-pāla II. of the first grant, for an endowment for its upkeep. The grant is not dated; but we find from the third grant that the temple of Indrāditya-dēva was existing and was well-known after the name of the builder (l. 28) four years before the date of the first grant. We thus have reason to suppose that the request of the builder to the provincial representative of his overlord to secure a permanent endowment for it must have immediately followed its erection and preceded the gift of Bhartṛi-paṭṭa recorded in the grant following. Thus this grant is evidently prior to the third, and is consequently the first, though not by many years, as is evident from the signature of the same governor, Vidagdha, affixed to both the grants. The custom of provincial governors countersigning grants issued by subordinate chiefs relating to lands in their (the governors') jurisdiction is borne out by the evidence of the Ūnā plate of the time of Mahēndra-pāla I. of Kanauj, where Dhīika countersigned a grant of Bala-varman, a feudatory of the king (*Ep. Ind.*, Vol. IX, p. 6).

Maṇḍapikā is Māṇḍū, where another officer **Śrī-śarman**, appointed by the king's commander-in-chief, resided. **Dhārā-padraka** is probably Dharyāvad (in Mēwār), situated near the boundary of the **Partābgarh** State. The matting screens referred to were to be used, evidently, in the periodical festivals in which the throne of the deity is placed in a porch of flowers and leaves temporarily erected over it.

PART III.

This grant records that **Mahārājādhirāja Bhartṛi-paṭṭa**, son of **Khōmmāṇa**, enjoins his descendants to maintain in perpetuity, and not to interfere with, the enjoyment of the bestowal of a field named **Vavvūlika** (Babbulika) by the side of the river **Nandyā** in the village of **Palāsa-kūpikā**, made by him upon **Indrarājāditya-deva** of **Ghōṇṭā**-varshi for increase of merit to himself and his parents (ll. 27-30). The boundaries of the field are defined (ll. 28-29), and a customary verse extolling the donor and the donee follows (ll. 31-32). **The date is given as the first day of the bright half of the month of Śrāvaṇa in the Saṁvat year 999 (A.D. 942).**

Bhartṛi-paṭṭa of this inscription is Bhartṛi-paṭṭa[1] II., son of Khōmmāṇa III. of Mēwār, belonging to the Guhila family. Another inscription of his reign is dated Saṁvat 1000 (A.D. 943).[2] Palāsa-kūpikā is probably the present Parāsiā, about 15 miles south of Mandasor. The river Nandyā and the village of Varāha-pallī, mentioned in the boundaries, cannot be identified at present.

[1] *Ind. Ant.*, Vol. XXXIX, p. 191.
[2] *Annual Report on the working of the Rajputana Museum*, Ajmer, 1914, p. 2.

PART IV.

This part records minor grants :—

I. The gift of a field named **Chhittullāka**, in which 10 *Māṇīs* of seed could be sown, and which was irrigated by one leather bucket, in favour of **Indrāditya-dēva**, by **Dēva-rāja**, son of **Chāmuṇḍa-rāja** (l. 31).

II. The gift of a field, called **Uṁdiyāka**, with boundaries defined, in favour of **Trailōkya-mōhana-dēva** in the grounds of Indrāditya-dēva, by **Indra-rāja** (ll. 32-33).

III. The [permanent] endowment of one Palikā [of oil] per oil-mill, five bundles of foliage, 100 garlands of four strings, on **the ninth day of the bright half of the month of Chaitra**, together with two *palas* of saffron and one [*pala*] of betel-nuts from the trading community in the month of Chaitra, in favour of the **Vaṭa-yakshiṇī Dēvī** (ll. 33-34).

IV. The gift of **Dhāḍivāhā** field, in which 10 *Māṇīs* of seed could be sown, and of **Mōchcha** field, to the north-east of **Ghōṇṭā-varshi**, requiring 10 *Māṇīs* of seed, from persons not mentioned and in favour of deities not specified (l. 34).

Then follows the usual verse extolling the giver of land and condemning the usurper (l. 35), after which the name of the **engraver** of the inscription is given as **Siddhapa**, son of [**Sa**]**tya and the date as Saṁvat 1003 (A.D. 946).**

Dēva-rāja, son of Chāmuṇḍa-rāja (l. 31), appears to be a scion of the Chāhamāna family mentioned in the second grant, and Indra-rāja (l. 32) is the builder of the temple of the sun (ll. 18-19) himself.

TEXT.[1]

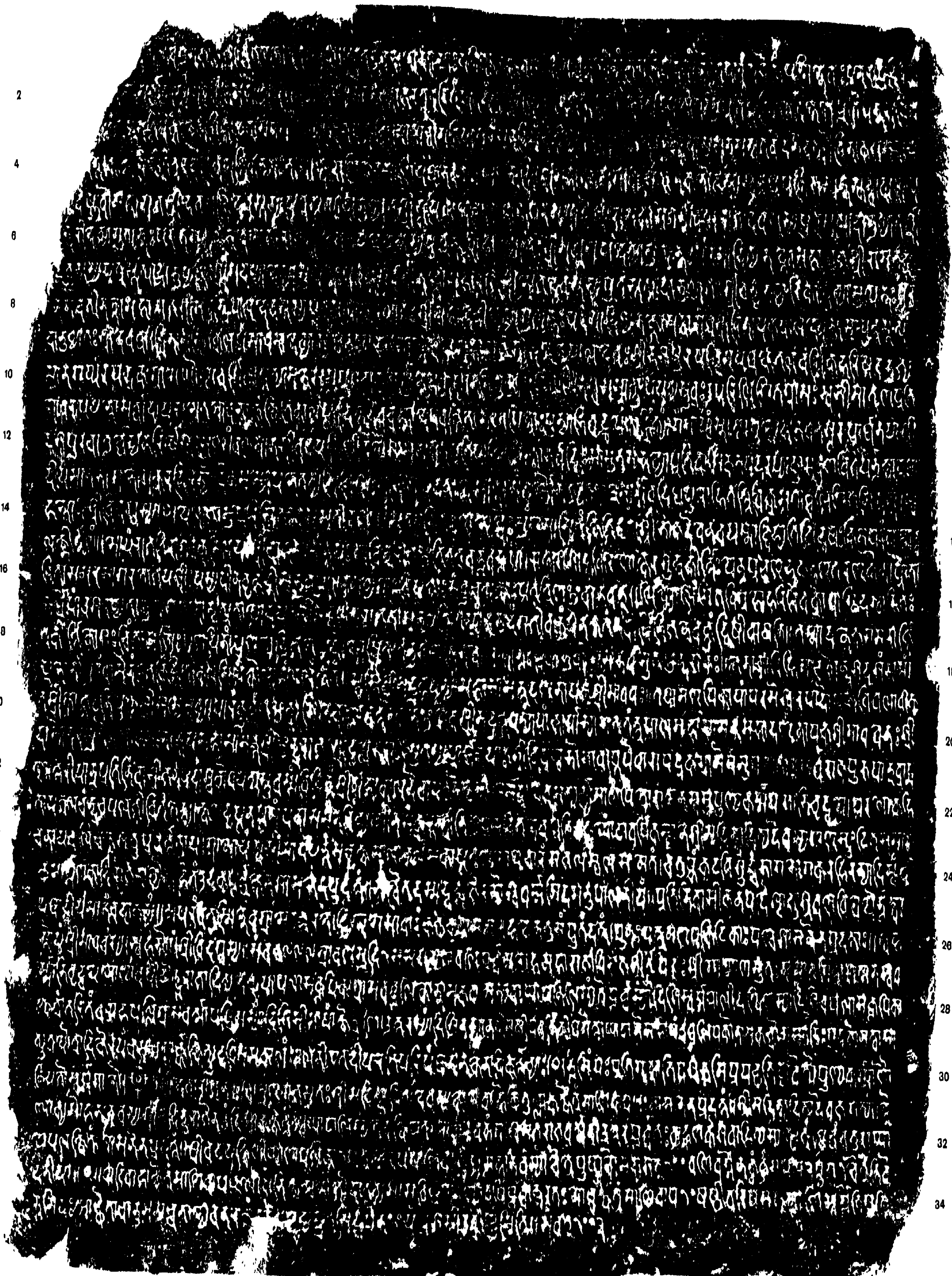
[Metres: v. 1, *Anushṭubh* (*Ślōka*); v. 2, *Mandākrāntā*; v. 3, *Śārdūlavikrīḍita*; v. 4, *Vasantatilakā*; v. 5, *Śārdūlavikrīḍita*; v. 6, *Vasantatilakā*; v. 7, *Anushṭubh* (*Ślōka*); v. 8, *Śārdūlavikrīḍita*; v. 9, *Vasantatilakā*; v. 10, *Śārdūlavikrīḍita* (half); vv. 11 and 12, *Anushṭubh* (*Ślōka*).]

L. 1 — — — — [म]: ॥
भवंतु[2] भव[तां भानो]र्भूतये भानवः सदा ॥[3]
प्रातर्न्नभ[स्त]रोस्ताम्राः पवित्राः पल्लवा इव ।०॥ [१*]
[4]ब्रह्मादीनां नियमितधियां[5] [स्तोत्र]पात्रं यदेकं ।[6]
यस्मिन्नेताः पुनरपि दिशो ।[7]
2 — — — — — — — [।*]
[सूर्याख्या?]ख्यं प्रतिदिनमहो ध्यायते यन्मुनीन्द्रैः
[8]तेजस्तन्नो हरतु दुरितं पावनं सप्तसप्तेः ।०। [॥२*]
[रुद्रे] विद्रवति द्रुतं सुरपतौ प[स्त्यं] प्रति प्रस्थिते ।[9]
वित्तेशे प्रतिपन्नराथि [त]-

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[1] From impressions prepared by the writer and from the stone itself.
[2] Read भवन्तु.
[3] One stroke is redundant.
[4] Read ब्रह्मा°.
[5] Read °धियां.
[6] This stroke is redundant.
[7] This stroke is redundant.
[8] Read °नीन्द्रैस्ते°.
[9] This stroke is redundant.

Partabgarh Inscription of Mahendrapala II: Samvat 1003.



F. W. THOMAS

SCALE ONE-THIRD

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3 . — —· — — [शाङ्के] सति [।*]
वैकुण्ठे मतिकुण्ठतामुपगते [1]व्रा[ह्मयं श्रि]ते [2]व्रह्मणि ।[3]
पायाद्वो महिषासुरं सुररिपुं देवी हृशा निघ्नतो ॥०। [।३*]
वर्षद्वयाभ्यसनमम्व[4] तवेदमेव
दुर्गति नाकगमनाय

4 — — — — [न्ति] ।
कात्यायिनीति वरदेति च सन्ति कस्या:[5]
नामाचराणि परमाणि यथा भवत्या[6] ।०। [।४*]
ओं[7] स्वस्ति । श्रीमहोदयसमावासितानेकनौहस्त्यश्वरथपत्तिसम्पन्न-
स्कन्धावारात्प-

5 [[8]— — [वै]ष्णवो महाराजश्रीदेवशक्तिदेवस्तस्य पुत्रस्त-
त्पादानुध्यात[9] श्रीभूयिकादेव्यामुत्पन्न[10] परममाहेश्वरो महाराजश्रीवत्सराज-
देवस्तस्य पुत्रस्तत्पादानुध्यात[11] श्री-

6 [[12]— न्दरीदेव्यामुत्पन्न: परं[13]
भगवतीभक्तो महाराजश्रीनागभटदेवस्तस्य पुत्रस्तत्पादानुध्यात: श्रीमदी-
सटादेव्यामुत्पन्न: परमादित्यभक्तो महाराजश्रीरामभद्र-

7 [दे]वस्तस्य पुत्रस्तत्पादानुध्या[त:] श्रीमदप्पादेव्यामुत्पन्न: परमभगवतीभक्तो
महाराजश्रीभोजदेवस्तस्य पुत्रस्तत्पादानुध्यात: श्रीचन्द्रभट्टारिकादेव्या-
मुत्पन्न: परं

8 भगवतीभक्तो महाराजश्रीमहेन्द्रपालदेवस्तस्य पुत्रस्तत्पादानुध्यात: श्रीमहा-
देवीदेव्यामुत्पन्न: परमादित्यभक्तो महाराजश्रीविनायकपालदेवस्तस्य
पुत्रस्तत्पा-

9 दानुध्यात: श्रीदेव[था[14] । ढि ?]नामनिजकुलप्रसाधनादेव्यामुत्पन्न: परम-
माहेश्वरो महाराजश्रीमहेन्द्रपालदेव: श्रीदग्रपुरपश्चिमपथके तलवर्गिकहरि-
षडभुज्य-

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1 Read ब्रा.
2 Read ब्र.
3 This stroke is redundant.
4 Read °म्ब.
5 Read °स्या.
6 Read त्या:.
7 Expressed by a symbol.
8 Read °रमवै°.
9 Read त:.
10 Read न्न:.
11 Read त:.
12 Read श्रीसुन्दरी°.
13 In most of the grants and seals of the Pratihāra kings of Mahōdaya the adverb *paraṁ* (or *param-*) is persistently used before *Bhagavatī-bhaktaḥ* in place of the adjective *parama-*—which is used before the names of other deities, and there appears to be no need of correcting it to *parama-*.
14 The word is indistinct; it may also be read as देवस्याढि, देवढाढि, देवदार्ढि or देवयाढि.

10 मानखर्प्परपद्रकग्रामे घोण्टावर्षिकाप्रत्यासन्ने समुपगतान् सर्व्वान्वे[1] यथा-
स्थाननियुक्तान्प्रतिवासिनश्च समाज्ञापयत्यस्तु वः[2] उपरिलिखितग्रामः स्वसी-
मातृणप्रति-[3]

11 गोचरपर्यन्तो[4] सर्व्वादायसमेत आचन्द्रार्क्कक्षितिकालं पूर्व्वदत्तदेवब्र[5]ह्मादेय-
वर्ज्जितो मया पित्रोः पुन्या[6]भिवृद्धये का[शि]क्यां गंगायां स्नात्वा
पुन्ये[7]ऽहनि [ध]नमूरप्रार्थनया श्री-

12 दशपुरचातुर्व्वेद्यहरिर्षेश्वर[8]मठसंव[9]ध्यमानश्रीवटयक्षिणीदेव्यै शासनत्वेन प्रति-
पादित:[10] मत्वा भवद्भिः सा[11]नुमन्तव्यो[12] प्रतिवासिजनपदैरप्याज्ञाश्र-[13]
वणविधेयैर्भूत्वा यथा-

13 दीयमानभागभोगकरहिरण्या[14]दिकमस्योपनेतव्यमिति [।*] श्रीजज्जनागप्रद-
त्तादेशात् । संवर्त्स्रो[15] १०००[16] १००३ मार्ग्ग वदि ५ [।*] पुरोहित-
त्रिविक्रमताथ[17]लिखितमिदम् । स्व-

14 हस्तोयं श्रीविदग्धस्य ।०।
यो राज्ञामुपरि स्थितः[18] वसुमतीर[क्षा]र्थमुत्पादितः[19]
येनोच्चैः सुखमासितं क्षितिभृता श्रीभोजदेवेन च [।*]
यस्माद्वि[20]भ्यति विद्विषः किमपरं यस्माच्च

15 लक्ष्मीर्नृणां ।[21]
सोयं राजति राजचक्रनिलय[:] श्रीचाहमानांन्वयः[22] [॥५*]
गोविन्दराज इति तत्र [23]वभूव भूपो ।[24]
राकाशशाङ्ककिरणोत्करशुभ्रकीर्त्तिः [।*]

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[1] Read सर्वानेव.

[2] Supply संविदितम् or सुविदितम्.

[3] Read °पूति°.

[4] Read °पर्यन्तः.

[5] Read ब्र.

[6] Read ण्या.

[7] Read ण्ये.

[8] Read °हर्युर्षीश्वर° (हरि+ऋषी°).

[9] Read र्व.

[10] Read °त इति म°.

[11] Read स.

[12] Read व्यः.

[13] Read श्र.

[14] Read ण्या.

[15] Read संवत्सरे. Here *saṁvartsrō* stands for *saṁvatsarē* and is followed by *saṁ* (=100); but in the copper-plates of other kings of Mahōdaya (*Ind. Ant.*, Vol. XV, pp. 112 and 140; and *Ep. Ind.*, Vol. V, p. 209) *srō* itself represents 100, as it is not followed by the symbol for 100.

[16] The symbol *saṁ* is used to represent 100 and *lṛi* to denote 10. Thus *saṁ lṛi* means 100 × 10 = 1000. In the inscriptions of the 9th and 10th centuries, the symbol for 3 being the same as the numerical figure, it has been purposely omitted with the symbols to avoid the ambiguity of the date in figures being read as 31003. Hence the figure for 3 has been inscribed only at the end.

[17] Read °त्रिविक्रमनाथ°.

[18] Read तो.

[19] Read तो.

[20] Read द्वि°.

[21] This stroke is redundant.

[22] Read °मानान्वयः.

[23] Read ब.

[24] This stroke is redundant.

येन प्र[च]ण्डभुजदण्डतरण्डकेन ।[1]
प्रोता-[2]

16 रिता समरसागरतो जयश्री: [॥६*]
यस्य पोनद्व[3]ढ्दीमभुजपञ्जरमध्यगा: [।*]
विपक्षा: संकुचत्पक्षा: पतत्रिण इवाभवन् ॥[७*]
लि[4]ष्म्यालिंगितविग्रहो हरिरिव क्रोधाग्निदग्धाहित:

17 सर्व्वे[षां] च शरण्य[5]तामुपगतो भास्वत्प्रतापोदय: [।*]
श्रीमद्दुर्ल्लभरा[ज]नामनृपति ।[6] तस्मादभूदंगजो
वक्त्रं येन कृतं नचार्थिनि जने वक्त्रं द्विषीवा[य]ति ॥ [८*]
तस्मादनेकसमरार्ज्जि-

18 तकोर्त्तिकोश:
चिं[7]तामणि: प्रणयिनां प्रणतो द्विज[8]ते: [।*]
यो योषितां तनुधरोभिनवो मनोभू:
भू[9]षा भुव: समभव[त्सु]त इन्द्[10]राज: ॥ [९*]
तेनाकारि हिमाचलेन्द्रसदृश[11] भासां

19 प्रभोर्भासुरं
धामेदं ध्वजकिङ्किणीकलमिलत्कोलाहल[12]लंकृतं ॥ [१०*]
स्वस्ति श्रीमदुज्जयन्यां[13] महासामन्तदण्डनायकश्रीमाधव: ॥ तथा
मण्डपिकायां परमेश्वरपादोपजीविव[14]लाधी[15]क्व-

20 तश्रीकोकटनियुक्तश्रीशर्म्मे[16] च व्यापारं कुर्व्वंते[17] इत्यस्मिन् काले वर्त्तमाने
इहैव श्रीमदुज्जयन्यायां[18] कार्याभ्यागततंत्र[19]पालमहासामन्तमहादण्डनाय-
कश्रीमाधवेन:[20] श्री-

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[1] This stroke is redundant.

[2] Read त्ता.

[3] Read द्ध.

[4] Read ल.

[5] Read ण्य.

[6] Read °नृपतिस्तस्मा°. The stroke is redundant.

[7] Read °कोशश्चि.

[8] Read जा.

[9] Read मनोभूर्भू.

[10] Read न्द्र.

[11] Read °सदृशं.

[12] Read लालं.

[13] Read °यिन्यां.

[14] Read ब.

[15] Read धि.

[16] Read °शर्म्मेषि च (or °शर्म्मा च).

[17] Read कुर्व्वति (or कुर्व्वाते).

[18] Read °यिन्यां.

[19] Read तन्त्र°.

[20] Read न. Correct to °माधव:.

21 द्यामोदरसुतेन[1] ।[2] चाहमानान्वयमहासामन्तश्रीइन्द्रराज[3] ।[4] श्रीदुर्लभराज-
सुतस्य प्रार्थनया:[5] । श्रीविदग्धभोगावाप्तये धारापद्रकग्रामे समुपगतान्
सर्व्वराजपुरुषान् [6]ब्राह्म-

22 णोत्तरीयान् प्रतिनिवासी[7]जनपदांश्च बो[8]धयत्यस्तु वस्संविदितं श्रीमहा-
कालदेवायतने स्नात्वा महादेवमभ्यर्च्य मातापित्रोरात्मनश्च सुपुण्य-
कर्म्मयशोभिवृद्धये ।[9] परलोकहि-

23 ताय जलचन्द्रचपलजीवितं ते[च्य][10] ।[11] चण्डदृष्टनष्टसंपदा[12] समन[13]चिंन्त्य[14] ।
मीनसंक्रान्तौ[15] श्रीनित्यप्रमुदितदेवप्रति[व[16]द्ध]घोंटावर्षिकस्थाने श्रीमदिन्द्रा-
दित्यदेवस्य खण्डस्फुटितसमार-

24 चनाय [17]वलिचरुसत्र[18]प्रवर्त्तनाय ।[19] ग्रामोयं स्वसीमापर्यन्त[20] सहूक्षमाला-
[कु]लं[21] सकाष्ट[22]तृणगोपचार[23] सजलस्थलसमेतं ।[24] चतुष्कंकट[25]विशुद्ध[26]
भागभोगकरहिरन्या[27]दिस्कंध-

25 कमा[र्ग]णकादिराजभाव्यैस्सहितं[28] उदकपूर्व्वकेन शासनेन प्रदत्तं[29] ॥ मत्वै-
तदस्मद्वंश[30]जैरन्यैश्च धर्म्मामिदमनुपालनीयं[31] । प्रतिनिवासी[32]जनपदैश्चाज्ञाश्र-
वणविधेयैर्भूत्वा

26 यथा दीयमानं च दातव्यं ॥ अपरं [चै]तस्मिन्नेव ग्रामे उत्तरतो
[दिग्भा]गे साधारं कच्छ[क]नाम अरहटेन तु संयुतं दत्तं । पुनः
पञ्चमण्डपकिटिका: पणच[33] शासनेन प्रदत्ता: ॥ स्वह-

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1 Correct to °सुत:.
2 This stroke is redundant.
3 Read °राजस्य.
4 This stroke is redundant.
5 Read या. The stroke is redundant.
6 Read ब्रा.
7 Read सि.
8 Read बो.
9 This stroke is redundant.
10 Read °लं जीवितमवेत्य.
11 This stroke is redundant.
12 Read °नष्टा: संपद:.
13 Read नु.
14 Read °चिन्त्य. The stroke is redundant.
15 Read °संक्रान्तौ.
16 Read ब.
17 Read ब.
18 Read °सत्र°.
19 This stroke is redundant.
20 Read न्त:.
21 Read ल:.
22 Read ष्ठ.
23 Read °प्रचार:.
24 Read °समेत:. The stroke is redundant.
25 Read °कांटक°.
26 Read द्ध:.
27 Read ण्या.
28 Read त:.
29 Read त्त:.
30 Read °वंश°.
31 Read धर्मोयमनुपालनीय:.
32 Read सि.
33 Read च.

27 स्तोयं श्रीमाधवस्य । खड्गस्तोयं श्रीविदग्धस्य ॥
संवत् ९९९ श्रावण सुदि १ समस्त[रा]जावलिपूर्व्वमयेह[1] महाराजा-
धिराजश्रीभ[2]र्त्तृपट्ट[3]: श्रीखोम्माणसुत:[4] स्वमातृपित्रोरात्मनश्च ध-

28 र्म्माभिवृद्धये श्रीघण्टावर्षीयेन्द्रराजादित्यदेवाय ।[5] पलासकूपिकाग्रामे वंव्वू-
लिको वाम[6] कच्छ[7] । अस्य चाघाटानि लिख्यंते[8] पूर्व्वस्यां दिशि
खर्ग्गपाली दक्षिणस्यां दिशि च पलासकूपिका-

29 क्षेत्रांतरितं वराहपल्लिग्रामवर्त्म । पश्चिमस्यां दिशि सीमायां क्षेत्राणि ।
उत्तरस्यां दिशि मन्यानदीसमीपवर्त्तिनी थ(?)मेत्ता[9]घाटाने स[10]त्रायं
वंव्वूलियको नाम कच्छो अस्माभि:[11] प्रदत्तो मत्वा[12]स्म-

30 त्पुत्रपौत्रादिकैरयं च मा[13]चन्द्रार्क्कक्षित्युदधिसमकालं पालनी[14] एतदीयरति-
परिपंथना न केनापि कर्त्तव्या:[15] ।०।
भूमिं य: प्रतिगृह्णाति[16] यश्च भूमि[17] प्रयच्छति [।*]
ह्वावेतौ पुण्यकर्म्माणौ

31 नियतौ स्वर्ग्गगामिनौ[18] [॥११*] ।-६०३- ॥
श्रीदेवराजेन श्रीचामुण्डराजसुत:[19] श्रीमदिन्द्रादित्यदेवस्य कोसवाहे
छितुल्लाकक्षेत्रं माणिवाप १० शासनेन प्रदत्तं ॥ श्रीमदिन्द्रा-
दित्यदेवजगत्यां । क्षे-

32 लोकमोहनदेवस्य श्रीमदिन्द्रराजेन उंडिम्राकक्षेत्रं [20]आघाटा लि[8]ख्यंते
दक्षिणत: सा[धार]वहं पश्चिमत[21] राजवर्त्मनी उत्तरपूर्व्वत: व्रा[22]ह्मणकेशवा-
दित्यस्य क्षेत्रं । एवं चतुराघा-

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1 Read °मयेह (if not °मय इह).
2 This syllable is written below the line.
3 भर्तृभट is also found in some Mewar inscriptions.
4 Supply a verb, e.g. समाज्ञापयति.
5 This stroke is redundant.
6 Read नाम.
7 Read कच्छ:. The next stroke is redundant.
8 Read लिख्यन्ते (also in line 32).
9 Read इतिमात्रा°.
10 Read °घाटे: स°.
11 Read कच्छोऽस्माभि:.
12 Read प्रदत्त इति मत्वा°.
13 Read °स्यमा°.
14 Read पालनीय ए°.
15 Read कर्तव्या.
16 Read °गृह्णाति.
17 Read मिं.
18 Read °गामिनौ.
19 Read °सुतेन.
20 Add अस्य.
21 Read तो.
22 Read ब्रा.

33 टोपलब्धितं ।[1] शासनेन प्रदत्तं ॥ श्रीवटयक्षिणी[2] घाणापलिका १ पञ्च-
मण्डप[पालिका]—५ महानवम्यां चैत्रे पुष्पचौसरा शत्[3] १०० वणिवर्ग्गेन[4]
कुंकुम[5]पल २ पु[6]ग १ चैत्रे निवे-
34 दनीया[7] ॥ ० ॥ धाडिवाडाद्येषं माणिवाप ६ लौडाभिचच[भोज्ये?]
दातव्य[8] मास वि ५ घोषठावर्षिपूर्व्वोत्तरत: मोचचेनं माणिवाप १०
षष्ठी[9]वरिष[10]सहस्राणि स्वर्ग्गे[*] ति[ष्ठ]ति
35 भूमिद: [।*]
आच्छेता[11] चानुमन्ता च[12] तान्येव नरकं [वसेत्] [॥१२*]
[स]त्यसुत सिद्धपेन इयं प्रशस्ती उ[13]त्कीर्ण्णमिति[14] ॥ संवत् १००३[॥*]

No. 14.—LAKSHMESHWAR PILLAR INSCRIPTION OF THE YUVARAJA VIKRAMADITYA.

BY LIONEL D. BARNETT.

The town of **Lakshmēshwar** is the head-quarters of the Lakshmēshwar *tāluka*, which is an outlying part of the Miraj State within the limits of the Dhārwār District, Bombay. It is situated about thirty-six miles south-east of Dhārwār, and is shown in the Indian Atlas quarter-sheet 41, S. E. (1904), in lat. 15° 8′, long. 75° 31′. Its ancient name is found as **Porigeṛe** in the record now published, and elsewhere as **Purigeṛe** and **Puligeṛe**, which forms were sanskritized as **Purikara** and **Pulikara** : it is still preserved in the name **Huligere-baṇa** of a part of the lands of the town (see Vol. XIII above, p. 179). For some facts of the early history of the place the reader may be referred to Vol. XIII above, p. 178. From this town comes the present inscription, which I edit from two ink-impressions and a plain squeeze placed at my disposal by the late Dr. Fleet,[15] which are now in the British Museum.

The **inscription** is on two faces of a stone pillar which in 1892 was standing at the local Kachōrī, along with a large number of other inscriptions which had been collected there for safe preservation. The first face, bearing ll. 1-40, has an inscribed area of about 7 ft. 1 in. in height and 1 ft. $2\frac{1}{2}$ in. in width ; on the second face, comprising ll. 41-55, the inscribed area is about 3 ft. $6\frac{1}{2}$ in. in height and 1 ft. 2 in. in width. The state of the stone is very bad : ll. 39-48 are wholly illegible, and there are many gaps and doubtful readings elsewhere.

The **character** is Kanarese, of a type characteristic of the early eighth century. The letters on the first face, which, though somewhat sprawling and irregular, are on the whole graceful and clean-cut, average between $\frac{7}{8}$ in. and 1 in. in height; but on the second face a difference of type is noticeable, which possibly began from l. 41, and is very obvious from l. 46 onwards,

[1] This stroke is redundant.
[2] Read क्षी.
[3] Read तं.
[4] Read वणिग्वर्गेण.
[5] Read कुङ्कुम°.
[6] Read पूग.
[7] Read निवेदनीयानि.
[8] Read व्यं.
[9] Read ष्टि.
[10] Read °वर्ष°.
[11] Read त्ता.
[12] Read च.
[13] Read प्रशस्तिरु°.
[14] Read °र्णेति.
[15] The record has been mentioned by Dr. Fleet in his *Dyn. Kan. Distrs.*, p. 374, No. 10.

the letters becoming ruder and clumsier, with a height varying from ⅝ in. to 1⅛ in. As will be seen below, a new section begins on or about l. 46, and probably it was inscribed by a different hand. The record contains all the test-letters **kh, ṅ, j, b,** and **ḷ**, and all of them, with the exception of *ḷ*, are of archaic forms. Examples of *kh* appear in l. 12, of *ṅ* in ll. 10, 18, of *j* in ll. 2, 3, etc., of *b* in l. 8. The *ḷ* is usually of the ancient type, with the tail prolonged in a curve round it towards the left; but in *iḷḷi*, l. 21, *telliga*, l. 29, and possibly in the last word of l. 32, we find a cursive form almost identical with the modern Burmese letter. On the whole, then, we may safely ascribe the character to about **A.D. 725**; and hence we may conclude that the **Yuvarāja** or Heir-Apparent **Vikramāditya** mentioned in it as granting the constitution embodied in it to the burgesses of Porigeṟe was no other than **Vikramāditya**, son of **Vijayāditya**, of the dynasty of the Western Chalukyas of Bādāmi, who about this time, A.D. 725, was ruling the province as Heir-Apparent, and subsequently, about A.D. 733, succeeded his father as **Vikramāditya II.**

The **language** is Kanarese prose, of the oldest dialect known. Typical of it are the following flections: the accusative in *-ān*, as in *jīvitaṅgaḷān*, l. 10, *poḷalān*, l. 24, *viṭṭiyān*, l. 35; the genitive in *-ā*, as in *Porigeṟeyā*, ll. 2-3, *sovageyā*, l. 33, *irppattā*, l. 34, *keyyā*, ll. 34-35; the locative in *-uḷ*, as in *māsaduḷ*, ll. 12, 22; the curious accusative *Vāraṇasivamaṁ*, ll. 50-51, with which we may compare the locatives *Bāraṇāsivadoḷ*, above, Vol. VII, p. 204, and *Vāraṇaśivaduḷ* in *Ind. Ant.*, Vol. XIX, p. 145, l. 13; the verbal forms *kāvodu*, l. 10, *envodu*, l. 21, *apporggo*, l. 13, *koṭṭor*, l. 50, *koḷvoṁ*, l. 50, *uḷvār* or *uḷvor*, l. 31, *āḷadu* (imperative ?), ll. 6 ff., and *aḷidona*, l. 52. In *āḷko*, l. 12, there seems to be a use of *ḷ* instead of *ḷ*. The name *Kupparma*, l. 46, is of a type similar to that of *Udayarmma* in the Narēndra inscription B, Vol. XII above, p. 321, l. 28. A considerable number of words are of **lexical interest**, as *ara*, l. 46 (cf. *piriy-araṁge* in the Baṅkāpūr inscription above, Vol. XIII, p. 174); *are-vāḍa*, l. 31; *gutta*, l. 22; *kūḷ*, l. 30; *pāka-daṇḍa*, l. 19 (cf. *kiṟu-kula*); *rūva*, l. 22; *sovage*, l. 33; *utsāha* in the sense of "generous gift," "bounty" (cf. the inscription of Vēma Reḍḍi above, Vol. VIII, p. 14, verse 6, l. 13, and the Kaḷas record of Gōvinda IV, l. 5, Vol. XIII above, p. 329), besides some of which the reading is not quite certain.

The purport of the **inscription** is to record the mutual obligations and rights of the Royal authorities, represented by the Heir-Apparent Vikramāditya, and of the Mahājanas (Brāhmaṇ householders) and burgesses of Lakshmēshwar. The preamble (ll. 1-5) is as follows: "Hail! the social constitution which the Heir-Apparent **Vikramāditya** has granted to the Mahājanas and the burgesses and the eighteen *prakṛitis*[1] of Porigeṟe (*is as follows*)." The charter then proceeds to specify the position of the royal officers and their relation to the municipality in the following terms (ll. 5-10): "The king's officers are to protect those of the houses that are untenanted,[2] the king's gift, the king's proclamation, authoritative testimony of good men (?), constitutional usage, copper-plate edicts, continued enjoyment of (*estate*) enjoyed . . . the lives of the five *dharmas*."[3] Then comes the section defining the duties of the townspeople (ll. 10 ff.).

[1] The "eighteen *prakṛitis*" would naturally seem to denote the eighteen royal ministers, on whom see the *Kauṭilīya*, translation, p. 25 and (list) p. 23, *Pañchatantra* (Bombay S. S.), iii, p. 50, ll. 17 ff., *Mahābhārata*, Sabhā-parvan, v. 38, *Rājataraṅgiṇī*, i. 120 and iv. 141, *Ind. Ant.*, Vol. XXV, p. 183, and note 82, Kittel's Dictionary, s. v. *ashṭādaśa-pradhāna*. But this will not suit the present context, which states that the constitution was granted *by* Vikramāditya *to* the *prakṛitis* and others. Hence we must understand *prakṛiti* here to denote the classes of the population. The division of the population into 18 classes is well known: see Kittel, s. v. *ashṭādaśa-jāti*, and the Eighteen Samayas mentioned in *Progress Report of Asst. Archæol. Supt. for Epigraphy, Southern Circle*, 1914-15, p. 106 (which speaks of *padinen-bhūmi-samayattār*), and *Ep. Carn.* X, 1. Kl. No. 70.

[2] For this suggested translation, and for several others in this paper, I am indebted to Mr. R. Narasimhachar.

[3] Mr. Narasimhachar suggests that this refers to the life (*pañcha-prāṇa*) of *dharma* (can it be the life of children and men in the four *āśramas* ?).

It begins with the Mahājanas or Brāhmaṇ burgesses (ll. 10-23): "This is the municipal constitution for the Mahājanas. A tax that (*every*) occupied house shall pay once every year[1] in the month of Vaiśākha to the governors of the district: each several household for festival expenses (?), the highest households (*paying*) ten *paṇas*, the intermediate households seven *paṇas*, the lower five, the lowest three: all previous usages, viz., *puṭṭige*,[2] . . . fines for theft and minor delinquencies, (*fines for*) the ten offences,[3] likewise what is known as property of childless persons: (*all these*) shall be paid in to the guild there in the month of Kārttika. A *gutta*[4] shall be paid for (? to) the *rūva* in the month of Māgha." Then after a reference, unfortunately only half legible, to the government of *pāṇḍis* and *seṭṭis* in the town (ll. 23-24), we have the article on the braziers (ll. 24-29): "For the guild of braziers (*every*) occupied house (*shall pay*) for festival expenses (?), the highest households twenty *palas* . . . . the intermediate fifteen, the lower ten, the lowest five; total, one *tole*."[5] Next to be mentioned are the oilmen; but the articles from this point (l. 29) to l. 35 are very obscure and the reading in many places doubtful. Then come about ten lines which are almost wholly illegible. They cover the bottom of the first face and the top of the second face. On l. 46, the fourth line of the second face, we find a distinct change in the character of the writing; it has become larger, and more coarse and clumsy. Possibly this change may have begun from the first line of the second face (l. 41); but ll. 41-45 are too much defaced to allow of any conclusions of the kind.

Ll. 46-55 record a supplementary endowment: "Also the field granted to (?) the *ara* of the fortunate Kupparma the three-hundred households and the Gāmuṇḍa of the province, together with the *goḍigar* (?), have granted. He who may appropriate it shall be accounted equal to persons who should destroy Benares, (*or*) persons who should kill a thousand Brāhmaṇs and a thousand cows."

TEXT.[6]

First face.

1 [Ōm[7]] Svasti śrī-Vikramā-
2 ditya-yuvarājar Pori-
3 geṟeyā mahājanakkuṁ na-
4 garakkuṁ padineṇṭuṁ prakṛitigaḷguṁ
5 koṭṭa āchāra-vyavasthi(stho) [|*] rāja-
6 purushar=mmanegaḷoḷ vīḍ=illāda-
7 du rāja-dattaṁ rāja-śrāvitaṁ saptra-
8 me[8] maryyāde tāmbra-śāsanaṁ bhukt-ā-
9 nubhōgaṁ * *[9] ayduṁ dharmmadā jī-
10 vitaṅgaḷān=kāvodu [|*] idu mahājanakke
11 nagara-maryyāde mane vīḍ=illādadu
12 ōr-āḷke ormme Vaiśākha-māsaduḷ
13 dēśādhipatigaḷ=apporggo kuḍuva
14 tere uttamam=appa okkal=mi *[10]

---

[1] Understanding *āḷ* as = the Tamil *āṇḍu*.

[2] Probably a kind of measure; or possibly a tax on births.

[3] See J. Jolly, *Recht und Sitte*, p. 123 f.

[4] Mr. Narasimhachar suggests a connection between this word and *guttige* (contract or monopoly, or tax thereon).

[5] Thus the local *tole* (*tulā*) contained 50 *palas*.

[6] From the impressions.

[7] I conclude that the inscription began with the symbol for *ōm*, as there is a space for it, on which the stone is badly worn.

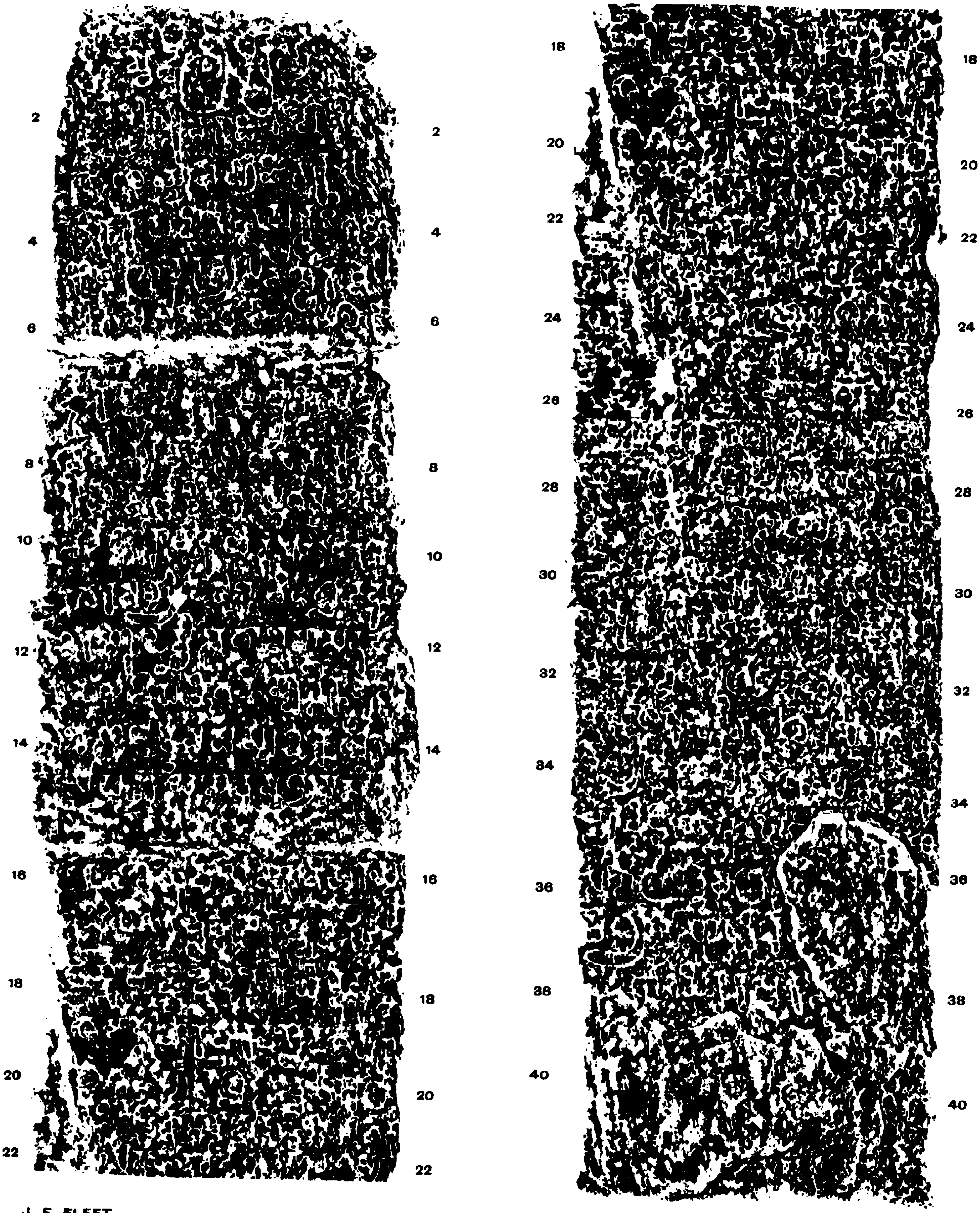
[8] Read *sat-prame*.

[9] These two *aksharas* are very uncertain. The first looks like *bha*, but it might be *ṣha*; the second is like a *ḍa* with the top curled back towards the left, and is surmounted by the sign for the vowel *i*.

[10] The *mi* is not quite certain, and the next syllable is quite illegible.

Lakshmeshwar inscription of the Yuvaraja Vikramaditya.

First face.



J. F. FLEET

SCALE ONE-SIXTH

W GRIGGS & SONS, LTD., PHOTO-LITH.

Second face.



15 saṁ pattu paṇavuṁ madhyamam=a[ppa]
16 okkal ēḻuṁ paṇavuṁ kanishṭa(shṭha)r=ayduṁ
17 kanīyasar mūṟum=aṁtt-appa osage-
18 utsāhaṅgaḷge ond=okkal=ondu puṭṭi-
19 ge ma* chōra-pāka-daṇḍa daś-āparā-
20 dhaṁgaḷ=appav=ellaṁ pūrvv-āchāraṁ a-
21 [pu]tra-dhanam=envodu tāne illi a[ē]ṇig[o] Kā-
22 rttika-māsaduḷ=koḍuvadu guttaṁ rūvaṁge Mā-
23 gha-māsaduḷ=koḍuvadu pāṇḍi-seṭṭi nāl-chhā-[1]
24 siraṁ tirmesagaḍeṇakko[2] poḻalān=āḷe ka-
25 ñchagāṟa-sōṇige mane vīḍ=illādadu utta-
26 mam=appa okkal=cheḷade[3] irppattu palaṁ
27 madhyamaṁ padinaydu kanishṭa(shṭha)ṁ pattu kanī-
28 yasaṁ aydum=aṁtt-appa osage-utsāhaṁga-
29 ḷge samūhaṁ or-ttole telliga-sōṇige
30 mane vīḍ=illādadu kūḷ=illādadu teṟeyuṁ
31 k[e]y=uḷḷār[4] arc-vāḍa keyy=illādadu so-
32 ṟe matt=appa osage-utsāhaṁgaḷge iḷti[5]
33 vayilamuṁ pettavī[6] vayilamuṁ sovageyā
34 maryyāde irppattā ayi vaḷḷa ko-
35 yyā viṭṭiyān=keyi nā * * [g]āṟa-
36 sēṇige uttamaṁ a * * * * * *
37 madhyamaṁ sāyira * * * * * * * *
38 * * sāyira[ṁ] kanishṭha[ṁ] kanī[yasaṁ]
39-40 [illegible]

Second face.

41-43 [illegible]
44 * * ra sōṇige * * *
45 aras-āḷke * * * * *
46 svasti śrī-Kupparmad=araṁ-
47 ge koṭṭa keyuṁ goḍi-[7]
48 gar=oḍaṁ mūnu(nū)rvvaruṁ okka-
49 luṁ nāḷ-gāmuṇḍanuṁ iḷdu
50 koṭṭor [||*] Idaṁ koḷvoṁ Vā-
51 raṇasivamaṁ aḻi-
52 dona lōkakke sandon=akkuṁ
53 sāsirvvar=pārvaruṁ sā-
54 [yira kavi]leyumaṁ ko-
55 [nda lōkakke sa]n[d]on=akkuṁ [||*]

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[1] It is not quite clear whether this letter is meant for *chhā* or *chā*; I have decided for the former in accordance with grammatical rule (see Kittel's *Grammar*, p. 178).

[2] Most of these seven *aksharas* are more or less uncertain, and no sense can be obtained from them.

[3] Or possibly *veḷade*.

[4] The subscript letter which I read as *ḷā* is not quite clear; apparently what is meant is *uḷvār* or *uḷvor*

[5] Or possibly *ilti*, with a cursive *l*.

[6] The *vī* (if that is the right reading) is written above the line, having apparently been omitted by the error of haplography.

[7] Or possibly *gāḍi-*.

No. 15.—CHANDRAVATI PLATES OF CHANDRA-DEVA : V. S. 1150 AND 1156.

BY DAYA RAM SAHNI, M.A., RAI SAHIB.

These plates, which are six in number, were found at Chandrāvatī, in the district of Benares, at the same spot on the left bank of the river Ganges as the Chandrāvatī plate of Chandra-dēva of Vikrama-Samvat 1148, published by Dr. Sten Konow.[1] Chandrāvatī, pronounced Chandrautī, is a village situated on the river Ganges in the *pargaṇa* of Kaṭēhir (anc. Kaṭhēhalī), a short distance to the east of the metalled road from Benares to Ghāzīpur, three miles south of Kaithi and fourteen miles from the district head-quarters. It has long been, and still is, the chief village in the *pargaṇa* of Kaṭēhir. The village is now entered by a ruined gate on the west. Upon the southern wall of this gate is an inscription of Vikrama-Samvat 1797. The village contains two Jaina temples, to which we shall refer later on.

The plates under review were enclosed in a strong box of stone, measuring 3′ 1½″ × 2½′ × 1′ 6½″ high, provided with a lid of the same material. The box and the lid were transferred to the Lucknow Museum in 1912, where they, as well as the plates, are now preserved. The stone box was exposed to view by the erosion of the river bank. The fact was reported to the Executive Engineer of Benares, who had the box and its contents safely brought over to his office and presented them to the Lucknow Museum at the suggestion of the Director-General of Archæology in India, who has kindly authorized me to edit them. The transcript published below was prepared in 1912, when, on a personal visit to Chandrāvatī, I made the topographical notes that are subjoined. The same visit enabled me to identify with certainty some of the localities mentioned in the plates.

The plates are well preserved and measure 2′ 3″ long by 1′ 3¾″ broad. They are all pierced with a circular hole, 1¼″ in diameter, in the middle of the upper part, and were fastened with three copper rings, to the biggest of which was soldered a stout copper seal, bearing the legend Śrīmach-Chandradēva in Nāgarī characters. Above and below the legend are a flying figure of Garuḍa and a conch-shell in conformity with the Vaishṇava faith of the king who issued the plates. These are engraved on one side only. The characters are Nāgarī. The height of the letters averages $\frac{9}{20}$″. The language is Sanskrit throughout, the historical portions being in prose, the rest in verse.

In respect of orthography and spelling the following points may be noted. No distinction is made between *ba* and *va* and *ś* and *s*; syllables are sometimes omitted, as *kana* in *ālōkana* l. 17 and *va* in *iva* l. 18; consonants after *ra* are doubled or not in accordance with the optional character of the grammatical rule concerned; the *anusvāra* is used for *n* in *haraṁ narakam* l. 23 of the second inscription. We also notice *tri* for *tri* l. 2, *ri* for *ra* in *kiriṇa* l. 22. Several examples of superfluous punctuation are also noticed, especially in the third, fourth and the fifth plates, on which the names of the donees are engraved. We have only one example of the lingual *ḷ*, in the name Maḷivāḍa in l. 11 of the second inscription.

The six plates described in this paper contain two documents, both issued by king Chandra-dēva of Kānyakubja (Kanauj) in the years Vikrama-Samvat 1150 and 1156 respectively.

These inscriptions are interesting; for they supply the old official names of a large number of localities, which are discussed below in another paragraph. But there is another point which is equally interesting. The only dates so far known of king Chandra-dēva are Vikrama-Samvat 1148 (A.D. 1090-1) and 1154 (A.D. 1097-8). The inscriptions published here supply two more dates, namely Vikrama-Samvat 1150 (A.D. 1092-93) and 1156 (A.D. 1098-99), thus extending Chandra-dēva's reign by at least two years. We learn from the Basāhī plate of

[1] *Ep. Ind.*, Vol. IX, pp. 302 sq.

Mahārāja-putra Gōvindachandra-Dēva that his father Madanapāla-Dēva was ruling in Vikrama-Saṁvat 1161. We may, therefore, assume that Chandra-Dēva must have died and his son Madanapāla-Dēva succeeded him some time between Vikrama-Saṁvat 1156 and 1161. We have for Chandra-Dēva no earlier dates than V. S. 1148. So we cannot yet determine the date of his coming to the throne of Kānyakubja, which he is said in the inscriptions to have conquered.

PLATES OF VIKRAMA-SAMVAT 1150.

The first document is inscribed on five plates, comprising a total of ninety lines. It begins with an invocation to the Goddess Śrī, consort of Vishṇu, favourite deity of the kings of the Gāhaḍavāla family, and goes on to describe the genealogy of the donor, king Chandra-Dēva, and his conquest of Kanauj. This is followed by the royal order announcing that the *Parama-bhaṭṭāraka Mahārāj-ādhirāja Param-ēśvara Parama-māhēśvara* **Śrīmach-Chandrāditya-Dēva**, after bathing at the **Svarga-dvāra** *tīrtha* at the confluence of the Śarayū and the Ghargharā in Ayōdhyā, conferred on a body of 500 Brāhmaṇas (*paṁchaśata-saṁkhyēbhyaḥ*) the *pattalā* of **Kaṭhēhali** with the exception of certain villages formerly given to temples, Brāhmaṇas etc., on **Sunday the fifteenth day of the dark half of the month of Āśvina in the year Saṁvat 1150** (expressed both in words and figures), on the sacred occasion of a solar eclipse. The date corresponds to A.D. **1093, October 23.** He also gave away the village of **Sarisōḍa** in the **Vṛihadṛihēvaṁkānai** *pattalā* for the residence of the same community of Brāhmaṇas. The document winds up with nine verses, the first seven of which are of an imprecatory nature. The eighth mentions the name and the parentage of the scribe **Hṛidayadhara**, son of the illustrious **Śivastambha**, and the last eulogizes the donor Chandra-Dēva as the king by the resoundings of whose copper-plates bearing grants of land, "at the time of their being engraved with rows of closely written lines, the universe has become deafened."

It is interesting to note that one of the *ghāṭs* of Ayōdhyā still bears the name of Svarga-dvāra. The *pattalā* of Kaṭhēhalī is now known as Kaṭēhir, the largest *pargana* in the district of Benares. "It is bounded on the south by Athaganwan, Sheopur and Jahlupur, on the east by the Ganges and the *pargana* Barah of *Taḥsil* Chandauli, on the west by Kol Aslah and on the north by the small *pargana* of Sultanipur and the river Gumti." Its ancient boundaries (*chatur-āghāṭa*), as recorded in this inscription, were "**Kōllakanandivāra** *pattalā*, the **Gōmatī**, **Bhāgīrathī** and **Varaṇā**." We may assume that the *pattalā* of Kaṭhēhalī was nearly co-extensive with its modern representative; for, though one of the old boundaries, Kōllakanandivāra has not been identified with certainty, it is not impossible that it is the same as Kol Aslah which now marks the western limit of the Kaṭēhir *pargana*. We note in support of this that Kol Aslah is also a *pargana* and its first component may well be a remnant of "Kōllaka."

TEXT.[1]

l. 11 — — — — ं — — — — — — सोयं नरपतिमुकुटमकरिकामर-
कतप्रभापटलपल्लवितपादपीठो गजपतिगलगर्ज्जितप्रलयपंचाननस्त्रिशंकुपतिक-
l. 12 पटपाटनक्रकचपातस्वपलपंचालचूलचुंबनचणचंद्रहासो गिरिपतिपिशुपिष्टचण्डमा-
कृत: कवलितकलिकालकपटपेटको निर्व्वाणपथिकलोपाकदर्शन: समधिग-
l. 13 तसकलदर्शनस्वरसपेशलध्यानसंपद्विजितमुनिमनोवृत्तिराश्रय: श्रेयसामाकर: सर्व्व-
विद्यानामालय: कलानामाधार: सा(स्वा)मिसंपदां परमभट्टारकमहाराजा-
धिराजप-

[1] From the plates.

l. 14 रमेश्वरपरममाहेश्वरनिजभुजोपार्जितश्रीकान्यकुब्जाधिपत्यश्रीमच्चन्द्रादित्यदेवो विजयी ॥ छ ॥ काठेहलीपत्तलानिवासिनो निखिलजनपदानुपगतानपि च रा-

l. 15 जराज्ञीयुवराजमंत्रिसेनापतिपुरोहितप्रतीहाराक्षपटलिकभाण्डागारिकभिषग्नैमित्त-कान्तःपुरिकदूतकरितुरगपत्तनाकरस्थानविषयगोकुलप्रमुखाधिकारिपु-

l. 16 रुषानपरानपि यथार्हं मानयति बोधयत्याज्ञापयति च यथास्तु वो विदितैव तावदियमनित्यता जगतः कतिपयदिवसावलोकरमणीया मधुमासकु-सुमसंपदिव सं-

l. 17 पत(त्) सततगत्वरस्वरूपं गिरिकटकवाहिनीपुलिनवालुकाकूटमिव देहिनामा-युरापातमधुराः कटुकपाकिनो दुर्ज[1]नास्तिलखला इव विषयभोगाः सदस-दालो[कन*]परा-

l. 18 ङ्मुखानि स्वार्थैकनिष्ठानि वेश्याविलसितानीव दुरुपचाराणीन्द्रियाणि कतिपय-कलाविलासिनी जलबुद्बुदस्तबकसंपदि[व] यौवनश्रीस्तदिदमस्माभिरपि सकलदर्शनावि-

l. 19 संवादिनीभिः प्रामाणिकीभिः श्रुतिभिः परिच्छिद्य हरिहरकमलासनसुना-सीरपुरभोगभाजनं भूमिदानमिति कृतनिश्चयैरुत्तरकोशलाभिधानायामयोध्या

Plate II.

l. 20 यां पंचाशदधिकैकादशशतसंवत्सरे आश्विने मासि अमावस्यायां रविदिनेऽपि संवत् ११५० आश्विनवदि १५ रवौ सूर्योपरागपर्व्वणि जनितसरयूघर्घरा-

l. 21 घमर्षणे स्वर्गद्वारनाम्नि तीर्थे स्नात्वा विधिवन्मन्त्रदेवमुनिमनुजभूतपितृगणांस्त-र्पयित्वा तिमिरपटलपाटनपटुमह[समु]ष्णरोचिषमुपस्थाय क्षितिजलदहनपवनग-

l. 22 गनयजमानतुहिनकिरि(र)णाष्टवपुषमोषधीपतिशकलशेखरं समभ्यर्च्य भगवत-स्त्रिभुवनत्रातुर्वासुदेवस्य पूजां विधाय प्रचुरपायसेन हविषा हविर्भुजं हुत्वा पितृपि-

l. 23 ण्डयज्ञन्निर्व्वर्त्य उपरिलिखितपत्तला सजलस्थलगिरिगह्वरगर्त्तोषरपाषाणलोह-लवणाकरा समधूकचूतवनवाटिकाविटपतृणयूतिगोचरपर्यंता विशेषतो निर्द्देश्च-(र्द्दिश्य)-

l. 24 माणपूर्व्वदत्तदेवद्विजविकरग्रामवर्जिता कोशककनंदिवारपत्तलागोमतीभागीरथी-वरणासरिद्भिश्चतुराघाटविशुद्धा निर्द्देश्च(निर्दिश्य)माणनामाग्रामगोमेध्यस्तुस्वर-णाचा(च)तु(तुः)स्रु-

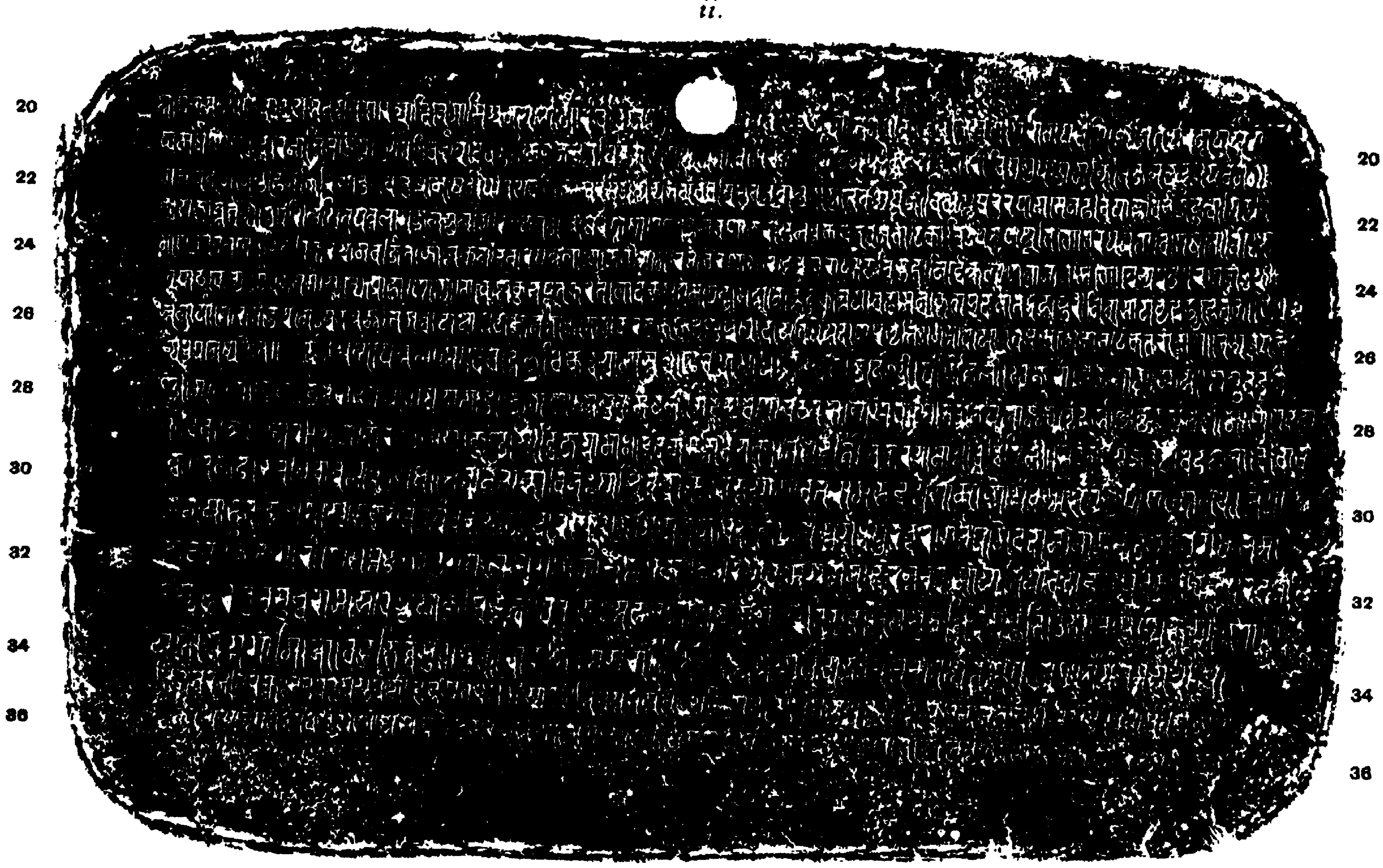
[1] *Cf.* राजश्रीर्दुर्जया तस्य नवले भूभुजो ऽभवत् *Rājataraṅgiṇī* of Kalhaṇa, Bk. V, verse 19.

Chandravati Plates of Chandra-Deva: Vikrama-Samvat 1150.

i.



ii.

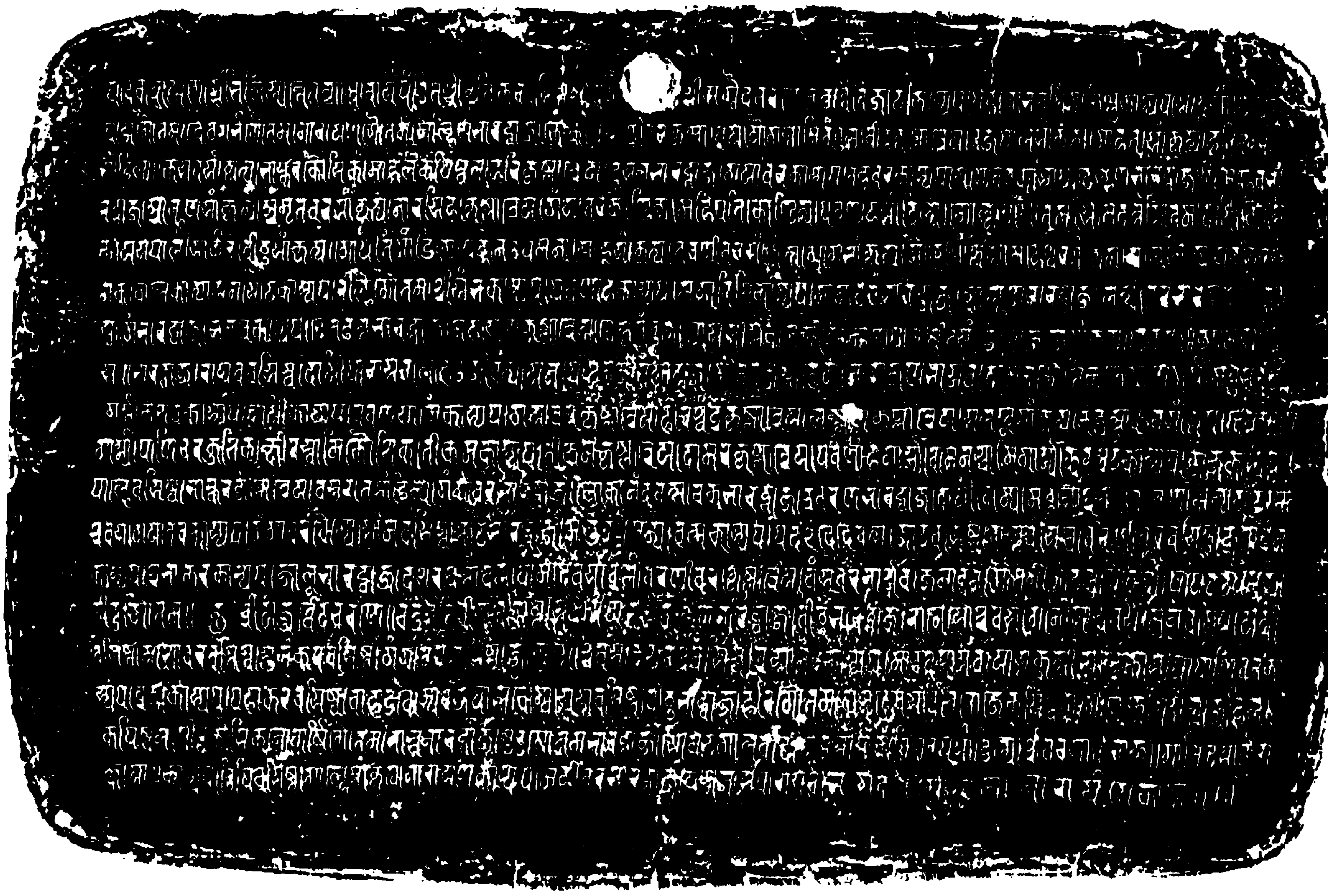


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SCALE ONE-FOURTH

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iii.



iv.



l. 25 त्रिपाठिभ्यः पंचशतसंख्येभ्यो ब्राह्मणेभ्यो गोकर्णकुशपूतकरतलोदकपूर्व्वमाप-
ग्रसमनी हट्टुकान्तं यावच्छासनीकृत्य प्रदत्ता तद्ब्रह्मपुरीनिवासाय हट्ट-
हट्टेवंकाक्षेप-

l. 26 त्तलायां मरिसीडग्रामः प्रदत्त इति मत्वा यथादीयमानभागभोगकरतुरुष्क-
दण्डप्रत्यादायविषयदाण(न)प्रभृतिसमस्तादायान् तथा ·स्वनौकाभाटकतरादा-
यानेभ्यः उपने-

l. 27 [त*]व्य[ान*]उपनेष्यथेति ॥ च्छ ॥ अस्यां पत्तलायां देवद्विजविकरग्रामास्तथा
देवग्रामाः ॥ भंडदह । उडेल्डी । पणिहली । खजुरी । तलभाम ।
भायी । लघुवडवि-

l. 28 ल्ली । मलेथी । हूथा । उंधरौंहा । भागमग्रामाद्वं । जिगम्मा ।
लघुवामवली । सेंचलवण । चठतरा । सोणक । अधिव ।
उपलाइच । हहत्सीउ । हहत्थंचलाम । सोणदहा ।

l. 29 कधिवी । अणदौरी । अणदौरा । चमेख । कुणडाम । द्विजग्रा-
माः ॥ चुदवासहादग्रक । तलहुति । विकरग्रामाः । चिरिविलो ।
सेंविली । गुलवट । वडथला । दीवाक-

l. 30 च । चिलाड— — — — — — — — — — — — — — — —

l. 35 द्विजवरनतिरतः शुद्धकायस्थवंश्यो
हृदयधरसमाख्यः श्रीशिवस्तंभसूनुः ।
अलिखदखिलवर्णव्यक्तपंक्तिप्रशस्यं
नवकिश(स)लयकान्तं ताम्रे(म्रमे)तद्दि(द्वि)जानाम् ॥

l. 36 किं तस्य चन्द्रनृपतेर्व्वत वर्ण्णु(र्ण्ण)यामो
यस्य द्विजेन्द्रसुरशासनताम्रपट्टैः ।
उत्कीर्य्यमाणनिविडाक्षरपंक्तिजाल-
वाचालितैर्व्वधिरभावमियाय विश्वम् ॥

TRANSLATION

(ll. 14-30, 35-36).

(Lines 14-6) He (Chandrāditya-Dēva) respects, informs and commands, according to their position, all the people resident at the *pattalā* of Kaṭhēhalī, and visitors, and also Kings, Queens, *Yuvarājas*, counsellors, commanders of troops, chaplains, chamberlains, keepers of records, superintendents of stores, physicians, astrologers, superintendents of gynæceums, envoys, officers in charge of elephants, horses, towns, mines, stations, districts and *gōkulas* (cattle stations) and others, as follows :—

(Ll. 16-26) The transitoriness of this world is, indeed, known to you. Prosperity is charming to the eyes only for a few days, like the beauty of the flowers of the spring season.

The life of men is always moving, like a heap of sand on the bank of a river flowing along the slope of a mountain. The enjoyment of the pleasures, sweet in the beginning, bitter in the end, is difficult to digest, like oil-cakes. The senses are hard to deal with, always given to their selfish ends, and averse to discriminating between good and bad, like the coquetry of prostitutes. Youth lasts only for a few seconds, like a cluster of bubbles of water. Therefore we too, having resolved—according to the authentic precepts of the Vedas, not disagreeing with all the *Śāstras*—that the giving of land leads one to the attainment of the abode of Hari, Hara, Brahmā, and Indra, after having bathed at the **Svarga-dvāra** *tīrtha* at the sin-effacing (confluence) of the **Sarayū** and the **Ghargharā** at **Ayōdhyā**—also called **Uttara-Kōśala**—, on **Sunday the fifteenth day of the dark half of the month of Āśvina, in the year eleven hundred increased by fifty, also in figures Saṁvat 1150, Āśvina, vadi 15, Sunday, on the sacred occasion of a solar eclipse**—after having duly satisfied the sacred texts, divinities, saints, men, beings and the group of the departed ancestors—after having worshipped the sun, whose splendour is potent in rending the veil of darkness—after having praised him (Śiva) whose crest is a portion of the moon and whose body consists of the earth, water, fire, air, ether, the sacrificing priest, the moon and the sun—after having performed adoration to the holy **Vāsudēva**, the protector of the three worlds—after having sacrificed to fire an oblation of abundant milk, rice and sugar—after having offered oblations to manes—have conferred the above-named *pattalā*, with its water and dry land, hills and forests, ravines and saline wastes, stones, mines of iron and salt, with and including its groves of *madhūka* and mango trees, enclosed gardens, bushes, grass and pasture land, clearly defined by four boundaries consisting of the **Kōllakanandivāra** *pattalā* and the rivers **Gōmatī**, **Bhāgīrathī**, and **Varaṇā**, with the exception of certain specified villages formerly given to temples, Brāhmaṇas and to *vikaras*,[1] upon five hundred Brāhmaṇas of the different names and *gōtras* specified below, versed in the four Vedas with their divisions—(confirming our gift) with (the pouring out) from the palm of our hand of water purified with *kuśa* grass and *gōkarṇa* (and) ordaining (that it should be theirs) as long as the sun and moon (endure). The village of **Sarisōḍa** in the **Vṛihadṛihēvamkāṇai** *pattalā* has (also) been given away for the residence of the same community of Brāhmaṇas.

(Ll. 26-30) Aware of this, you will present to them every usually rendered kind of income, the due share of the produce, the *bhōga*, *kara*, *turushkadaṇḍa*, *pratyādāya*, *vishayadāna* etc.[2] In this *pattalā* the villages (given to) the temples, Brāhmaṇas and to persons deprived of hands, are the following:—Villages of temples: **Bhaṇḍadaha**, **Uḍēlḍī**, **Paṇihali**, **Khajurī**, **Talabhāma**, **Bhāyī**, **Laghuvaḍaviṇḍī**, **Malēṇi**, **Dūṇā**, **Uṁdharauṁhā**, half of the village of **Bhāgama**, **Jigaṇā**, **Laghukamavalī**, **Sēṁchalavaṇa**, **Chaṭhatarā**, **Sōṇaka**, **Adhiva**, **Upalāiċha**, **Vṛihatsiū**, **Vṛihatyaṁchalāma**, **Sōṇadahā**, **Kadhivi**, **Aṇadaurā**, **Aṇadaurī**, **Chamēkha**, **Kuṇḍāma**. Brāhmaṇa villages: **Chudavāsadvādaśaka**, **Talahuti**. The villages belonging to *vikaras*[1]: **Chirivilī**, **Sēṁvilī**, **Gulavaṭa**, **Vaḍathalā**, **Divākaksha** and **Chilāḍa**.

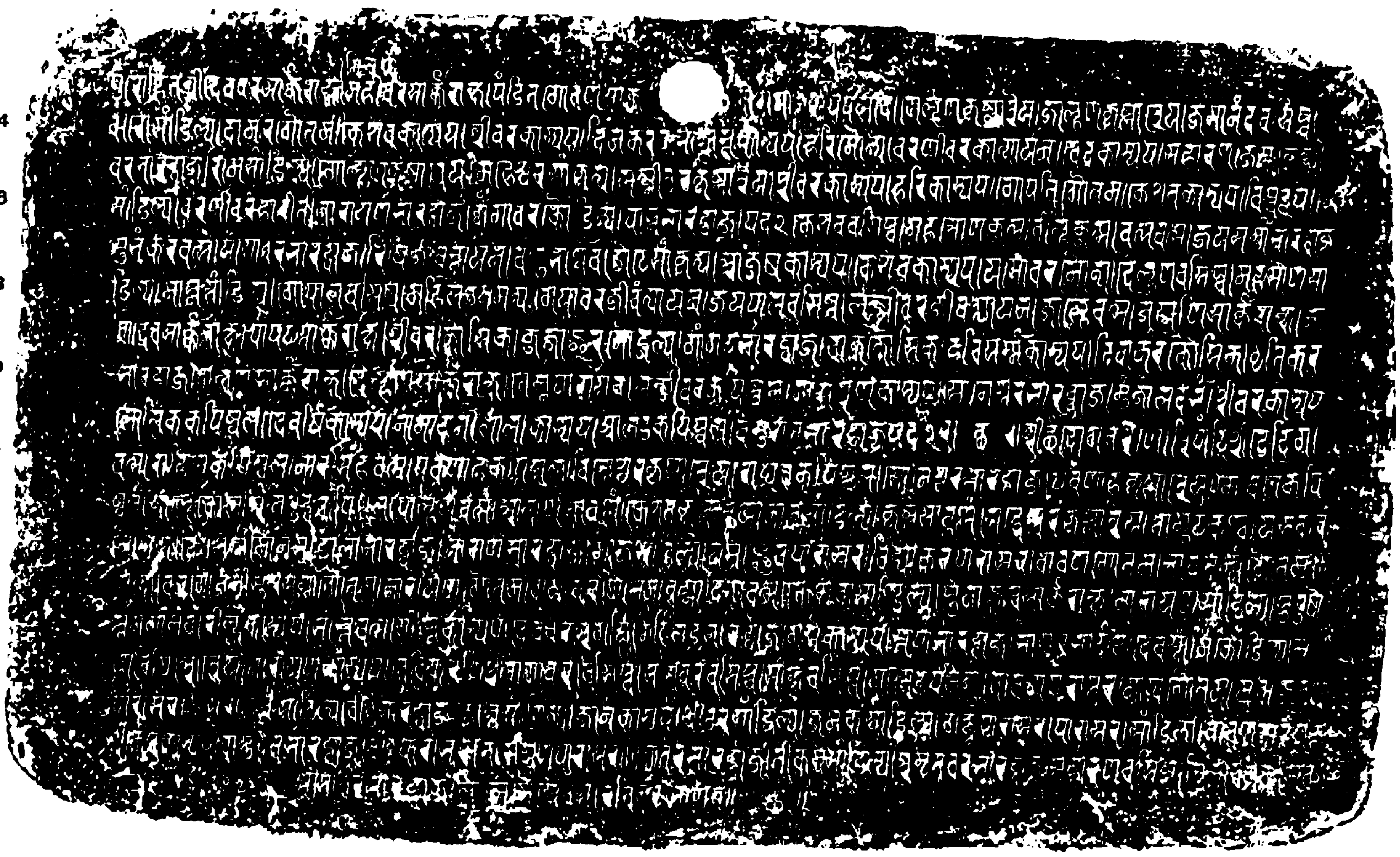
(L. 35) **Hṛidayadhara**, the son of the illustrious **Śivastambha**, fond of saluting the Brāhmaṇas and belonging to a pure Kāyastha family, has written this copper-plate of the Brāhmaṇas, smooth like a fresh leaf, and adorned with lines in which the lettering is quite clear. What should I speak of the King **Chandra**, by the sound produced from whose copper-plate grants given to Brāhmaṇas and divinities, at the time of their being engraved with rows of closely written lines, the universe has become deafened.

[1] The word *vikarā* would naturally mean 'tax-free'; but we may expect a more technical meaning. In the case of Kirttipāla's inscription of Samvat 1167 (*Ep. Ind.* Vol. VII, pp. 94, 96) Kielhorn took the word as proper name of a village.—F. W. T.]

[2] On these taxes see Vol. XI, p. 21 and ref.

Chandravati Plates of Chandra-Deva: Vikrama-Samvat 1150.

v.



F. W. THOMAS

SCALE ONE-FOURTH

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PLATE OF VIKRAMA-SAMVAT 1156.

This document is inscribed on **one plate** only and comprises twenty-four lines of writing. The **inscription** begins with the remark that this grant was made after a munificent gift of gold and other valuables equal to the king's weight (*tulā-purusha*) and a thousand cows before the beautiful image of the illustrious Ādi-kēśava. After the usual genealogical information the inscription goes on to record that the *Parama-bhaṭṭāraka Mahārāj-ādhirāja Param-ēśvara Parama-māhēśvara Śrīmach*-**Chandr ditya-Dēva**, having bathed at the *ghāṭ* of **Śrīmad-Ādikēśava** at the confluence of the rivers Gaṅgā and Varaṇā, bestowed thirty villages in the **Vṛihadṛihēdēvaraṭha** *pattalā* and two villages in the **Kaṭhēhalī** *pattalā* upon the same five hundred Brāhmaṇas who were the donees in the previous copper-plates of Vikrama-Samvat 1150. The inscription also records the dedication of the village of **Majauḍa**, situated in the **Vaṁkāṇai** *pattalā*, together with all its revenues, for the maintenance of the shrine of **Śrī-Chandra-mādhava at Chandrāvatī**. The grant was made in the **year Samvat 1156, on Saturday, the third day of the bright half of the month of Vaiśākha**. The date corresponds to A.D. 1100, April 14.

The temple of Chandramādhava is no longer extant. Mr. Chhote Lal, Executive Engineer, Benares, has expressed the opinion[1] that this designation of the town was probably given to it by Chandra-Dēva. Similarly we may assume that the shrine was also founded by the same king and that it was for this reason that he selected it for his special grant on this occasion. On my visit to Chandrāvatī I learnt that the site of a Śvētāmbara Jaina temple in the village is still known to the Hindu inhabitants of Chandrāvatī by the name of Chandramādhō. There are two inscriptions in this temple. One of them, bearing the date Vikrama-Samvat 1757, is built in the north wall, and the other, which is dated in the Vikrama-Samvat year 1564, is carved on the base of an image of Śāntinātha worshipped in this temple. It seems obvious that the temple of Chandramādhava must have disappeared before Vikrama-Samvat 1757, when the Jaina temple was constructed on its site. The temple was probably washed away by the river. The box which contained the six plates was found near the modern site of the temple. We may assume that they were deposited in the temple and escaped destruction because possibly they were buried deep in the ground or a little further away from the river bank. Copper-plates bearing records of grants of land and other gifts to religious establishments have been frequently found buried under the foundations or floors of buildings for whose maintenance they had been issued. The other five plates which were issued in favour of the five hundred **Brāhmaṇas** were preserved in the same box with the Chandramādhava plate, because, we may infer, those Brāhmaṇas were the trustees or guardians of the temple. This should account also for the special favour shown to them by the king in bestowing upon them a large number of villages by two consecutive grants in the course of six years.

Extracts from the TEXT (ll. 1, 8-21, 24).[2]

l. 1 ओं । देवश्रीमदादिकेशवदक्षिणमूर्तौ तुलापुरुषगोसहस्रमहादान-
समनन्तरम् । — — — — — — — — — — — — — —

l. 8 सोयं नरपतिमुकुटमकरिकामरकतप्रभापटलपल्लवितपादपीठो गजपतिगलग-
र्जितप्रलयपंचाननस्त्रिशंकुपतिकपटपाटनक्रकचपातो निर्व्वाणपथिकलोपाकदर्थं-

[1] *Ep. Ind.*, Vol. IX, pp. 302 sq.

[2] From the plate.

l. 9 नः परमभट्टारकमहाराजाधिराजपरमेश्वरपरममाहेश्वरनिजभुजोपार्ज्जितश्रीकान्य-
कुब्जाधिपत्यश्रीमच्चन्द्रादित्यदेवो विजयी ॥ 'छ ॥ इहइड्डेदेवरठपत्तलायां
गोहुंज-

l. 10 र । मयडसिह्र । गंगहडा । देउली । सपाटकसिरिसी । भडौहा ।
टकौली । मणिच । घडसिथ । कोसण्ड । इन्दिणी । माण्डु ।
पटणा । कठाली । गडसंडा । काङ्कासो । गोडडी । च्छतेल्लु ।
को-

l. 11 घोण्डी । भरथी । लघुकोली । चन्दवली । मकिवाड । मलुयी ।
पकडिया । वुधरामौयी । संखवायी । वमणा । दिघवंट । वरेठा ।
एवं ग्रामास्त्रिंशदङ्कतोपि ग्राम ३० तथा कठहे(ठेह)लीपत्तलायां
टकौर । पव-

l. 12 णाहपुर । ग्राम २ उभयं पत्तलाद्वये ग्राम ३२ एषु निवासिनो
निखिलजनपदानुपगतानपि च राजराज्ञीयुवराजमन्त्रिसेनापतिपुरोहितभिष-
ग्नैमित्तिकान्तःपुरिकदूतकरि-

l. 13 तुरगपत्तनाकरस्थानगोकुलाधिकारिपुरुषानाज्ञापयति बोधयत्यादिशति च ।
अस्तु वो विदितैव तावदियमनित्यता जगतः कतिपयदिवसावलोकरमणीया
मधुमासकुसुमसंप-

l. 14 दिव संपता(त्) सततगत्वरं गिरिकटकवाहिनीपुलिनवालुकाकूटमिव देहि-
नामायुरापातमधुराः कटुकपाकिनो दुर्ज्जराश्लिलखला इव विषयभोगाः
सदसदालोकनपराङ्मुखानि वे-

l. 15 श्याविलसितानीव दुरुपचाराणीन्द्रियाणि । तदिदमस्माभिरपि सकलशास्त्रा-
विसंवादिनीभिः प्रामाणिकीभिः स्मृतिभिर्व्विमृश्य षट्पंचाशदधिकशतैकदेश-
(कादश)संवत्सरे वैशाखसिताचतः(त)-

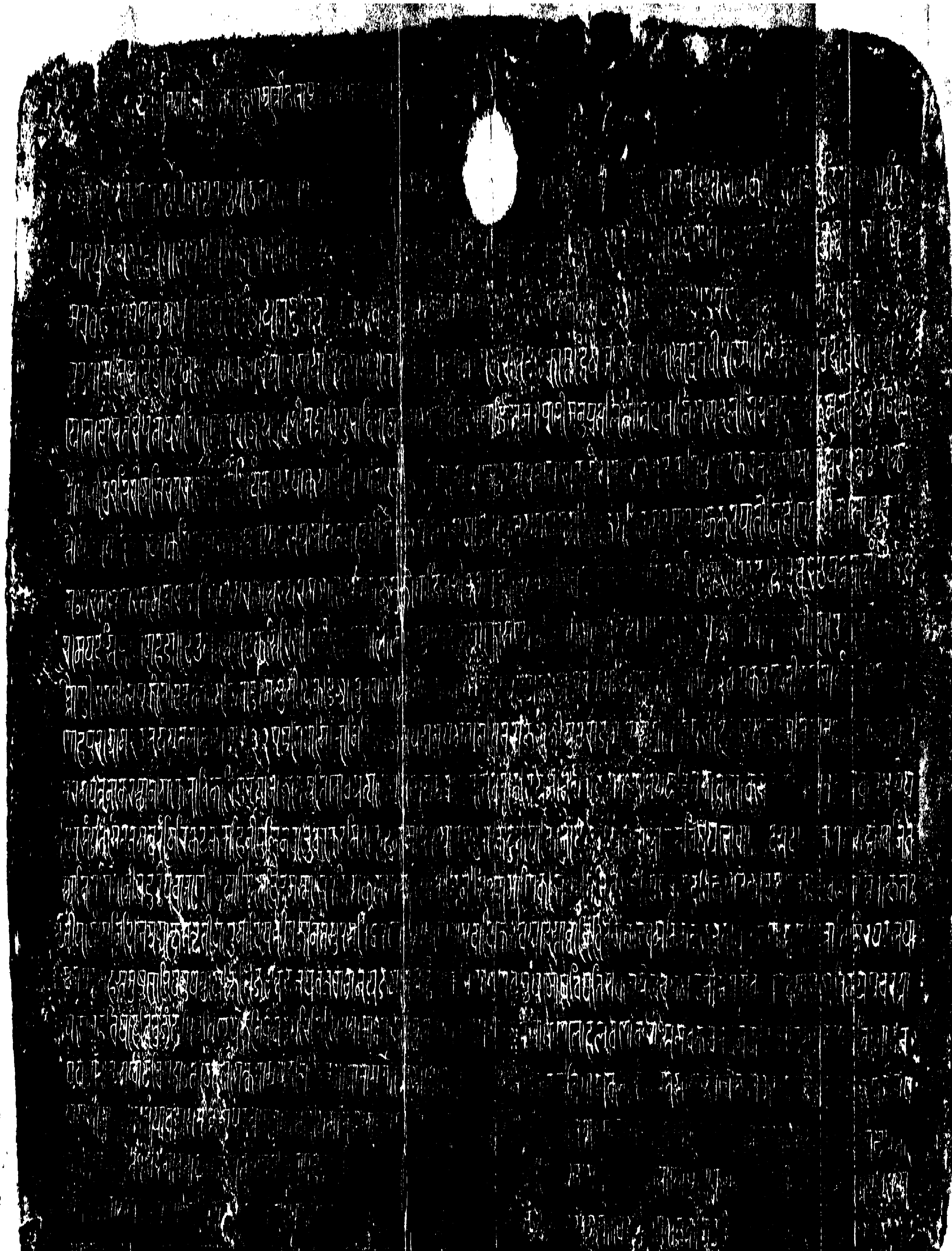
l. 16 तृतीयायां शनिदिने अद्याचततृतीयायां[1] युगादिपर्व्वणि जनितसुरसरिद्वर-
णाघमर्षणे श्रीमदादिकेशवघट्टे स्नात्वा विधिवन्मन्त्रदेवमुनिमनुजभूतपितृ-
गणांस्तर्प्पयित्वा तिमिरपटलपा-

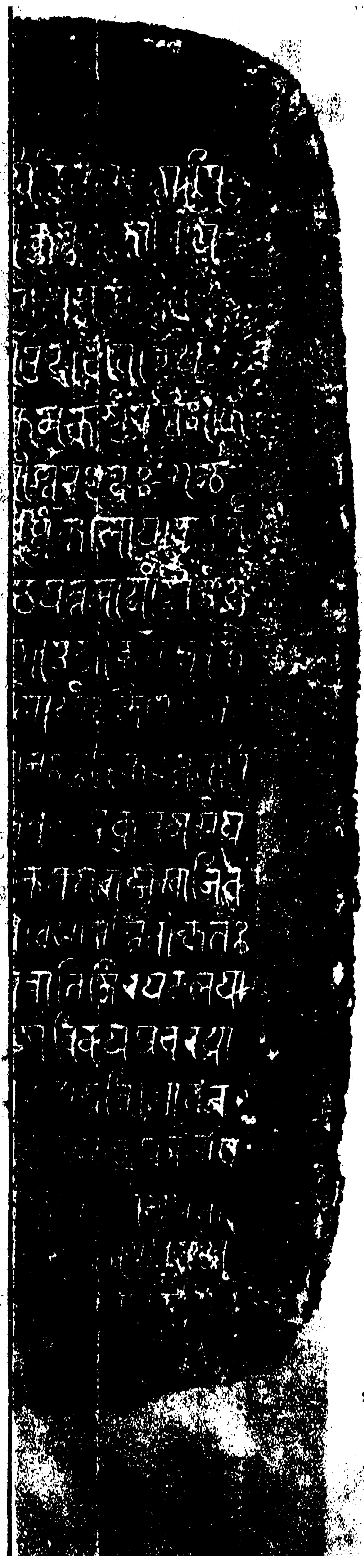
l. 17 टनपटुमहसमुष्णरोचिषमुपस्थाय क्षितिजलदहनपवनगगनयजमानतुहिनकिरि-
(र)णावयवपुषमोषधिपतिशकलशेखरं समभ्यर्च्य भगवतो[2] वासुदेवस्य पूजां
विधाय प्रचुरपा-

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[1] This syllable is engraved above the line.

[2] व is added at the bottom of the line.





l. 18 यत्तेन हविषा हविर्भुजं हुत्वा पितृपिण्डयज्ञं निर्व्वर्त्य उपरिलिखितग्रामाः
सजलस्थलगिरिगह्वनगर्त्तोषरपाषाणलोहलवणाकराः समधूकचूतवनवाटिकावि-
टपतृणयूतिगोचर-

l. 19 पर्य्यन्ताश्चतुराघाटविशुद्धाः कठेहलीसत्कताम्रपत्रलिखितनानानामगोत्रेभ्यो ब्राह्म-
णेभ्यश्चतुश्चरणचा(च)तु[:*]श्रुतिपाठकेभ्यः पंचशतसंख्येभ्यो गोकर्णकुशपूतकर-
तलोदकपूर्व्वमाप-

l. 20 चसश्शनो ह्दुकान्तं यावच्छासनीकृत्य प्रदत्ता मत्वा यथादीयमानभागभो-
गकरतुरुष्कदण्डप्रभृतिसमस्तादायानेभ्यः समुपनेष्यथेति तथा[1] वंकाणीपत्तलायां
मशुमण्डग्राम [:*] सर्व्वादायसहि-

l. 21 तः चंद्रावत्यां देवश्रीचंद्रमाधवाय पूजाद्यर्थं शासनीकृत्य प्रदत्त इति । .

. . . . .

l. 24 उत्कीर्ण्णं माधवेनेदं श्रीगंगाधरसूनुना ।
श्रीचन्द्रमाधवो येन घटितोन्यं ह्संनि(सन्नि)व ॥

TRANSLATION

(ll. 1, 9-21, 24).

(Line 1) Ōm. After giving away gold etc. equal to his own weight and a thousand cows before the excellent image of the divine (and) illustrious Ādi-kēśava . . . .

(Ll. 9-21) Victorious is he, the illustrious **Chandrāditya-Dēva**, the *Parama-bhaṭṭāraka, Mahārāj-ādhirāja, Param-ēśvara*, the devout worshipper of Mahēśvara, who, by his arm, has acquired the sovereignty over the glorious **Kanyakubja** . . . . In the *pattalā* of **Vṛihadṛihēdēva-raṭha**, the villages **Gōiṁjara, Mayaḍasitna, Gaṁgahaḍā, Dēulī, Sapāṭakasirisī, Bhaḍauhā, Ṭakaulī, Maṇia, Ghaḍasitha, Kōsaṇḍa, Indiṇī, Māṇḍu, Paṭaṇā, Kaṭhālī, Gaḍasaṁḍā, Kaṅkalasī, Gōuḍī, Chchhatēmbu, Kaithnōṇḍī, Bharathī, Laghukōlī, Chandavalī, Maḷivāḍa, Maluyī, Pakaḍiā, Vudharāmauyī, Saṁkhavāyī, Vamaṇā, Dighavaṁṭa, Varēṭhā**, these thirty villages, in figures also, villages 30; also, in the *pattalā* of **Kaṭhēhalī**, two villages, **Ṭakaura, Pavaṇāhapura**, making thirty-two villages in both the *pattalās*: in these (villages) (the king, Chandra-Dēva) commands, informs and directs all the people, resident and visitors, also Kings, Queens, Yuvarājas, counsellors, commanders of troops, priests, physicians, astrologers, superintendents of gynæceums, envoys, officers in charge of elephants, horses, towns, mines, stations and *gōkulas*: The transitoriness of the world should, indeed, be known to you; prosperity is charming to the eyes only for a few days, like the beauty of the flowers of the spring season; the life of men is always moving, like a heap of sand on the bank of a river flowing along the slope of a mountain; the enjoyment of the pleasures, sweet in the beginning, bitter in the end, is difficult to digest like oil-cakes; the senses are difficult to deal with, averse to discriminating between good and evil, like the coquetry of prostitutes. Therefore, we, too, having considered, with the help of authentic precepts of the *Vēdas* and the *Smṛitis*, not disagreeing with all the *Śāstras*, and having bathed at the glorious **Ādi-kēśava ghaṭṭa** at the sin-effacing (confluence) of the **Ganges** and the **Varaṇā**, on **Saturday, the akshata third day of the dark fortnight of Vaiśākha, in the year eleven hundred increased by fifty-six, to-day on the akshata-**

[1] त्र is engraved above the line.

tritiyā, in the **yugādi** *parvan*, after having duly satisfied the sacred texts, divinities, sages, men, beings and the group of departed ancestors—after having worshipped the sun, whose splendour is potent in rending the mass of darkness—after having praised him (Śiva) whose body consists of the earth, water, fire, air, ether, the sacrificing priest, the moon and the sun, and whose crest is a portion of the moon—after having performed adoration to the holy Vāsudēva—after having sacrificed to the fire an oblation of abundant milk, rice and sugar—after having offered oblations to the manes—have given away the above-mentioned villages with their water, dry land, hills, forests, ravines, saline wastes, stones and mines, of iron and salt, together with and including their groves of *madhūka* and mango trees, enclosed gardens, bushes, grass and pasture land, with their four boundaries clearly defined, to the five hundred Brāhmaṇas, versed in the four *Vēdas* with their four divisions, whose different names and *gōtras* are recorded in the copper-plate pertaining to **Kāṭhēhalī**, (confirming our gift) with (the pouring out) from the palm of our hand of water purified with *gōkarṇa*[1] and *kuśa* grass, and ordaining (that it should be theirs) as long as the sun and the moon (endure). Aware (of this), you will present to them every kind of income, the due share of the produce, the *bhōga*, *kara*, *turushka-daṇḍa* etc. At the same time the village of **Majuaḍa** in the **Vaṁkāṇai** *pattalā*, with all usually rendered kinds of income, has been given as a grant to (the temple of) the divine and illustrious **Chaṁdramādhava** at **Chaṁdrāvatī** for purposes of worship.

(L. 24) (The deed) was engraved by **Mādhava**, the son of the illustrious **Gaṁgādhara**, who made (the image of) the illustrious **Chandramādhava**, which puts to shame the other (images).

Of the **localities** mentioned in the plates the most interesting are **Laghukamavalī** and **Chandavalī**. The first is probably the same as the modern Kamaulī, situated 8 miles south of Chandrāvatī. It was here that a plate of Siṅgara Vatsarāja[2] and 21 Gāhaḍavāla plates[3] were found. We may presume that the village was divided into two portions, the "smaller *Kamavalī*" and the "larger *Kamavalī*." Chandavalī, situated 18 or 20 miles south-east of Chandrāvatī, is a *Tahṣīl* in the Benares district. The following is an alphabetical list of the other localities referred to in the plates, with their modern names as far as I have been able to ascertain them :—

(1) **Adhiva.**
- **Ādi-kēśava** *ghaṭṭa*. There is a bathing *ghāṭ* at Benares which still bears this name.
- **Aṇadaurā.**
- **Aṇadaurī.**
- **Bhaḍauhā.** This is the same as *Baḍuā*, situated in Kaṭehir *pargaṇa* 3 miles south-west of Chandrāvatī.
- **Bhaṇḍadaha.** Same as Bhaṇḍahā, situated 2 miles north of Chandrāvatī.
- **Bhāgama.**
- **Bharathī.**
- **Bhāyī.**
- **Bṛihatsiü.**
- **Bṛihatyaṁchalāma.**
- **Chamēkha.**
- **Chaṭhatarā.**
- **Chchhatēmbu.**
- **Chilāḍa.**

[1] The meaning of this word is not clear. Gōkarṇa is the name of a place of pilgrimage on the Malabar Coast. Perhaps *kuśa* grass of that place was considered to be of extra sanctity. [See above, Vol. XI, p. 303 and ref. to Kielhorn, *Indian Antiquary*, Vol. XV, p. 10, n. 57.—F. W. T.]

[2] *Ep. Ind.*, Vol. IV, pp. 130 sq.

[3] *Ep. Ind.*, Vol. IV, pp. 97 sq.

Chirivilī.

Chudavāsa.

Dīvākaksha.

Dēulī. There is a village Deoria, 4 *kōs* south of Chandrāvatī.

Dighavaṁṭa. This is identical with Dighavat, a *pargaṇa* in the Chandrāvatī *Taḥsil*.

Dūṇā.

Gaṁgahaḍā. Same as Gaṁgōhaṛa, 18 miles to the south of Chandrāvatī.

Gaḍasaṁḍā. This is identical with Gaḍasara, a village south of Kaṭārī.

Ghaḍasitha.

Gōīṁjara.

Gōuḍī. This is the same as the village Gaurī, situated 6 miles west of Chandrāvatī.

Gulavaṭa. Known by its modern name Guravaṭa; it lies 3 miles south of Chandrāvatī.

Indiṇī.

Jigaṇā.

Kadhivō.

Kaithnōṇḍī.

Kaṅkalāsī.

Kaṭhālī. A village named Kaṭārī is situated 8 miles west of Chandrāvatī.

Khajurī. Is a village or Mahalla near *Chungī*.

Kōllakanandivāra *pattalā*, possibly the same as the modern *pargaṇa* of Kol Aslah.

Kōsaṇḍa.

Kuṇḍāma. There is a village Kuṇḍā 10 miles to the south of Chandrāvatī.

Laghukōlī.

Laghuvaḍaviṇḍī.

Majuaḍa is probably Mahuaṛ, situated 2 miles to the south-east of Chandrāvatī.

Malēṇī.

Maḷivāḍa. Majwar is a *pargaṇa* in *Ṭaḥsil* Chandaulī.

Maluyī is a village lying 8 miles to the south of Chandrāvatī.

Māṇḍu. There is a village Maḍuā-dih, 16 miles south of Chandrāvatī.

Maṇia. A village called Manai is situated across the Ganges, 2 miles to the east of Chandrāvatī.

Mayaḍasiṭna.

Pakaḍiā. There is a village Pakaḍi 8 miles south of Chandrāvatī.

Paṇihalī is a village 3 miles south of Chandrāvatī.

Paṭaṇā is situated 6 miles north of Chandrāvatī.

Pavaṇāhapura.

Saṁkhavāyī.

Sapāṭakasirisī. Sirisitī is a village 6 miles south of Chandrāvatī in Athupur *pargaṇa*. *Pāṭaka* means "outlying hamlet."

Sarisōḍa. Sarasvar or Sarasval is a village 2 miles south-east of Chandrāvatī.

Sēṁvilī. A village named Simari is situated 14 miles to the north-east of Chandrāvatī.

Soṁchalavaṇa.

Sōṇadahā, known by its modern name Sōnadahāṁ, is situated between the 5th and 6th miles on the Benares-Ghazipur Road.

Sōṇaka.

Ṭakaulī. There is a village named Ṭikārī 4 *kōs* to the east of Chandrāvatī.

Ṭakaura.

Talabhāma.

Talahuti.

Uḍēlḍī.

Uṁdharauṁha. There is a village Udharā 8 miles to the south of Chandrāvatī.
Upalāicha.
Vaḍathalā, modern Baṛathala, is a village lying 3 miles to the south of Chandrāvatī.
Vamaṇā.
Vaṁkāṇai *pattalā.*
Varēṭhā.
Vudharāmauyī. There is a *pargaṇa* named Mavai, in the *Taḥṣil* of Chandawali.
Vṛihaḍṛihēdēvaraṭha *pattalā.*
Vṛihaḍṛihēvaṁkāṇai *pattalā.*

List of Donees.

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
1	Āchārya-paṇḍita Śrī Vṛitikara.	Vasishṭha.	25	Delhaṇa	Bhāradvāja.
			26	Sivāïcha	Bhāradvāja.
2	Śrī Ṛigvēdacharaṇē chatur-vēdin Jāṭa.	Kās(ś)yapa.	27	Ālhaṇa	Sāṁkṛitya.
3	Padmanābha	Vasishṭha.	28	Amṛitadhara	Sāṁkṛitya.
4	Vishṇu	Kāśyapa.	29	Nārasi(ṁ)ha	Kṛishṇātrēya.
5	Sāṭhū	S(Ś)āṇḍilya.	30	Gaṁgādhara	Kauṇḍinya.
6	Padmō	Gautama.	31	Mahīpati	Kauṇḍinya.
7	Dēvagarbha	Gautama.	32	Pavaṇāha	S(Ś)āṇḍilya.
8	Nārāyaṇa	Gautama.	33	Gōlhaṇa	Gautama.
9	Nālhaṇa	Bhāradvāja.	34	Sōmadatta	Gautama.
10	Kōkī	Vatsa.	35	Dāyīṁ	Kaus(ś)ika.
11	Śrīdhara	Kṛishṇātrēya.	36	Yas(ś)aḥpāla	Sārkara.
12	Yōga-Svāmin	Vandhula.	37	Vīṭhu	Sāṁkṛitya.
13	Vīṭhu	Kṛishṇātrēya.	38	Gōpati	Sāṇḍilya.
14	Rajapāla	Sāṁkṛitya.	39	Yajūna	Upamanyu.
15	Māhava	Sāṁkṛitya.	40	Sāhu	Sāṁkṛitya.
16	Harivarman	Śāṇḍilya.	41	Dharaṇīdhara	Sāṁkṛitya.
17	Kēs(ś)ava	Sāṁkṛitya.	42	Gāga	Bha(Sā)ṁkṛitya.
18	Bhāskara	Kaus(ś)ika.	43	Yōgē	Sāṁkṛitya.
19	Māhula	Kapishṭhala.	44	Mahēśvara	Sāṁkṛitya.
20	Hari	Kṛishṇātrēya.	45	Ālhū	Maunya.
21	Dōsala	Bhāradvāja.	46	Mahīdhara	Sau(Śau)naka.
22	Gayādhara	Kāśyapa.	47	Vālō	Kātyāyana.
23	Vahudhara	Kāśyapa.	48	Sāṭa	Kāśyapa.
24	Yas(ś)ōdhara	Kāśyapa.	49	Rīlhē	Gautama.

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
50	Śrīkhaṇbha . .	Kāśyapa.	81	Lakshmaṇa . .	Kṛishṇātrēya.
51	Pavaṇāha . . .	Kāśyapa.	82	Salakhū . . .	Sāṁkṛitya.
52	Mahāri(ṛi)shi . .	Kāśyapa.	83	Kaḍuāicha . . .	Sāṁkṛitya.
53	Māyādhara . .	Bhāradvāja.	84	Dēva-Svāmin . .	Gārgya.
54	Ālhaṇa . . .	Bhāradvāja.	85	Pāṇidhara . .	Kauśika.
55	Lakshmīdhara . .	Bhāradvāja.	86	Kshīra-Svāmin . .	Kauśika.
56	Tihuṇa-Svāmin . .	Bhāradvāja.	87	Tīkama . . .	Kāśyapa.
57	Bharatha . . .	Kāśyapa.	88	Tīkama . . .	Kṛishṇātrēya.
58	Dēvadatta . . .	Bhāradvāja.	89	Dāmara . . .	Kṛishṇātrēya.
59	Mahāsarmṇa (or śarman).	Kṛishṇātrēya.	90	Pavaṇāha . . .	Gārgya.
			91	Vāmana-Svāmin . .	Gārgya.
60	Dēsū	Vandhula.	92	Kaḍuaṭha . . .	Kāśyapa.
61	Vyāsa . . .	Bhārgava.	93	Gaja . . .	Kāśyapa.
62	Lakshmīdhara . .	Kāśyapa.	94	Pālhō . . .	Vasishṭha.
63	Lakshmīdha(ra) .	Śāṇḍilya.	95	Bhāskara . . .	Kṛishṇātrēya.
64	Jānō	Sāṁkṛitya.	96	Vasurāta . . .	Śāṇḍilya.
65	Dēvas(ś)arman . .	Upamanyu.	97	Gaṁgādhara . .	Bhāradvāja.
66	Kēsa(śa)va . .	Bhāradvāja.	98	Lōkānanda . .	Vatsa.
67	Rāghava . . .	Vasishṭha.	99	Chakra . . .	Bhāradvāja.
68	Dāyīṁ . . .	Pārās(ś)ara.	100	Udharaṇa . . .	Bhāradvāja.
69	Lāhaḍa . . .	Jīvantyāyana.	101	Dhāyīṁ . . .	Dhaumya.
70	Pīthana . . .	Jīvantyāyana.	102	Madhu . . .	Sauśravasa.
71	Mādhava . . .	Kṛishṇātrēya.	103	Vīlhaṇa . . .	Dhaumya.
72	Nārāyaṇa . . .	Bhārgava.	104	Jāṭa	Sauśravasa.
73	Dāmara . . .	Kauśika.	105	Gayādhara . .	Kāśyapa.
74	Lakshmaṇa . .	Garga.	106	Gaṁgādhara . .	Dhaumya.
75	Madhusūdana . .	Garga.	107	Sīma . . .	Vasishṭha.
76	Kēśava . . .	Kāśyapa.	108	Sāṭō	Bhāradvāja.
77	Dāyīṁ . . .	Kāśyapa.	109	Malu . . .	Upamanyu.
78	Dhavana-S[v]āmin .	Kāśyapa.	110	Vatsa . . .	Kāśyapa.
79	Gayādhara . .	Kṛishṇātrēya.	111	Pada . . . Dēdō	Vatsa.
80	Hariśchandra . .	Kṛishṇātrēya.	112	Jāṭa	Vasishṭha.

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
113	Vālū . . .	Vasishṭha.	144	Brahman . . .	Kāśyapa.
114	Dharaṇīdhara . .	Vasishṭha.	145	Pahākara . . .	Vasishṭha.
115	Janārdana . .	Kāśyapa.	146	Vāhaḍa . . .	Dhaumya.
116	Prabhākara . .	Kāśyapa.	147	Rajapāla . . .	Dhaumya.
117	Jālū	Bhāradvāja.	148	Sūḍhā . . .	Vasishṭha.
118	Daśaratha . . .	Sāvarṇa.	149	Viṭhu . . .	Bhā[ra]dvāja.
119	Vāmadēva . . .	Sāvarṇa.	150	Hari	Gautama.
120	Dharaṇīdhara . .	Kṛishṇātrēya.	151	Vasudēva . . .	Bhārgava.
121	Vaṁs(ś)adhara . .	Bhārgava.	152	Rājē	Kapishṭhala.
122	Janārdana . .	Gautama.	153	Mādē . . .	Kapishṭhala.
123	Māḍhala . . .	Gautama.	154	Kuhila . . .	Kapishṭhala.
124	Pāpaṭa . . .	Upamanyu.	155	Thīrū . . .	Kauśika.
125	Tithu . . .	Gautama.	156	Nāgarshi . . .	Gautama.
126	Śrī Yajur-vēda-charaṇē chatur-vēdin Vīlha.	Vasishṭha.	157	Bhābhū . . .	Bhāradvāja.
127	Sahāraṇa . . .	Bhārgava.	158	Purushōttama . .	Bhāradvāja.
128	Dhārō . . .	Bhāradvāja.	159	Sōmaṭa . . .	Gālava.
129	Viṭhu . . .	Bhāradvāja.	160	Dāmara . . .	Sārkara.
130	Rāṇō . . .	Sauśravasa.	161	Viśvarūpa . . .	Śāṇḍilya.
131	Gaṇō . . .	Sauśravasa.	162	Śrīdhara . . .	Sārkarāksha.
132	Maṇū . . .	Vasishṭha.	163	Gōvinda . . .	Sārkarāksha.
133	Yayīṁ . . .	Vasishṭha.	164	Yāsū . . .	Kāśyapa.
134	Yaśōdhara . . .	Vasishṭha.	165	Rishi (Ṛishi) . .	Vasishṭha.
135	Śubhaṁkara . .	Vasishṭha.	166	Gālhō . . .	Sāṁkṛitya.
136	Gaṁgādhara . .	Vasishṭha.	167	Nārāyaṇa . . .	Kāśyapa.
137	Jāgū . . .	Sauśravasa.	168	Mahīdhara . .	Bhāradvāja.
138	Daśaratha . . .	Vasishṭha.	169	Padmanābha . .	Pārāśara.
139	Brahmānanda . .	Kāśyapa.	170	Bhagavata . .	Gautama.
140	Mādhava . . .	Bhārgava.	171	Nārāyaṇa . . .	Kāśyapa.
141	Yāsū	Kutsa.	172	Paṇḍita Ḍālā . .	Bhāradvāja.
142	Rālhō . . .	Kāśyapa.	173	Svapaṭa . . .	Bhāradvāja.
143	Pāṇidhara . . .	Kāśyapa.	174	Agasti . . .	Bhāradvāja.
			175	Dhajāṁa . . .	Bhāradvāja.

Serial No.	Name.	Gōtra.
176	Rājō	Bhāradvāja.
177	Prabhākara	Dhaumya.
178	Śivānanda	Bhāradvāja.
179	Brahman	Sauśravasa.
180	Gōlhaṇa	Bhārgava.
181	Dāmara	Bhāradvāja.
182	Vāyīṁ	Bhāradvāja.
183	Vasādhana	Bhārgava.
184	Gayādhara	Bhārgava.
185	Sōmēśvara	Chau(Sau)śravasa.
186	Nārāyaṇa	Bhārgava.
187	Madhu	Bhārgava.
188	Bhōṇapāla	Bhāradvāja.
189	Yasa(śaḥ)pāla	Bhāradvāja.
190	Vāsudēva	Vasishṭha.
191	Risū	Vasishṭha.
192	Jālhā	Vasishṭha.
193	Gaṁgādhara	Bhāradvāja.
194	Gaṁgādhara	Bhārgava.
195	Jāṭa	Sauśravasa.
196	Gaṁsavara	Daksha.
197	Brahman	Bhāradvāja.
198	Vaṁs(ś)adhara	Bhāradvāja.
199	Titē	Bhāradvāja.
200	Śubhākara	Bhāradvāja.
201	Rāma	Vasishṭha.
202	Lālē	Vasishṭha.
203	Pīthē	Sauśravasa.
204	Garga	Sauśravasa.
205	Gāṁgu	Vasishṭha.
206	Pīthū	Bhāradvāja.
207	Jālhē	Bhāradvāja.

Serial No.	Name.	Gōtra.
208	Ābhaṭa	Bhāradvāja.
209	Gayādhara	Bhāradvāja.
210	Dēvadhara	Vasishṭha.
211	Dēvēśvara	Vasishṭha.
212	Dēdū	Bhāradvāja.
213	Drōṇa	Bhāradvāja.
214	Sōma	Bhāradvāja.
215	Achasara	Bhāradvāja.
216	Vāṇū	Bhāradvāja.
217	Sūpaṭa	Dhaumya.
218	Gāgū	Bhārgava.
219	Dēvaradha (dhara)	Bhāradvāja.
220	Dēvēśvara	Dhaumya.
221	Gālhē	Bhāradvāja.
222	Śrī Atharvac h a r a ṇ ē dvivēdin Chhihila.	Bhāradvāja.
223	Mahīdhara	Vasishṭha.
224	Śrīdhara	Vasishṭha.
225	Dēvadhara	Vasishṭha.
226	Śaṁkara	Bhāradvāja.
227	Dhāhaḍa	Vasishṭha.
228	Vāhaḍa	Vasishṭha.
229	Dēvēśvara	Vasishṭha.
230	Gōdhana	Vasishṭha.
231	Dēvēśvara	Dhaumya.
232	Sūpaṭa	Dhaumya.
233	Vaṁśadhara	Vasishṭha.
234	Māhava	Dhaumya.
235	Sōkhē	Bhārgava.
236	Dhāmē	Bhāradvāja.
237	Titē	Dhaumya.
238	Pavanābha	Bhāradvāja.

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
239	Gautama	Vasishṭha.	271	Dhavana-S[v]āmin	Kāśyapa.
240	Gira(i)dhara	Vasishṭha.	272	Nānē	Kāśyapa.
241	Sahāraṇa	Sauśravasa.	273	Sūṭa	Vatsa.
242	Nānā	Bhāradvāja.	274	Manōratha	Vatsa.
243	Pīthū	Bhāradvāja.	275	Gōyī	Vatsa.
244	Kūṇḍā	Sauśravasa.	276	Mahādēva	Vatsa.
245	Lākhana	Sauśravasa.	277	Sahāraṇa	Śāṇḍilya.
246	Bhālaṇa	Sauśravasa.	278	Tītī	Sāṁkṛitya.
247	Pāpya	Bhāradvāja.	279	Nāṁṭē	Sāṁkṛitya.
248	Janārddana	Bhāradvāja.	280	Gāgū	Kāśyapa.
249	Rajapāla	Śāṇḍilya.	281	Nārāyaṇa	Sāṁkṛitya.
250	Pālhō	Dhaumya.	282	Sahāraṇa	Kāśyapa.
251	Gōvinda	Pārāśara.	283	Dēvadhara	Sārkava(ra).
252	Lakshmīdhara	Kāśyapa.	284	Kīṭhāïcha	Bhāradvāja.
253	Vāsudēva	Śāṇḍilya.	285	Mādhū	Kauśika.
254	Sāṁkū	Kātyāyanakīla.	286	Sirī	Gautama.
255	Nānā	Kātyāyanakīla.	287	Chāṇḍō	Śāṇḍilya.
256	Brahman	Chandrātrēya.	288	Purāsa	Kāśyapa.
257	Nānū	Chandrātrēya.	289	Kalyē	Kāśyapa.
258	Lakshmīdhara	Sāṁkṛitya.	290	Vāsuki	Kāśyapa.
259	Śrīdhara	Kṛishṇātrēya.	291	Kūkē	Vasishṭha.
260	Dhāṁvū	Vatsa.	292	Pārāśara	Vatsa.
261	Kṛishṇa	Gautama.	293	Vardhamāna	Śāṇḍilya.
262	Sūpaṭa	Garga.	294	Āśādhara	Gautama.
263	Sōdala	Sāṁkṛitya.	295	Dēvēśvara	Vatsa.
264	Pahākara	Kāśyapa.	296	Madhusūdana	Kāśyapa.
265	Ābhō	Bhāradvāja.	297	Pavanāha	Gautama.
266	Vādhala	Upamanyu.	298	Jaga[d]dhara	Vasishṭhapada.
267	Gōpati	Gautama.	299	Gāṁgū	Kāśyapa.
268	Sōmadatta	Kāśyapa.	300	Brahmarshi	Sāṁkṛitya.
269	Nārāyaṇa	Kāśyapa.	301	Dēvaśarman	Bhārgava.
270	Mahōdadhi	Sāvarṇa.	302	Dharaṇīdhara	Kṛishṇātrēya.

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
303	Mādhava . . .	Kauśika.	335	[Nara]pati . .	Gautama.
304	Mahīdhara . .	Vasishṭha.	336	Gōlhō . . .	Kāśyapa.
305	Dōlhaṇa . . .	Kṛishṇātrēya.	337	Mālō . . .	Kāśyapa.
306	Dēvakaṛa . . .	Kāśyapa.	338	Silō	Kṛishṇātrēya.
307	Silō	Kāśyapa.	339	Viṭhu . . .	Gautama.
308	Yōgēśvara . . .	Bhāradvāja.	340	Gōlhō . . .	Gauṇya.
309	Viṭhu . . .	Kṛishṇātrēya.	341	Bhālaṇa . . .	Śāṇḍilya.
310	Gōch(vi)nda . .	Kṛishṇātrēya.	342	Gāṁgū . . .	Vasishṭha.
311	Vāhula . . .	Kṛishṇātrēya.	343	Rāma . . .	...... [1]
312	Lālā . . .	Vasishṭha.	344	Purōhita Śrī Dēvadhara	Śārkarāksha.
313	Higō . . .	Sāvarṇa.	345	Miśra Paṇ[ḍita] Mahīdhara.	Śārkarāksha.
314	Gōlhē . . .	Kauśika.	346	Paṇḍita Gōdhana .	Śārkarāksha.
315	Bipi . . .	Jātūkarṇa.	347	Gaṁgādhara . .	Pip[p]alāda.
316	Bhāskara . . .	Kṛishṇātrēya.	348	Salhaṇa . . .	Kṛishṇātrēya.
317	Mahaaū . . .	Kṛishṇātrēya.	349	Jalhaṇa . . .	Kṛishṇātrēya.
318	Vāṭhu . . .	Kāśyapapada.	350	Jasāṇaṁda . .	Vasishṭha.
319	Mahēśvara . .	Kāśyapa.	351	Dhārō . . .	Śāṇḍilya.
320	Sālhū . . .	Upamanyu.	352	Dāmara . . .	Gautama.
321	Jā	Vatsa.	353	Kēśava . . .	Kāśyapa.
322	Rāchchhaṭa . .	Kāśyapa.	354	Śrīdhara . . .	Kāśyapa.
323	Divākara . . .	Kṛishṇātrēya.	355	Dinakara . . .	Vatsa.
324	Pahākara . . .	Kṛishṇātrēya.	356	Ābhū . . .	Kāśyapa.
325	Bhāskara . . .	Kṛishṇātrēya.	357	Hari . . .	Maunya.
326	Ḍālē	[Kṛi]shṇātrēyā.	358	Dharaṇīdhara . .	Kātyāyana.
327	Sa(Śa)ṁkhapāṇi . .	Kāśyapa.	359	Vēda . . .	Kāśyapa.
328	Dēvaśarman . .	Sāṁkṛitya.	360	Sahāraṇa . . .	Jaska.
329	Kēśava . . .	Kṛishṇātrēya.	361	Lakshmīdhara . .	Bhāradvāja.
330	Viṭhu . . .	Kṛishṇātrēya.	362	Rāma . . .	Śāṇḍilya.
331	Śubhaṁkara . .	Kṛishṇātrēya.	363	Gōlhaṇa . . .	Kṛishṇātrēya.
332	Bhāskara . . .	Gautama.	364	Mahēśvara . .	Sāṁkṛitya.
333	[Gō]vinda . . .	Gautama.	365	Lakshmīdhara . .	Kṛishṇātrēya.
334	Śaṁkara . . .	Gautama.	366	Śrīdhara . . .	Kāśyapa.

[1] Omitted in the plate.

Serial No.	Name.	Gōtra.
367	Hari . . .	Kāśyapa.
368	Gōpati . . .	Gautama.
369	Kēśava . . .	Kāśyapa.
370	Viśvarūpa . .	Śāṇḍilya.
371	Dharaṇīdhara . .	Hārīta.
372	Nārāyaṇa . . .	Bhāradvāja.
373	Gaṁgādhara . .	Kauṇḍinya.
374	Pāsū . . .	Bhāradvāja.
375	Pada . . . Kēśava .	Vasishṭha.
376	Mahasōṇa . . .	Kutsa.
377	Vīlha . . .	Kutsa.
378	Vatsa . . .	Vatsa.
379	Jayaśarman . .	Bhāradvāja.
380	Śubhaṁkara . .	Vatsa.
381	Yaśōdhara . .	Bhāradvāja.
382	Rishi (Ṛishi) . .	Jīvant[y*]āyana.
383	Vīṭhu . . .	Bhārgava.
384	Chhōṭē . . .	Sāṁkṛitya.
385	Ājusha . . .	Kāśyapa.
386	Kēśava . . .	Kāśyapa.
387	Yaśōdhara . .	Maunya.
388	Dēlhaṇa . . .	Vasishṭha.
389	Mahasōṇa . . .	Śā[ṇ]ḍilya.
390	Māsū . . .	Śāṇḍilya.
391	Gōpāla . . .	Vasishṭha.
392	Gahilē . . .	Upamanyu.
393	Gayādhara . .	Jīvantyāyana.
394	Jayapāla . . .	Vasishṭha.
395	Lakshmīdhara . .	Jīvantyāyana.
396	Jāśhē . . .	Vatsa.
397	Jahmaṇi . . .	Sārkarāksha.
398	Nāgadēva . . .	Sārkarāksha.
399	Pāpaṭa . . .	Sārkarāksha.
400	Śrīdhara . . .	Kauśika.
401	Kujāira . . .	Maudgalya.
402	Gāṁgaṭa . . .	Bhāradvāja.
403	Chākū . . .	Kauśika.
404	Hariśarman . .	Kāśyapa.
405	Divākara . . .	Kauśika.
406	Vṛitikara . . .	Bhāradvāja.
407	Vālaṇa . . .	Sārkarāksha.
408	Dēlhaṇa . . .	Sārkarāksha.
409	Khalu . . .	Pārāśara.
410	Lakshmīdhara . .	Kapishṭhala.
411	Nārāyaṇa . . .	Kāśyapa.
412	Sōmēśvara . .	Bhāradvāja.
413	Muṁjala . . .	Darbha.
414	Śrīdhara . . .	Kāśyapa.
415	Lōlika . . .	Kapishṭhala.
416	Dēvarshi . . .	Kāśyapa.
417	Nānā . . .	Darbha.
418	Lālā . . .	Kāśyapa.
419	Ālaḍa . . .	Kapishṭhala.
420	Vasurāta . . .	Bhāradvāja.
421	Śrī-chhandōga - charaṇē tripāṁṭi(tripāṭhi)ṇ Śrī Dōdiga.	Vatsa.
422	Rābila . . .	Kapishṭhala.
423	Nārasiṁha . .	Vatsa.
424	Pavaṇāha . . .	Kapishṭhala.
425	Viśvēśvara . .	Kṛishṇātrēya.
426	Rāghava . . .	Kapishṭhala.
427	Sōmēśvara . . .	Bhāradvāja.
428	Pavaṇāha . . .	Kṛishṇātrēya.
429	Gōdhaṇa(na) . .	Kapishṭhala.

Serial No.	Name.	Gōtra.	Serial No.	Name.	Gōtra.
430	Jālhē . . .	Kautsa.	463	Sūpā . . .	Bhāradvāja.
431	Aniruddha . .	Kapishṭhala.	464	Bhāskara . . .	Bhārgava.
432	Pālhaṇa . . .	Vatsa.	465	Dēva-Svāmin . .	Kauṇḍinya.
433	Ālhaṇa . . .	Sāvarṇa.	466	Mahārishi(ṛishi) . .	Ātrēya.
434	Kēśava . . .	Krishṇātrēya.	467	Nārāyaṇa . . .	Kāśyapa.
435	Kāṅha . . .	Śāṇḍilya.	468	Vidhi-karaṇi Śrī Gaṁgādhara.	Vasishṭha.
436	Krishṇa . . .	Sāvaraṇa.	469	Bhasi(Śaśi)dhara .	Vasishṭha.
437	Bhadrēśvara . .	Krishṇātrēya.	470	Sīju	Vasishṭha.
438	Vāhmaṭa . . .	Kaṇva.	471	Māmō . . .	Upamanyu.
439	Yasa(śaḥ)kara . .	Maunasa.	472	Chāvaṇa or Rāvaṇa .	Pārāśara.
440	Dēvaśarman . .	Maunasa.	473	Māgha . . .	Gautama.
441	Ḍālā . . .	Bhāradvāja.	474	Madhāïcha . .	Pārāśara.
442	Nārāyaṇa . . .	Bhāradvāja.	475	Isarāïcha . . .	Śāṇḍilya.
443	Gāka . . .	Śāṇḍilya.	476	Viṭhu . . .	Bhāradvāja.
444	Yasāïcha . . .	Pārāśara.	477	Jānū . . .	Śāṇḍilya.
445	Vidyākara . . .	Pārāśara.	478	Jāna . . .	Kāśyapa.
446	Dhāvana . . .	Gautama.	479	Śrīdhara . . .	Śāṇḍilya.
447	Bhāvaśarman . .	Gautama.	480	Jamaka . . .	Śāṇḍilya.
448	Lakshmīdhara . .	Gautama.	481	Gachchhū . . .	Pārāśara.
449	Śubhaśarman . .	Gautama.	482	Pārāśara . . .	Śāṇḍilya.
450	Nārāyaṇa . . .	Gautama.	483	Dhāvaṇa . . .	Bhāradvāja.
451	Gayādhara . .	Gautama.	484	Śrīkara . . .	Kāśyapa.
452	Brahmāditya . .	Vatsa.	485	Vāsudēva . . .	Bhāradvāja.
453	Kēśava . . .	Śāṇḍilya.	486	Viṭhu . . .	Pārāśara.
454	Punāïcha . . .	Sārkarākshа.	487	Nārāyaṇa . . .	Pārāśara.
455	Nārā[ya]ṇa . .	Śāṇḍilya.	488	Vidyādhara . .	Bhāradvāja.
456	Purushōttama . .	Gālava.	489	Tīkama . . .	Śāṇḍilya.
457	Rilhū . . .	Kāśyapa.	490	Amṛitadhara . .	Bhāradvāja.
458	Bhābhū . . .	Vatsa.	491	Sahāraṇa . . .	Vasishṭha.
459	Silū . . .	Kālya(śya)pa.	492	Trilōchana . .	Kuśika.
460	Dēvadhara . .	Agasti.	493	Āsādhara . . .	Bhāradvāja.
461	Gahilāḍa . . .	Bhāradvāja.	494	Lālō	Sauśravasa.
462	Garga . . .	Kāśyapa.	495	Ratikara . . .	Bhārgava

No. 16.—BEVINAHALLI GRANT OF SADASIVA-RAYA : SAKA 1473.

BY PROFESSOR S. V. VENKATESWARA, M.A., AND S. V. VISWANATHAN, M.A., KUMBAKONAM.

These plates were obtained by Rao Sahib H. Krishna Sastri from Bashir ud-Dīn Ahmad, Esq., the Collector of Raichur, and are now in possession of the latter. We edit the inscription from excellent ink-impressions supplied to us by Mr. Krishna Sastri.

The inscription is on seven copper plates, which measure 10⅝ in. by 7⅜ in. All the plates are engraved on both sides, except the first and the last, which are inscribed on one side. The rims of the plates are raised a little. Holes are bored at the top of the plates to let in a ring intended to hold the plates together. The hole measures ·6 in. in diameter. The plates are numbered in Telugu-Kaṇṇaḍa numerals.

The characters of the inscription are Nandi-Nāgarī, and the language Sanskrit, and the whole is in verse, excepting *Śrī Gaṇādhipatayē namaḥ*, and the signature at the bottom *Śrī Virūpāksha*, which is, as usual, written in large Kannaḍa characters. The metres used are the usual Anushṭubh, etc. The inscription is practically free from mistakes, and there are only a few orthographical peculiarities worth noticing. Stops are not supplied in their proper places. Mistakes of this kind have been corrected in the text. In the latter portion of the inscription long *ī* is represented only by a loop over the consonants. A case of redundant *anusvāra* is found in °*kaṁnyā* in l. 105, and various instances where *anusvāra* and *visarga* have been omitted are noted in the footnotes to the text. We find a needless reduplication of a consonant after *r*, as in *sūnur=Ddēvaṇa* in l. 161. There is confusion in these plates also, as in other plates of the Vijayanagara kings, though not to so great an extent, between the sibilants *śa* and *sa*, e.g. °*nāṇīyaśīva* in l. 73 f. for °*nāṇīyasīva* ; °*nīlaśitāṁ* in l. 76 in the place of °*nīlasitāṁ* and °*vēsmanaḥ* in l. 126 instead of °*vēśmanaḥ*. In one instance long *ī* is represented by a vertical stroke and an *i*-loop over short *i*, as if the latter were a consonant, e.g. l. 301. A conjunct consonant is, as usual, expressed by combining the full form of the first consonant and the secondary form of the second consonant. The vernacular sound *ṟ* is represented by an *r* sign over the consonant *r*. Instances of these are :—*mūrru* in l. 80 and *Ārraviṭi* in l. 104. The forms *tāṁmra-śāsana* in l. 309, *vōshadhi* in l. 78, and *Vobāṁbikā* in ll. 24-25 are due to vernacular pronunciation.

The inscription records the grant of the village of Bēvinahaḷḷi, otherwise known as Rāmasamudram, with a small hamlet by name Ponnāpurī to learned Brahmans of various *Gōtras* and *Sūtras*. The grant was made by Rāma-Rāja, the Karṇāṭa minister and brother-in-law of Sadāśiva-Rāya, at the request of a subordinate Muhammadan chieftain Ainana Malukka, who seems to have been a great patron of Brahmans. The village granted is styled '*gaṇa-bhōgyam*,' to be enjoyed by Brahmans and subordinate ministers of the king, a very small portion being allotted to the gods Hari and Hara. It is given in perpetuity as *sarva-mānya* to be enjoyed by the donees and their successors. The boundaries of the village, the details regarding the donees, their *Gōtras*, *Sūtras* and the number of shares that fell to each are likewise clearly set forth in the grant.

The inscription gives in detail the genealogy of the family to which Rāma-Rāja belonged. It is, however, somewhat different from others, in that in the place of Śrīraṅga-Rāja, the third in the line and the father of Rāma-Rāja, we find Śrī Rāma-Rāja. This probably is a mistake on the part of the engraver.

The genealogy of Rāma-Rāja.

Āraviṭi Bukka *m.* Ballāmbikā.
|
Rāma-Rāja *m.* Lakkāmbikā.
|
Śrī Rāma-Rāja.
|
Rāma-Rāja.

The **year** in which the grant was made is given in numerical words *Guṇ-āśva-vēda-śītāṁśu*, i.e. 1473. The **date** of the grant is thus **Śaka 1473; Virōdhikṛit; Āshāḍha; bright Dvādaśī; Monday.** Thus all the details regarding the date are given. We have to add here that the date as given in Appendix A to *Epigr. Rep.*, 1914-1915, p. 8, 'Śaka 1473, Virōdhikṛit; Āshāḍha *śu. di.* 11' is not correct, as the week day is there omitted and the *tithi* is given as Ēkādaśī instead of Dvādaśī.[1]

As regards the **names of persons** occurring in the grant, Sadāśiva-Rāya had a large number of ministers and subordinate chieftains under him. The most powerful of these was Rāma-Rāja, the Karṇāṭa minister and brother-in-law of the king; Rāma-Rāja was the *de facto* sovereign in the reign of Sadāśiva until his death, which took place at the battle of Tālikōṭa, 23rd Jan. 1565. His place in the Vijayanagara court was taken by his brother Tirumala, whom we know as a great author and who set up the third Vijayanagara dynasty. Rāma-Rāja is seen to bear various *birudas* (vv. 55-58), of which *Antembavaragaṇḍa* and *Aibiruda-rāya rāhuta-vēśy-aika-bhujaṅga* are the most important.

We are told in the record that it was as a result of the request of Ainana Malukka to Rāma-Rāja that the village was granted by Sadāśiva. Ainana Malukka was evidently therefore a Muhammadan subordinate chieftain under Sadāśiva-Rāya. About Ainana Malukka Rao Sahib H. Krishna Sastri has inserted in his report[2] the following note from Mr. Henry Cousens' *Guide to Bijapur*:—

"About 2 miles away to the east of Bijapur is the tomb of Ain-ul-Mulk." "It is a square, massive-looking building, surrounded by a very elegantly shaped dome. Within upon the walls are some very pretty stucco work in the shape of great pendants hanging down upon the face of each. This is the burial place of Ain-ul-Mulk, one of the officers of Ibrahim I, who rebelled against him and was killed near Bijapur in 1556. Beside the tomb is the mosque." "The Muhammadan chief Ainana Malukka must evidently be identical with Ain-ul-Mulk, whose sympathy for the Brāhmaṇas deserves to be noticed. In Vol. III, p. 381, of Briggs' *Ferishta* we find mention made of Mullik Ein-ool-Mulk Geelany, who was a friend of Rāmarāj and was treated by him as a brother on account of his bravery. Geelany is perhaps the chief Ainana Malukka referred to in the inscription." Since both the father and the son are known by the same name in our inscription, it is difficult to find out to which of these exactly the references will apply.

The **village granted** is divided into 135 *vṛittis* and allotted to various Brahmans and ministers of the king, leaving a very small portion to the gods. The total number of *vṛittis* distributed among the **donees** comes to only 133⅔, while according to the grant there ought to be 135. There is thus a mistake here that cannot be accounted for. The names of the Brahmans, their fathers' names, their *Gōtras*, *Sūtras* and the number of shares allotted to each are appended below in the form of a table:—

[1] [According to Mr. L. D. Swamikannu Pillai's *Ephemeris* the date regularly corresponds to Monday, June 15, A.D. 1551.—H. K. S.]

[2] *Epigraphical Report*, 1914-1915, p. 112.

Name.	Father's Name.	Gōtra.	Śākhā.	Number of Shares.	REMARKS.
(1) & (2) Hari and Hara	......	......	......	1+1	
(3) Mahā-Mahādēva-Bhaṭṭa	Rāmachandra	Kāśyapa	Bahv-ṛicha	4	
(4) Mahā-Gaṇapati	Mahā-Rāmachandra	Do.	Do.	4	Sūri.
(5) Mahā-Vishṇu-Bhaṭṭa	Mahā-Mudgala-Bhaṭṭa	Do.	Do.	4	
(6) Mahā-Kṛishṇa-Bhaṭṭa	Ditto	Do.	Do.	1½	
(7) Mahā-Gōpāla-Bhaṭṭa	Mahā-Rāmachandrārya	Do.	Do.	2	
(8) Dattam-Bhaṭṭa	Raghunātha-Sudhī	Parāśara	Do.	2	
(9) Nārāyaṇa-Bhaṭṭa	Ākūti-Vishṇu-Bhaṭṭa	Kauṇḍinya	Yajus	2	
*(10) Kaṇḍu-Bhaṭṭa	Ananta-Bhaṭṭa	Gautama	Bahv-ṛicha	2	
(11) Sarvā-Bhaṭṭa	Ditto	Bharadvāja	Yajus	2	Satāṁ varaḥ.
(12) Nāgāv-Adhvarin	Nṛisiṁha-Bhaṭṭa	Gārgya	Do.	2	Viprēndra.
(13) Yallam-Bhaṭṭa	Purushōttama-Bhaṭṭa	Do.	Do.	2	
(14) Sēsha-Bhaṭṭa	Ananta-Bhaṭṭa	Bharadvāja	Do.	2	
(15) Phaṇi-Bhaṭṭa	Narasiṁha-Sudhī	Gārgya	Do.	2	
(16) Gaṅgaṇa-Bhaṭṭa	Ananta-Bhaṭṭa	Śrīvatsa	Do.	2	
(17) Nāgā-Bhaṭṭa	Ditto	Gautama	Bahv-ṛicha	2	Satāṁ varaḥ.
(18) Timma-Bhaṭṭa	Purushōttama-Bhaṭṭa	Gārgya	Yajus	2	Guṇiu and Dhīmān.
(19) Kṛishṇa-Bhaṭṭa	Ananta-Bhaṭṭa	Bharadvāja	Do.	2	
(20) Srīmat-Timmaṇa-Bhaṭṭa	Narasiṁha-Sudhī	Gārgya	Do.	2	
(21) Ananta-Bhaṭṭa	Nāmaṇa-Bhaṭṭa	Kāśyapa	Do.	2	
(22) Kāmaṇa-Bhaṭṭa	Kāmaṇa-Bhaṭṭa	Do.	Do.	2	Sudhī.
(23) Sōmanātha-Bhaṭṭa	Purushōttama-Bhaṭṭa	Gārgya	Do.	2	

(24) Timmāv-Adhvarin	Liṅgaṇa-Bhaṭṭa	Ātrēya	Do.	2	Sudhī.
(25) Timmaṇa-Bhaṭṭa	Dēvaṇa-Bhaṭṭa	Gārgya	Babv-ṛicha	2	Dhīmān.
(26) Janni-Bhaṭṭa	Dharmā-Bhaṭṭa	Bhāradvāja	Do.	2	
(27) Kāmā-Bhaṭṭa	Tippaṇa-Bhaṭṭa	Kāśyapa	Yajus	2	
(28) Bacchi-Bhaṭṭa	Buśśi-Bhaṭṭa	Parāśara	Do.	2	Sūri-varya.
(29) Srīmat-Timmaṇa-Bhaṭṭa	Nāmaṇa-Bhaṭṭa	Kauṇḍinya	Babv-ṛicha	2	Sudhī.
(30) Kṛitin Hiraṇya	Dharmā-Bhaṭṭa	Bhāradvāja	Do.	2	
(31) Kṛishṇa-Bhaṭṭa	Tippaṇa-Bhaṭṭa	Kāśyapa	Yajus	2	
(32) Śrī Rāmēśvara	Timmaṇa-Bhaṭṭa	Bhāradvāja	Do.	2	
(33) Ananta-Bhaṭṭa	Sarva-Bhaṭṭa	Do.	Do.	2	
(34) Timmaṇa-Bhaṭṭa	Tippaṇa-Bhaṭṭa	Kāśyapa	Do.	2	Dhīmān.
(35) Bhairava	Bhairava-Bhaṭṭa	Kauṇḍinya	Do.	2	
(36) Gōpāla-Paṇḍita	Śēsha Mālōpanta	Parāśara	Babv-ṛicha	2	
(37) Hari-Bhaṭṭa	Lakshmīdhara Manīshin	Kauṇḍinya	Do.	2	
(38) Antam (Annam)-Bhaṭṭa	Yallam-Bhaṭṭa	Vasishṭha	Do.	2	Dhīmān.
(39) Gaṇapati	Bhōṇḍu-Bhaṭṭa	Jāmadagnya	Do.	2	Sudhī.
(40) Sōma-Bhaṭṭa	Ēchi-Bhaṭṭa	Kauṇḍinya	Yajus	2	Guṇin and Dvijōttama.
(41) Peddi-Bhaṭṭa	Yallam-Bhaṭṭa	Bhāradvāja	Babv-ṛicha	2	
(42) Nāgā-Bhaṭṭa	Koṇḍu-Bhaṭṭa	Gautama	Do.	2	
(43) Śrīdhara Sudhī	Śrī Rāmēśvara-Bhaṭṭa	Kauśika	Yajus	1½	
(44) Nāgā-Bhaṭṭa	Giri-Bhaṭṭa	Do.	Do.	1½	
(45) Purushōttama-Bhaṭṭa	Rāmēśvara Manīshin	Kapi	Do.	1½	
(46) Timmaṇa-Bhaṭṭa	Giri-Bhaṭṭa	Kauśika	Do.	1½	
(47) Nāgā-Bhaṭṭa	Rāmēśvara-Bhaṭṭa	Kapi	Do.	1½	
(48) Vāmana-Bhaṭṭa	Kasavā-Bhaṭṭa	Bhāradvāja	Do.	1½	

Name.	Father's Name.	Gōtra.	Śākhā.	Number of Shares.	REMARKS.
(49) Tippaṇa-Bhaṭṭa	Māyi-Bhaṭṭa	Bhāradvāja . .	Yajus . . .	1½	Dhīmān.
(50) Nārasiṁha Sudhī	Rāmēśvara-Bhaṭṭa . . .	Kāśyapa . .	Do. . . .	1½	
(51) Brahma-Bhaṭṭa	Nāmaṇa-Bhaṭṭa	Kauṇḍinya . .	Bahv-ṛicha . .	1½	Sudhī.
(52) Vēmmaṇa-Bhaṭṭa	Liṅgaṇa-Bhaṭṭa	Kāśyapa . .	Yajus . . .	1½	Do.
(53) Dharma-Bhaṭṭa	Narasiṁha Sudhī . . .	Kaṇva . . .	Do. . . .	1½	Do.
(54) Koṇḍu-Bhaṭṭa	Ananta-Bhaṭṭa	Bhāradvāja . .	Do. . . .	1½	
(55) Kōnēri-Bhaṭṭa	Buśśi-Bhaṭṭa	Parāśara . .	Do. . . .	1½	
(56) Mudgala-Bhaṭṭa	Rāmēśvara-Bhaṭṭa . . .	Harita . . .	Bahv-ṛicha . .	1½	
(57) Rāghava	Kasavā-Bhaṭṭa	Gārgya . . .	Yajus . . .	1½	Dhīmān.
(58) Śiṅgari Sudhī	Aubhaḷa-Bhaṭṭa	Do. . . .	Do. . . .	1½	
(59) Timmaṇa Sudhī	Nārāyaṇa-Bhaṭṭa . . .	Kauṇḍinya . .	Do. . . .	1½	
(60) Kṛitin Hiraṇya-Bhaṭṭa . . .	Mudgala-Bhaṭṭa	Kāṇva Śyāvāśva .	......	1	
(61) Parvata-Bhaṭṭa	Lakshmaṇa Manishin . . .	Ātrēya . . .	Yajus . . .	1	
(62) Namaṇa-Bhaṭṭa	Kasavā-Bhaṭṭa	Bhāradvāja . .	Do. . . .	1	Dhīmān.
(63) Kṛishṇa-Bhaṭṭa	Dharma-Bhaṭṭa	Kāśyapa . .	Do. . . .	1	
(64) Viśvanātha-Bhaṭṭa . . .	Nārāyaṇa-Bhaṭṭa	Kauṇḍinya . .	Do. . . .	1	
(65) Malli-Bhaṭṭa	Nāmaṇa-Bhaṭṭa	Do. . .	Bahv-ṛicha . .	1	
(66) Kōnēri-Bhaṭṭa	Ditto	Kauśika . . .	Yajus . . .	1	Guṇin.
(67) Manishin Giri-Bhaṭṭa . . .	Vināyaka-Bhaṭṭa	Harita . . .	Do. . . .	1	
(68) Timmaṇa Sudhī	Kōnēri-Bhaṭṭa	......	Bahv-ṛicha . .	1	The (adopted) son of another Kōnēri-Bhaṭṭa.
(69) Yallam-Bhaṭṭa	Ditto	Gautama . .	Do. . .	1	Dhīmatāṁ varaḥ.
(70) Bhānu-Bhaṭṭa	Gaṅgaṇa-Bhaṭṭa	Śrīvatsa . .	......	½	

(71) Timmarasa	Lakshmarasa	Harita	Yajus	$\frac{1}{3}$	
(72) Hamparasa	Virupparasa	Kauṇḍinya	Bahv-ṛicha	$\frac{1}{3}$	
(73) Rāyasa Veṅkaṭādri	Timmayy-āmātya	Harita	Yajus	1	
(74) Virapp-āmātya	Basav-āmātya	Do.	Bahv-ṛicha	1	
(75) Timmarasa	Vīramarasa	Bhāradvāja	Do.	1	Dhīmān.
(76) Timmapp-āmātya	Cheṇḍikē Basav-āmātya	Kauṇḍinya	Do.	1	
(77) Veṅkaṭādri	Kāmarasa Timm-āmātya	Bhāradvāja	Do.	1	
(78) Timmapp-āmātya	Nañjay-āmātya	Kāśyapa	Do.	1	
(79) Bhūmarasa	Vennarasa	Agastya	Do.	1	
(80) Gaṇapati Amātya	Muḷuvāgila Kōnēri Dēva	Harita	Do.	1	
(81) Kāṇva Basav-āmātya Sēkhara	Dēchirāja Basava-rāja	Kauṇḍinya	......	1	
(82) Basavappa	Mailāpura Mādarasa	Bhāradvāja	Yajus	1	

Among the names specially interesting to us are Rāyasa Veṅkaṭādri, the son of Timmayy-āmātya, who may certainly be identified with Rāyasam Veṅkaṭādri, son of Mosalimaḍugu Timmarāja, who is mentioned in the Ūnamāñjēri plates and the Tiruppukkuḻi stone inscription (No. C. 175 of 1916, Madras) as a subordinate of Sadāśiva Rāya. It is clear from our plates, however, that there are two Veṅkaṭādris, both sons of ministers of Achyuta by name Timma. The other Veṅkaṭādri is the son of Kāmarasa Timm-āmātya. The Rāja seems to have provided for some other sons of ministers as well, as indicated by the names 74, 76, 78, 80 and 81.

The names of donees are derived from Sanskrit or from colloquial Kannaḍa corruptions of Sanskrit names. In a few cases only do they seem to be connected with territory. The most interesting of the latter is Mailāpura Mādarasa, which seems to suggest the modern names Mylapore and Madras. The etymology of the word Madras is uncertain, and we may well suggest for Madrasa-patnam of the East India Company's records the origin from some Mādarasa in the 16th century or earlier. In any case our inscription is nearly a century before the foundation of Fort St. George and is probably the oldest record suggestive of a derivation for the word '*Madras*.' That Mailapur is one of the very oldest parts of Madras is clear from the Syrian Christian traditions regarding the visit of St. Thomas to that place. [We cannot also ignore the fact that Mailāpura is mentioned as suburb of Bōvinahaḷḷi in l. 278 f.—H. K. S.]

It is clear from the above table that of the 80 Brahmans among whom the land was divided 46 were students of the *Yajur-vēda*; 31 of the *Ṛig-vēda*; and of the remaining 3 it is not stated to which *Śākhā* they belonged. This is interesting on account of the non-mention of the *Sāma-vēda* and of the *Sūtras* to which the Sāma-vēdin Brāhmaṇas belonged. Among the *gōtras* rare in South India at the present day are Kapi *gōtra* of Nos. 45 and 47; Vasishṭha *gōtra* (No. 38); and Agastya *gōtra* (No. 79). It is possible that Kapi *gōtra* is a contraction of Kapila *gōtra*. These *gōtras* were not unknown in South India in earlier times. We find two names of donees of the Kapi *gōtra* in the Taṇḍantōṭṭam plates[1] of Pallava Vijaya-Nandivikrama-varman. One of them belongs to the Āpastamba-*sūtra* and the other to the Prāvachana-*sūtra*. In the same plates we have four donees of the Vasishṭa *gōtra*, all of whom are of the Āpastamba-*sūtra*.

After the names of the donees, etc., have thus been given, there appear in the grant the surrounding villages, the neighbouring locality and certain other marks for identifying the places granted. These are recorded in the Kannaḍa dialect, the *Dēśa-bhāshā*, as it is called in our grant.

The edict was composed by **Sabhāpati Svayambhu** at the order of the king. The engraver of the grant is **Vīraṇāchārya**, son of **Vīraṇa.**

TEXT.[2]

[Metres: vv. 1-4, 6-8, 13, 19-20, 37-41, 43-53, 60-152, 155-9, *Anushṭubh*; v. 9, *Hariṇī*; v. 36, *Dōdhaka*; v. 160, *Śālinī*; vv. 5, 21, 25, 29-30, 32-3, 35, 42, *Śārdūlavikrīḍita*; vv. 5, 8, 10, 11, 22-3, 34, *Sragdharā*; vv. 14, 54, 59, *Indravajrā*; vv. 24, 26, *Mālinī*; vv. 27-28, 31, *Upendravajrā*; vv. 55-8, *Vasantatilakā*.]

First plate.

1 श्रीगणाधिपतये नमः । नमस्तुंगशिरश्चुंबिचंद्रचामरचार-

2 वे । त्रैलोक्यनगरारंभमूलस्तंभाय शंभवे ।[। १*] हरेर्लीलावराहस्य[3] दं-

[1] *South-Indian Inscriptions*, Vol. II, Pt. V, p. 534.

[2] From the ink-impressions.

[3] Another reading is °वतारस्य-, as we find in "Conjeeveram plates of Kṛishṇadēva-Rāya" published by us (*Ep. Ind.*, Vol. XIII, pp. 123 ff.). [But the plate has there °वरातस्य, perhaps an error for °वराहस्य.—H. K. S.]

3 ष्ट्रादंडः स पातु वः । हेमाद्रिकलशा यत्र धात्री छत्रश्रियं दधौ ॥[२*] कल्याणा-
4 यास्तु तद्धाम प्रत्यूहतिमिरापहं । यद्गजोप्यगजोद्भूतं हरिणापि च पू-
5 ज्यते ॥[३*] अस्ति क्षीरमयाद्देवैर्मथ्यमानान्महांबुधेः । नवनीतमिवोद्भू-
6 तमपनीततमो महः ॥[४*] तस्यासीत्तनयस्तपोभिरतुलैरन्वर्थनामा बु-
7 धः पुण्यैरस्य पुरूरवा भुजबलैरायुर्द्विषां[1] निघ्नतः । तस्यायुर्नहुषोस्य
8 तस्य पदषो युद्धे ययाति[:*] क्षितौ (।) ख्यातस्तस्य तु तुर्वसुर्वसुनिभः श्रीदे-
9 वयानीपतेः ॥[५*] तद्वंशे देवकीजानिर्दिदीपे तिमभूपतिः । यशस्वी तुलुवे-[2]
10 द्रेषु यदोः कृष्ण इवान्वये ॥[६*] ततोभूदुक्कमाजानिरीश्वरक्षितिपा- लकः । अ-
11 त्रासमगुणश्रेणं मौलिरत्नं महीभुजां ॥[७*] नरसादुदभूत्तस्मान्नरसाव-
12 निपालकः । देवकीनंदनात्कामो देवकीनंदनादिव ॥[८*] विविधसुकृतोद्दा-
13 मे रामेश्वरप्रमुखे सुहुर्मुदितहृदय[:*] स्थाने स्थाने व्यधत्त यथाविधि । बु-
14 धपरिवृतो नानादानानि यो भुवि षोडश त्रिभुवनजनोद्गीतं स्फीतं
15 यशः पुनरुक्तयन् ॥[९*] कावेरीमाशु बध्वा बहलजलरयां तां विलंघ्येव
16 शत्रुं जीवग्राहं गृहीत्वा समिति भुजबलात्तंचराज्यं तदीयं । कृत्वा श्रीरं-
17 गपूर्वं तदपि निजवशे[3] पट्टणं यो बभासे ।[4] कीर्त्तिस्तंभं निखाय त्रिभुव-
18 नभवनस्तूयमानापदानः ॥[१०*] चेरं चोलं च पांड्यं तमपि च मधुरावल्लभं
19 मानभूषं वीर्योदग्रं तुरुष्कं गजपतिनृपतिं चापि जित्वा तदन्यान् ।
20 आगंगातीरलंकाप्रथमचरमभूभृत्तटांतं नितांतं ख्यातः क्षोणीपती-
21 नां स्रजमिव शिरसां शासनं यो व्यतानीत् ॥[११*] तिप्पाजीनागलादेव्योः[5] कौ-
22 सल्याश्रीसुमित्रयोः । देव्योरिव नृसिंहेंद्रात्तस्मात्पंक्तिरथादिव ॥[१२*] वीरौ
23 विनयिनौ रामलक्ष्मणाविव नंदनौ [।*] जातौ वीरनृसिंहेंद्रकृष्णरायम-
24 हीपती ॥[१३*] रंगक्षितींद्राच्युतदेवरायौ रघाधुरीणाविव रामकृष्णौ । वो[6]-
25 बांबिकायां नरसक्षितींद्रादुभावभूतामुरगेंद्र[7]सारौ ॥[१४*] वीरश्रीनार-

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[1] Read °रायुर्द्विषां.

[2] Read न्द्रे.

[3] Read वं.

[4] Omit stop.

[5] Read व्योः.

[6] Read ओ.

[7] The same reading is found in the Kṛishṇāpuram plates of Sadāśiva-Rāya (*Ep. Ind.*, Vol. IX). The British Museum plates have भूताम्भरगेंद्र. Prof. Kielhorn corrects this into भूतां नरकेंद्र, while Dr. Sten Konow proposes °तामुरगेंद्र. The last seems to be the best reading.

26 श्रीनार[1]सिंहः स विजयनगरे रत्नसिंहासनस्थः कीर्त्या नीत्या निरस्त-
27 नृगनलनहुषानप्यवन्यामयान्यान् । आसेतोरासुमेरोरवनिसुर-
28 सुतः स्वैरमाचोदयाद्रेरापाश्चात्याचलांतादखिलहृदयमावर्ज्य राज्यं
29 प्रशास ।[। १५*] नानादानान्यकार्षीत्कनकसदसि यः श्रीविरूपाक्ष-
देवस्थाने
30 श्रीकालहस्तीशितुरपि नगरे वेंकटाद्रौ च कांच्यां । श्रीशैले शोणशैले

Plate II.

31 महति हरिहरेहोबले संगमे च (।) श्रीरंगे कुंभघोणे हततम-
32 सि महानंदितीर्थे निवृत्तौ ।[। १६*] गोकर्णे रामसेतौ जगति तदितरेष्व-
33 प्यशेषेषु पुण्यस्थानेष्वारब्धनानाविधबहुलमहादानवारिप्रवाहैः ।
34 यस्योदंचत्तुरंग(:)प्रकरखुररज(।)शुष्यदंभोधिमग्न(ा) क्ष्माभृत्पक्षच्छिदो-
35 द्यत्सरत्कु[2]लिशधरोत्कंठिता कुंठिताभूत् ।[। १७*] ब्रह्मांडं विश्वचक्रं घटमुदि-
36 तमहाभूतकं रत्नधेनुं (।) सप्तांबोधींश्च कल्पक्षितिरुहलतिके कांचनीं
37 कां[3]मधेनुं । स्वर्णक्ष्मां यो हिरण्याश्वरथमपि तुलापूरुषं गोसहस्रं । हेमा-
38 श्वं हेमगर्भं कनककरिरथं पंचलांगल्यतानीत् ।[। १८*] प्राज्यं प्रशास्य
निर्वि-
39 घ्नं राज्यं द्यामिव शासितुं । तस्मिन् गुणेन विख्याते क्षितेरिंद्रे दिवं
गते ।[। १९*] ततोप्य-
40 वार्यवीर्य[:*] श्रीकृष्णरायमहीपतिः । बिभर्त्ति मणिकेयूरनिर्विशेषं महीं भु-
41 जे ।[। २०*] कीर्त्या यस्य समंततः प्रसृतया विश्वं रुचैक्यं व्रजे-
दित्याशंक्य पुरा पुरा-
42 रिरभवद्भालेक्षणः प्रायशः । पद्माक्षोपि चतुर्भुजोजनि चतुर्वक्त्रो[4]वत्पद्म-
43 भूः (।) कालो खड्गमधाद्रमा च कमलं वीणां च वाणी करे ।[। २१*]
शत्रूणां वासमेते द-
44 दत इति रुषा किं नु सप्तांबुराशीनासेमात्तु[5]रंगत्रुटितवसुमतीधूलिका-
45 पालिकाभिः । संशोष्य स्वैरमेतत्प्रतिनिधिजलधिश्रेणिका यो विधत्ते (।) ब्रह्मां-
46 डस्वर्णमेरुप्रमुखनिजमहादानतोयैरमेयैः ।[। २२*] स्तुत्यौदार्यस्सुधीभिस्स वि-
47 जयनगरे रत्नसिंहासनस्थः क्ष्मापालान्कृष्णरायक्षितिपतिरधरीकृत्य
48 नीत्या नृगादीन् । आ पूर्वाद्रेरधास्तक्षितिधरकटकादा च हेमाचलांता-

[1] Omit one श्रीनार.
[2] Read °द्यत्स्फुरत्कुलिश°.
[3] Read का.
[4] Read °वक्त्रोभव°.
[5] Read तु.

49 दा सेतोरपि सार्थश्रियमिह बहुधोतत्य कीर्त्या बभासे ।[। २३*] कृतवति सुरलो-

50 कं कृष्णराये निजांशं[1] तदनु तदनुजन्मा पुण्यकर्माच्युतेंद्रः । अखिलम-

51 वनिलोकं स्वांशमित्यारिजेता विलसति हरिचेता विश्वदिष्टप्रदाता [। २४*] अं-

52 भोदेन निपीयमानसलिलोगस्त्येन पीतोक्वि[2]तस्तसौ रावसायकाग्नि-

53 शिखया संतप्यमानः सदा । अंतस्थैर्वडवामुखानलशिखाजालैर्विमुक्तो

54 ध्रुवं यद्दानांबुरंबुधि[3]रयं पूर्णः समुद्योतते ।[। २५*] समजनि नरपालः सत्यध-

55 र्मप्रतिष्टो[4] विजयनगरराजद्रत्नसिंहासनस्थः [।*] नृगनलनहुषादीन्बोध-

56 यद्राजनीत्या निरुपमभुजवीर्यौदार्यभूरच्युतेंद्रः ।[। २६*] क्षितिप्रतिष्टा[5]पित-कीर्त्ति-

57 देहे प्राप्ते पदं वैष्णवमत्युतेंद्रे[6] । अध्यास्य भद्रासनमस्य सूनुर्वीरो बभौ वें-

58 कटदेवरायः ।[। २७*] प्रशास्य राज्यं प्रश्नवा[7]स्वरूपे विश्वविधौ वेंकटराय-भूपे । अ-

59 भागधेयादचिरात्प्रजानामाखंडलावासमथाधिरूढे ।[। २८*] तिमांबावर-गर्भमौ-

Plate II; side ii.

60 क्तिकमणी रंगक्षितींद्रात्मजः सत्त्वालंकरणेन पालितमहाकर्णा-

61 टराज्यश्रिया । शौर्यौदार्यदयावता स्वभगिनीभर्त्रा[8] जगवायिना[9] (।) राम-

62 क्ष्मापतिनाप्यमात्यतिलकैः क्र[10]माभिषेकक्रमः ।[। २९*] श्रीविद्यानगरी-ललामनि

63 महासां[11]म्राज्यसिंहासने संतानद्रुरिव स्फुरन्सुरगिरौ संहृत्य विद्वेषिणः ।

64 आ सेतोरपि चा हिमाद्रि रचयन्नाज्ञो निजाज्ञाकरान्सर्वां पालयते सदाशि-

65 वमहारायश्चिराय क्षमां ।[। ३०*] विख्यातविक्रांतिनयस्य यस्य पट्टा-भिषेके नियं-

66 तं प्रजाभ्यां । आनंदबाष्पैरभिषिच्यमाना देवीपदं दर्शयते धरित्री । [। ३१*] गोत्रो-

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1 The reading elsewhere is नितान्तं.

2 Read ब्धि.

3 Read घनांबुरंबुधि.

4 Read ष्ठो.

5 Read ष्ठा.

6 Read °च्युतेंद्रे.

7 Read प्रसवा°.

8 Read °भर्त्रा.

9 Read जगरायिणा.

10 Read क्रमा°. The reading here may be justified by the rule रलयोरभेदः

11 Read सा.

67 द्ध[1]रविशारदं कुवलयापीडापहारोद्धुर (।) सत्यायत्तमतिं समस्तसुम-
68 नस्तोमावनैकायनं [।*] संजातस्मृतिभूरुचिं सविजयं संनंदकश्रीभरं (।)
69 यं शंसंति यशोदयांचितगुणं कृष्णावतारं बुधाः ।[। १२*] विख्यातं बहुभोगशृं-
70 गविभवैरुद्दामदानोद्धुरं (।) धर्मेण स्मृतिमाश्रितोपि भुवने दत्तं प्रजारक्ष-
71 णे । शास्तां यस्य भुजं भुजंगमहिभृद्दिग्दंतिकूर्म्मोपमं पातिव्रत्यपताकिके-
72 ति धरणी[2] जानंतु सर्वे जनाः ।[। १३*] यत्सेनाधूलिपाली शकमशकसमुच्चाटने
73 धूमरेखा रोमाली कीर्त्तिवध्वा इव भुवनमिदं सर्वमंतर्वहंत्याः । वेणी ना-
74 णीयशीव[3] प्रकटितविहृतेर्वीरलक्ष्म्या रणाग्रे (।) शांत्ये जीमूतपङ्क्ति[4] किल सक-
75 लखलस्तोमदावानलानां ।[। १४*] तुंगामेव दयां पदांबुजयुगं शोणं च कृष्णां तनुं
76 रक्तामीलशितां[5] त्रिवेणिमनघां शीचा[6] गिरं नर्मदां [।*] तीर्थानीति समावहत्य-
77 वयवैः शेषाद्रिवासी विभुः प्रायो यस्य विशेषभक्तिमुदितः पट्टाभिषेकश्रिये ।
78 [।१५*] वो[7]वधिपत्युपमायितगंडस्तोषणरूपजितासमकांडः [।*] भाषेगेतप्पुवरा-
79 यरगंडः पोषणनिर्भरभूनवखंडः ।[। १६*] राजाधिराजबिरुदो राजराजसमांकृतिः ।
80 स्वाराजराजमान(:)श्री[:*] श्रीराजपरमेश्वरः ।[। १७*] मूरुरायरगंडांको मेरु-
81 लंघियशोभरः । शरणागतमंदारः पररायभयंकरः ।[। १८*] करदाखिलभूपा-
82 लः परदारसहोदरः । हिंदुरायसुरत्राण इंदुवंशशिखामणिः ।[। १९*] गजौ-
83 घगंडभेरुंडो[8] हरिभक्तिसुधानिधिः । वर्धमानापदानश्रीरष्टनारीन-
84 टेश्वरः ।[। ४०*] इत्यादि बिरुदैर्वंदितया नित्यमभिष्टुतः । [9]कांभोजभोजका-

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[1] Read धा°.
[2] Read णीं.
[3] Read °यष्टीव.
[4] Read शांत्यै...पंक्तिः
[5] Read °शितां.
[6] Read वीचां.
[7] Read चौ.
[8] This reading seems to be better than that in the Krishnapuram plates, which read "गंडभेरुंडो".
[9] Read कांबोज.

85 लिंगकरहाटादिपार्थिवैः स[1]विदलपदं प्राप्तैः संदर्शितनृपोपदः ।[। ४१*]
86 सोयं नीतिविशारदः सुरतरुस्फाल[2]विश्राणनः सर्वोर्वीशनतः स-
87 दाशिवमहारायक्ष्मानायकः । बाहावंगदनिर्विशेषमखिलां स-
88 र्वंसहासुहृद्वन्विहत्राणपरायणो विजयते वीरप्रतापोन्नतः ।[। ४२*] गु-
89 णाश्ववेदशीतांशुगणिते शकवत्सरे । वर्षे विरोधिकृन्नाम्नि मा-

Third plate ; side i.

90 सि चाषाढनामनि ।[। ४३*] पक्षे वलक्षेपु[ण्ये][चं*] द्वादश्यामिंदुवासरे ।
91 तुंगभद्रानदीतीरे विट्ठलेश्वरसंनिधौ ।[। ४४*] नानाशाखाभिधागो-
92 त्रसूत्रेभ्यश्शास्त्रवित्तया । विख्यातेभ्यो द्विजातिभ्यो वेदविद्भ्यो विशे-
93 षतः । [। ४५*] वक्रिते हस्तिनावत्याश्शोकेकवडिनाडुके । रोडकु[3]दीयसी-
94 मायामपि विख्यातिमाश्रितं ।[। ४६*] ग्रामाद्गुडूरनाम्नोपि प्राच्यं शोमन-
95 हल्लितं[4] । जालोहल्यभिधाद्ग्रामाद्दक्षिणस्यां दिशि स्थितं ।[। ४७*] जालोह-
96 ल्लीकारटिकग्रामयोरुभयोरपि । सीमांतात्संयुतादाशां पश्चि[मां*]-
97 समुपाश्रितं ।[। ४८*] ग्रामात्कारटिकाभिख्यादुत्तरां दिशमाश्रितं । श्रीम-
98 द्रामसमुद्राख्यामपरां समुपाश्रितं ।[। ४९*] पौनापुराभिधानेन ग्राम-
99 केण समन्वितं । ग्रामं बेविनहल्याख्यं सर्वसस्योपशोभितं ।[। ५०*] सर्व-
100 मान्यं चतुस्सीमासंयुतं च समंततः । निधिनिक्षेपपाषाणसिद्धसा-
101 ध्यज[ला*]न्वितं ।[। ५१*] अक्षिण्यागामिसंयुक्त[5] गणभोग्यं सभूरुहं । वापीकूप-
102 तटाकैश्च कच्छारामैश्च[6] संयुतं ।[। ५२*] पुत्रपौत्रादिभिर्भोग्यं क्रमादाचंद्रता-
103 रकं । दानाधमनविक्रीतियोग्यं विनिमयोचितं ।[। ५३*] भूकश्य-
शाखी
104 प्रथितारवीटिबुक्कक्ष्मापोजनि पुण्यशीलः । बल्लांबिका तस्य
105 बभूव पत्नी पुरंदरस्येव पुलोमकंन्या[7] ।[। ५४*] अस्मादशेषभुवना-
106 वन[वारिजाक्षा][8]च्छृंगारराजवदजायत रामराजः । लक्ष्मीस-
107 मानचरिता ललनामतल्ली लक्कांबिका रतिरिवाजनि तस्य
108 देवी ।[। ५५*] तस्याधिवैश्वमभवत्तनयस्तपोभिश्श्रीरामराजनृप-
109 तिश्शशिवंशदीपः । यस्यास्वलन्भुजमहांसि यथा तथासमेता-

[1] Read सौ.
[2] Read स्फालु.
[3] Read पु.
[4] Read ल्लं.
[5] Read क्तं.
[6] Read °च्छारामैश्च.
[7] Read °कन्या.
[8] The bracketed letters appear to have been written over an erasure.

110 णि वैरिसद्मां[1] च निरंजनानि ।[। ५६*] क्षीरोपकंठविहृतिस[2]दृशां वि-
111 शालस्यालोकदूरिततमास्तनयस्तदीय: । चक्राधहस्तिरव-
112 दातगुणानुवर्त्ती श्रीरामराजवरपालमणिस्समिंधे ।[। ५७*] यस्मि-
113 न्प्रशासति महीं जगदेकवीरे भंगो नदीषु[3] च पक्षपात: । वक्षोषु
114 पक्ष्मवरुचिर्वनितारतेषु नीवीविमोचनमभूस्थियतं प्रजानां ।[। ५८*]
115 इंदुर्यशोबिंदुरपि प्रतापतेजस्फुलिंगस्स परं पतंग: । कंतु-
116 स्त्रियो यस्य तु चाटुकार: कर्णोधमर्ण: करदानकेल्या: ।[। ५९*] सुमतेरस्य
117 धीरस्य सुता[4]मसमतेजस: । सोमवंशावतंसस्य सुकृतस्य मनो-

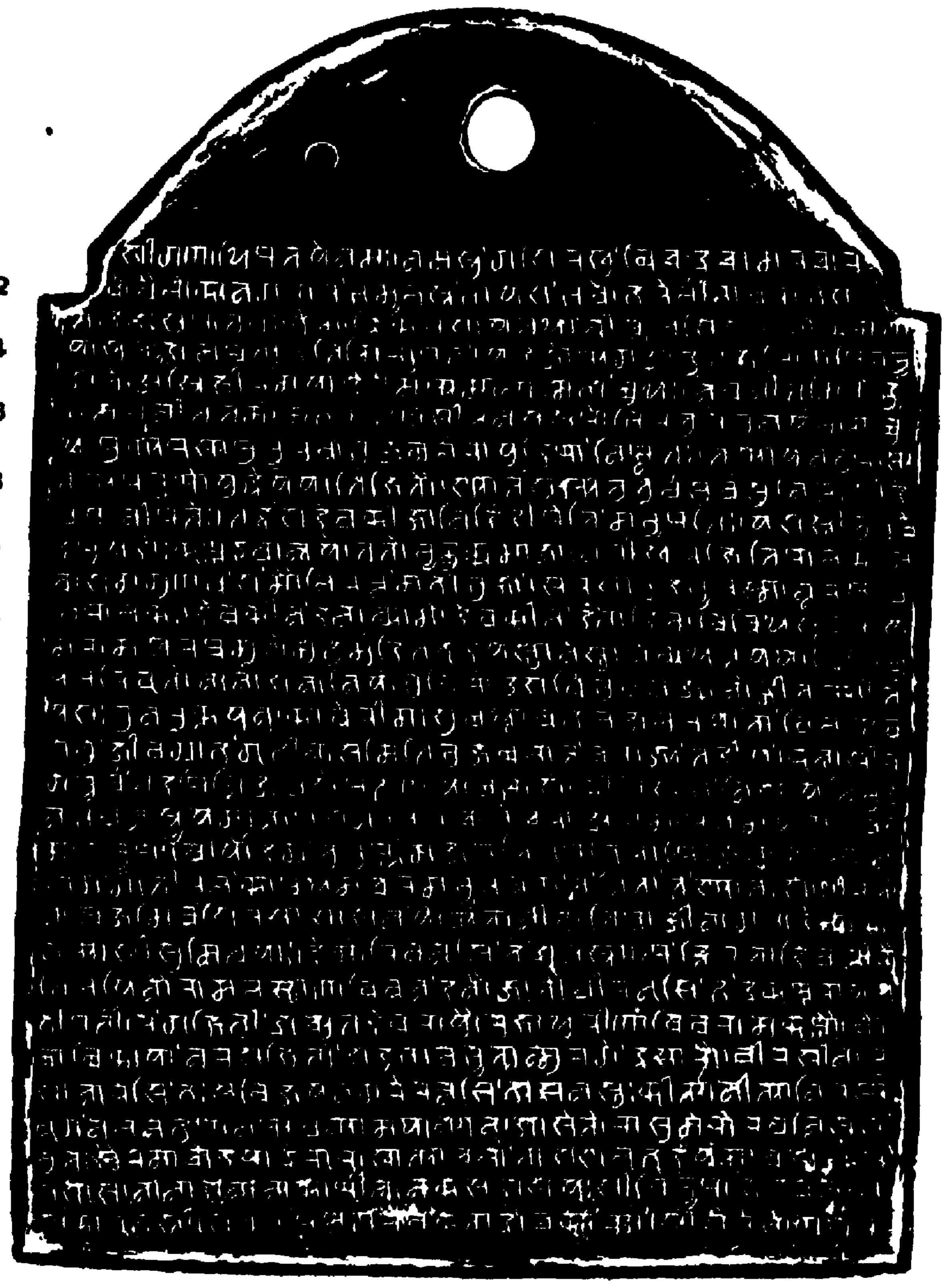
Third plate; side ii.

118 षिणां ।[। ६०*] आत्रेयगोत्रालंकारमणेर्मनुनयस्थिते: । चंतेंववर-
119 गंडस्य हरिभक्तिसुधानिधि:[5] ।[। ६१*] नहुषोपमस्य नानावर्णश्री-
120 मंडलीकगंडस्य । ऐबिरु[द]रायराहुतवेश्यैकभुजंगबि-
121 रुदभरितस्य ।[। ६२*] विख्यातबिरुदमंनियविभाळलोलस्य विजयशो-
122 लस्य । विश्वंभराश्रुतिस्फुटविश्रुतधरणीवराहबिरुदस्य ।[। ६३*] क-
123 न्यानंकुलरत्नेन काश्यपीकल्पशाखिना । प्रौडे(ढै)ननमलुक्केंद्रपू-
124 र्वंपुण्यफलात्मना ।[। ६४*] वीरैननमलुकेंन्द्रविजितारातिभूभुजा[6] ॥
125 विहितांजलिबंधेन यों[7]चितस्य यशोनिधे: ।[। ६५*] विनयौदार्य-
126 गांभीर्यविक्रमावासवेश्मन:[8] । वीरस्य रामराजस्य विश्व-
127 स्तिमनुपालयन् ।[। ६६*] परीत: प्रयतै: स्निग्धै: पुरोहितपुरोग-
128 मै: । विविधैर्विबुधैश्श्रौतपथिकैरधिकैर्गिरा ।[। ६७*] सदाशिव-
129 महारायो माननीयो मनस्विनां । सहिरण्यपयोधारापूर्व-
130 कं दत्तवान्मुदा ॥[६८*] पंचविंश[द्यु]तं वृत्तिशतं ग्रामेत्र संश्रिते । वृत्ति-
131 मंतो विलिख्यंते विप्रा वेदांतपारगा: ।[। ६९*] कृतसंनिधये [9]गामे क-
132 पाकूपारचक्षुषे । अर्पिता वृत्तिरेकात्र सुधाहाराय शंभवे ।[। ७०*] विष्णा-
133 वे ग्रामदेवाय विश्वरक्षाविधायिने । विधातुं प्रत्यहं पूजां कृ-

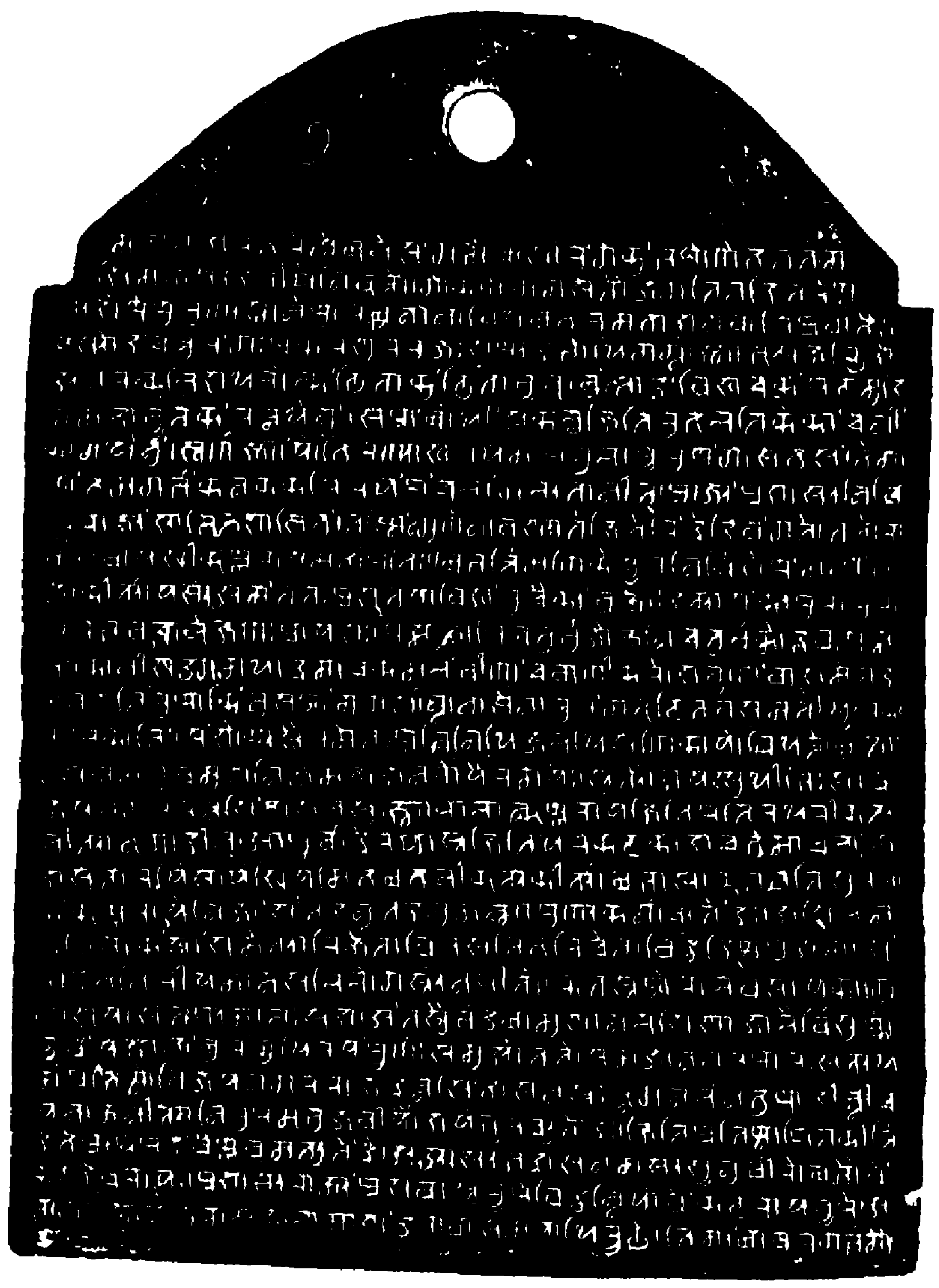
[1] Read °स्सुदृशां.
[2] Read सु.
[3] Read भंगो नदीषु पक्ष्मेषु.
[4] Read सुवा°.
[5] Read °निधे:.
[6] Read जां. [This correction is unnecessary. A more desirable correction would be °मलुकेन for °मलुकेंद्र.—H. K. S.]
[7] Read चा. The preceding *akshara* is confused.
[8] Read °श्मन:.
[9] Read ग्रा.

Bevinahaḷḷi Grant of Sadasiva Raya: Saka 1473.

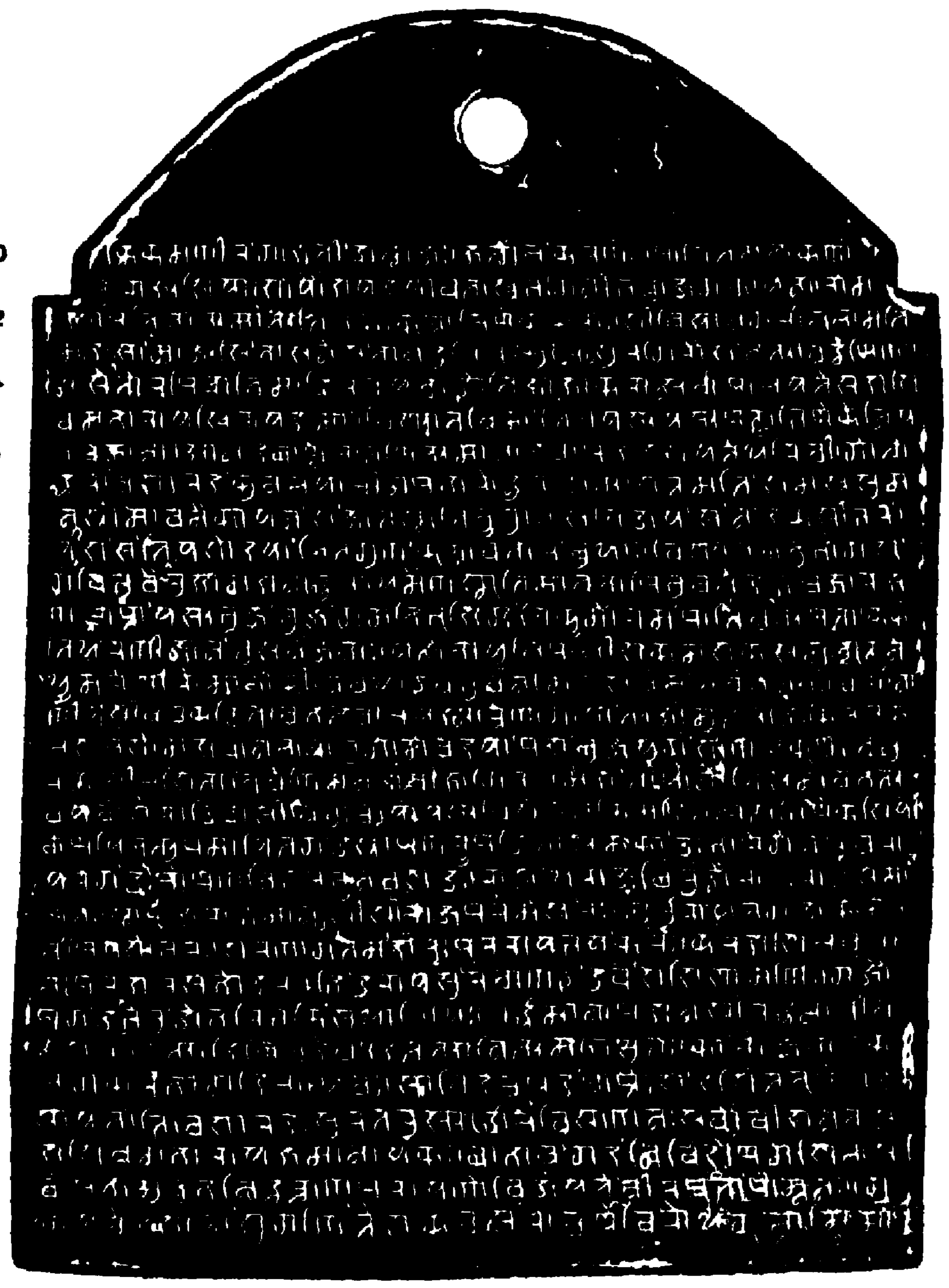
i.



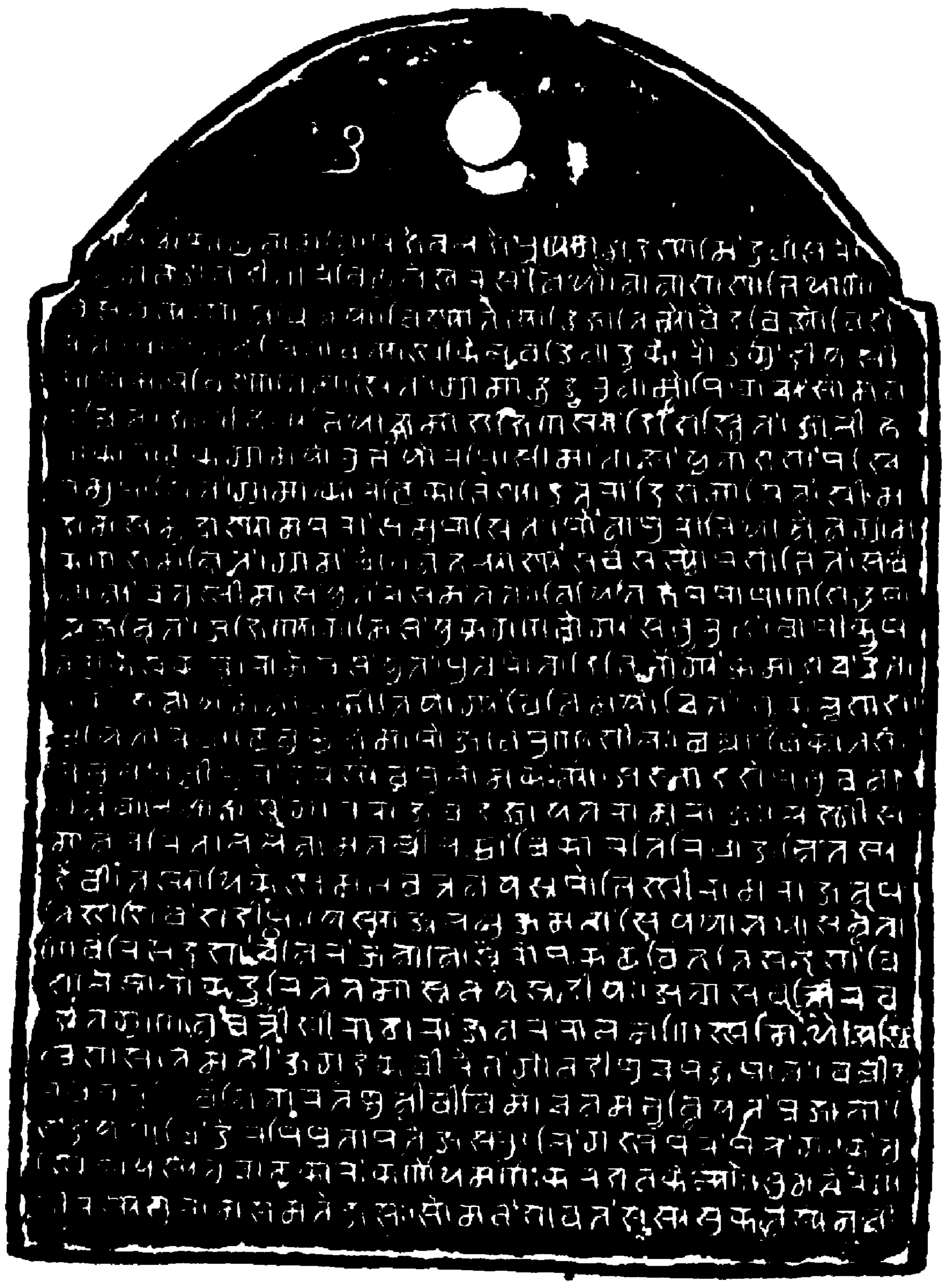
ii a.



ii b.



iii a.

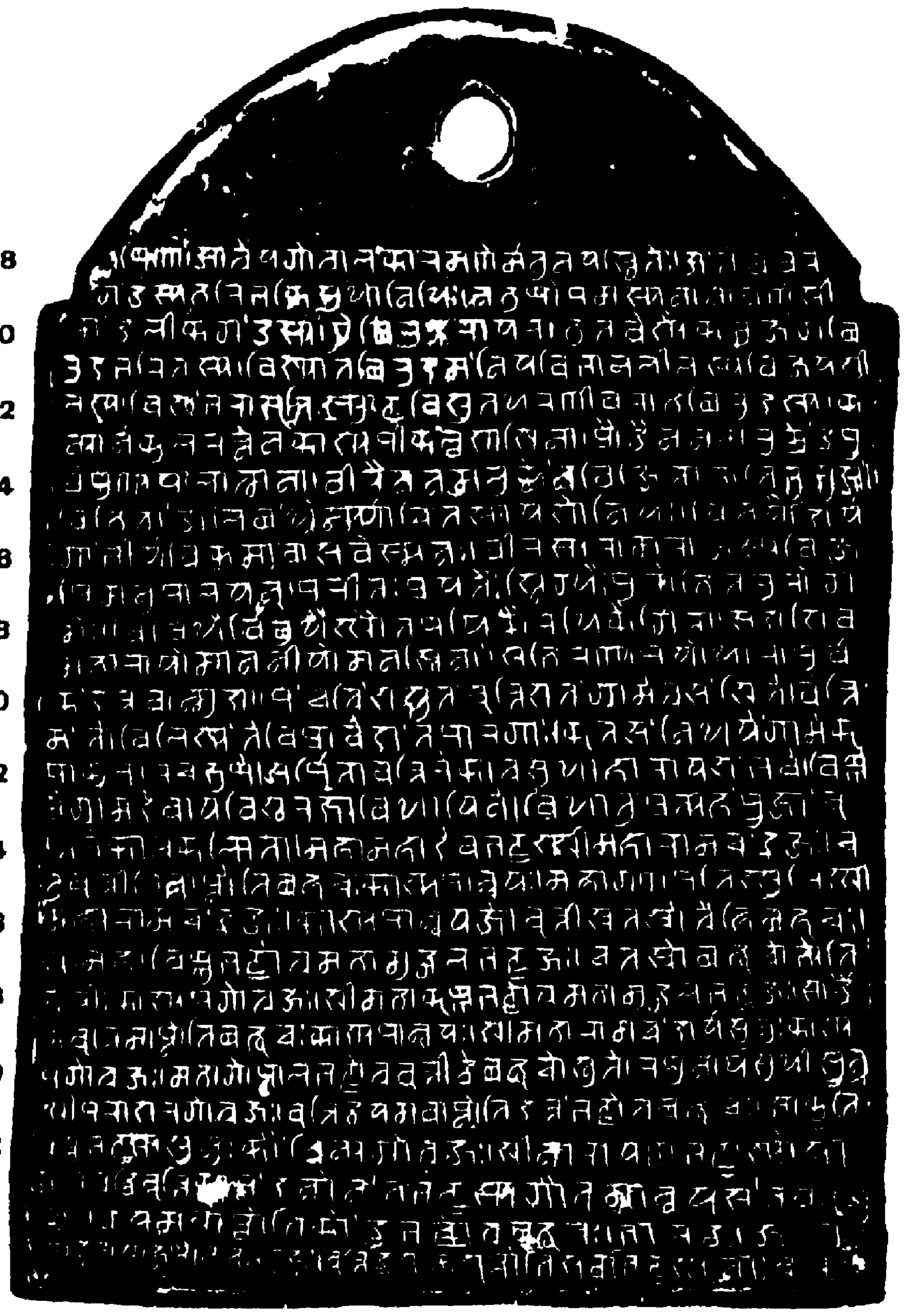


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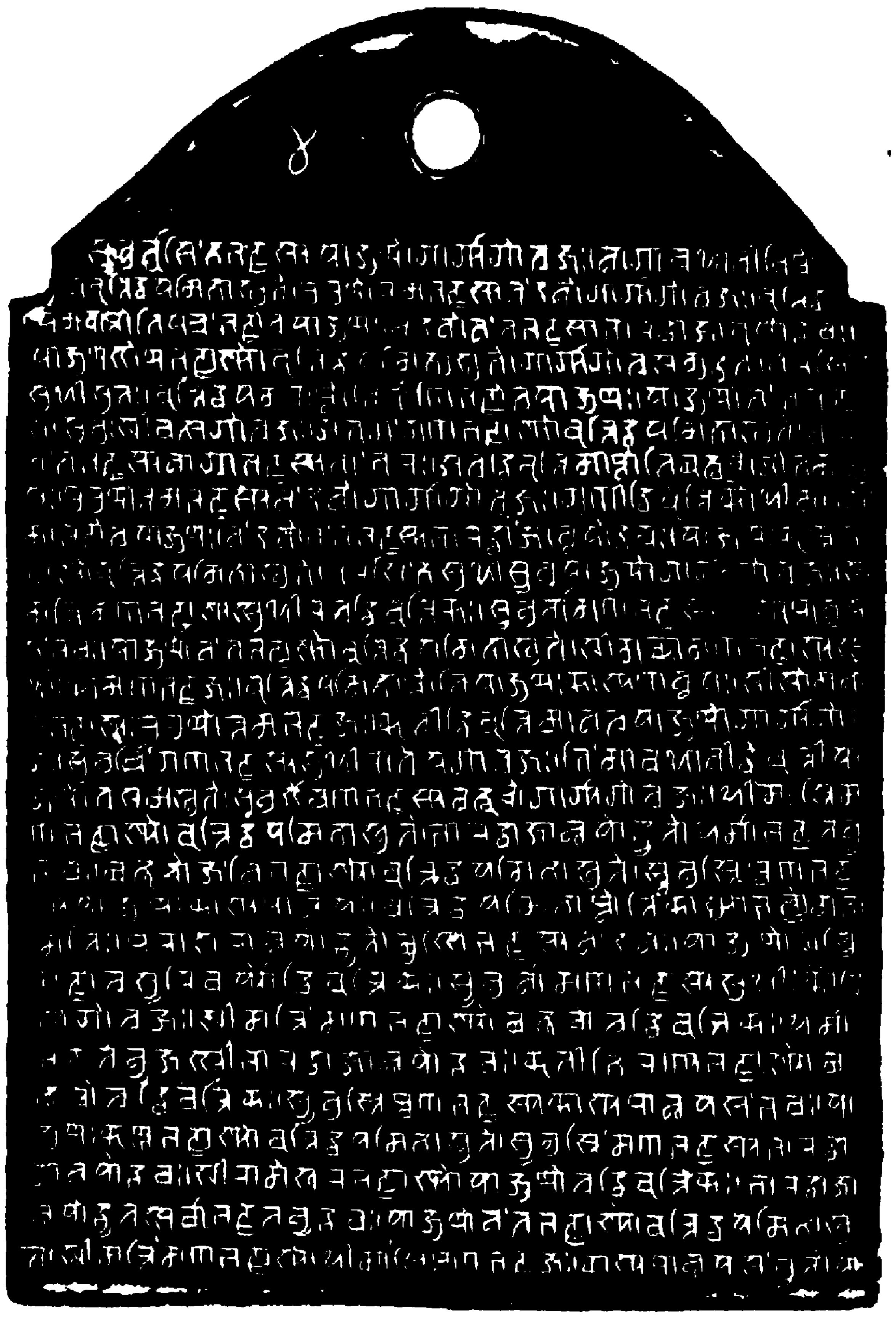
SCALE ·40

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iii b.



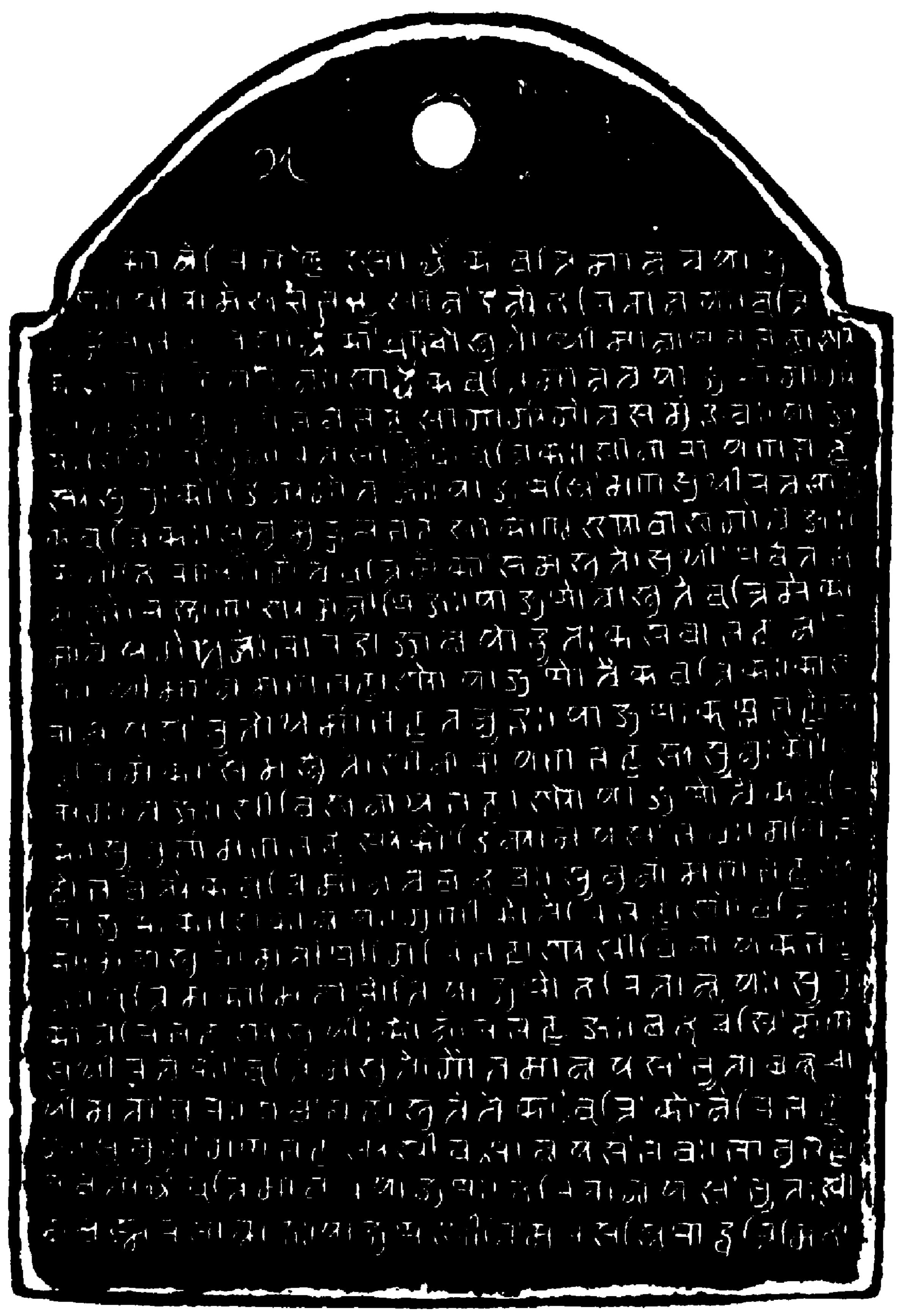
iv a.



iv b.



v a.



134 त्तिरेकाव कल्पिता ।[। ७१*] महामहादेवभट्टस्श्रीमहारामचंद्रजः । च-
135 [1]तुर्हृत्तोरि[हा]प्नोति बह्वृचः[2][*] काश्यपान्वयः ।[। ७२*] महागणपतिसू-
रिस्री
136 महारामचंद्रजः । काश्यपान्वयजो हृत्तोश्वतस्रोवैहि[3] बह्वृचः[2] ।[। ७३*]
137 श्रीमहाविष्णुभट्टोव महासुब्बलभट्टजः । चतस्रो बह्वृचोप्येति
138 हृत्तीः काश्यपगोत्रजः ।[। ७४*] श्रीमहाकृष्णभट्टोव महासुब्बलभट्ट-
जः । सार्धं-
139 [illegible]तिमाप्नोति बह्वृचः काश्यपान्वयः ।[। ७५*] श्रीमहारामचंद्रार्यसूनुः
काश्य-
140 पगोत्रजः । महागोपालभट्टोव हृत्ती हे बह्वृचोश्नुते ।[। ७६*] रघुनाथसुधीसूनु-
141 श्श्रीपराशरगोत्रजः । हृत्तिद्वयमवाप्नोति दत्तंभट्टोव बह्वृचः ।[। ७७*] आकूति-
142 विष्णुभट्टस्य सूनुः कौंडिन्यगोत्रजः । श्रीनारायणभट्टाख्यो या-
143 जुषोव द्विहृत्तिकः ।[। ७८*] नंदनोनंतभट्टस्य गौतमान्वयसंभवः ।
144 हृत्तिद्वयमवाप्नोति कोंडुभट्टोव बह्वृचः ।[। ७९*] भारद्वाजान्व-
145 योद्भूतो याजुषोनंतभट्टजः । हृत्तिद्वयमिहाप्नोति सर्वाभट्टस्सतां [वरः] ।[। ८०*]

Plate IV; side i.

146 सूनुर्नृसिंहभट्टस्य याजुषो गार्ग्यगोत्रजः । नागावधानी विप्रें-
147 द्रो हृत्तिद्वयमिहाश्नुते ।[। ८१*] पुरुषोत्तमभट्टस्य नंदनो गार्ग्यगोत्रजः ।
हृत्तिद्व-
148 यमवाप्नोति यज्ञंभट्टोव याजुषः ।[। ८२*] नंदनोनंतभट्टस्य भारद्वाजान्वयो-
द्भवः ।
149 याजुषश्शेषभट्टाख्यो हृत्तिद्वयमिहाश्नुते ।[। ८३*] गार्ग्यगोत्रसमुद्भूतो नरसिंह-
150 सुधीसुतः । हृत्तिद्वयमवाप्नोति फणिभट्टोव याजुषः ।[। ८४*] याजुषोनंत-
भट्ट-
151 स्य सूनुः श्रीवत्सगोत्रजः । अव गंगणभट्टाख्यो हृत्तिद्वयमिहाश्नुते ।[। ८५*]
नंदनो-
152 नंतभट्टस्य नागाभट्टस्सतां वरः । अव द्विहृत्तिमाप्नोति बह्वृचो गौतमान्व-
153 यः ।[। ८६*] पुरुषोत्तमभट्टस्य नंदनो गार्ग्यगोत्रजः । गुण्डे द्विहृत्ति-
को धीमांस्त्विं-

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[1] Read °तुर्वृत्ती°. [2] Read बह्वृचः [3] Read °स्रो वृत्ति.

154 माभट्टोत्र याजुषः ।[। ८७*] नंदनोनंतभट्टस्य भारद्वाजान्वयोद्भवः । याजुषः कृष्णभ-
155 ट्टाख्यो वृत्तिद्वयमिहाश्नुते ।[। ८८*] नरसिंहसुधोसूनु[1]याजुषो गार्ग्य-गोत्रजः श्री-
156 मत्तिंमणभट्टाख्यसुधोरत्र द्विवृत्तिकः ।[। ८९*] सूनुर्नामणभट्टस्य काश्यपान्वय-
157 संभवः । याजुषोनंतभट्टाख्यो वृत्तिद्वयमिहाश्नुते ।[। ९०*] श्रीम[ल्का]मण-भट्टाख्यसु-
158 धीः कामणभट्टजः । वृत्तिद्वयमिहाप्नोति याजुषः काश्यपान्वयः ।[। ९१*] श्रीसोमना-
159 [थ]भट्टाख्यः पुरुषोत्तमभट्टजः । कृती द्विवृत्तिमानत्र याजुषो गार्ग्यगोत्र-
160 जः ।[। ९२*] सूनुर्लिंगणभट्टस्य सुधोरात्रेयगोत्रजः । तिम्माव-धानी द्वे वृत्ती या-
161 जुषोत्र समश्नुते ।[। ९३*] सूनुर्देवणभट्टस्य बह्वृचो गार्ग्यगोत्रजः धीमांस्तिंम-
162 णभट्टाख्यो वृत्तिद्वयमिहाश्नुते ।[। ९४*] भारद्वाजान्वयोद्भूतो धर्मा-भट्टतनू-
163 द्भवः । बह्वृचो जंनिभट्टाख्यो वृत्तिद्वयमिहाश्नुते ।[। ९५*] सूनुस्ति-प्पणभट्ट
164 स्य याजुषः काश्यपान्वयः । वृत्तिद्वयमिहाप्नोपि कामाभट्टो महा-
165 मतिः ।[। ९६*] पराशरान्वयोद्भूतो बुश्शिभट्टस्य नंदनः । याजुषो बचि-
166 भट्टोत्र सूरिवर्य्यो द्विवृत्तिकः ।[। ९७*] सूनुर्नामणभट्टस्य सुधीः कौंडि-
167 न्यगोत्रजः । श्रीमत्तिम्मणभट्टाख्यो बह्वृचोत्र द्विवृत्तिकः ।[। ९८*] धर्मा-
168 भट्टतनूजश्श्रीभारद्वाजान्वयोद्भवः । कृती हिरण्यभट्टाख्यो ब-
169 ह्वृचोत्र द्विवृत्तिकः ।[। ९९*] सूनुस्तिप्पणभट्टस्य काश्यपान्वय-संभवः । या-
170 जुषः कृष्णभट्टाख्यो वृत्तिद्वयमिहाश्नुते ।[। १००*] सूनुस्तिंमणभट्टस्य भारद्वा-
171 जान्वयोद्भवः । श्रीरामेश्वरभट्टाख्यो याजुषोत्र द्विवृत्तिकः ।[। १०१*] भार-द्वाजा-
172 न्वयोद्भूतस्सर्वाभट्टतनूद्भवः । याजुषोनंतभट्टाख्यो वृत्तिद्वयमिहाश्-

[1] Read र्नु.

173 ते ।[। १०२*] श्रीमत्तिंमणभट्टाख्यो धीमांस्तिप्पणभट्टज: । काश्यपान्वयसंभूतो या-

Plate IV; side ii.

174 जुषोत्र द्विवृत्तिक: ।[। १०३*] याजुषो भैरवाभिख्यसुधीर्भैरवभट्ट-

175 ज: । वृत्तिद्वयमिहाप्नोति कौंडिन्यान्वयसंभव: ।[। १०४*] गोपालपंडि-

176 तश्रेष्ठमालोपंततनूद्भव: । बह्वृचोत्रैति वृत्ती द्वे श्रीपराशरगो-

177 त्रज: ।[। १०५*] कौंडिन्यगोत्रसंभूतो लक्ष्मीधरमनीषिज: । बह्वृचो हरि-

178 भट्टाख्यो वृत्तिद्वयमिहाश्नुते ।[। १०६*] यज्ञंभट्टोजो[1] धीमान्वसिष्ठान्वयसंभ-

179 व: । [2]अंतंभट्टाह्वयो वृत्तिद्वयमत्रैति बह्वृच: ।[। १०७*] नंदनो भोंडुभट्टस्य जा-

180 मदग्न्यान्वयोद्भव:[3] । बह्वृचोत्राश्नुते वृत्तिद्वयं गणपतिस्सुधी: ।[। १०८*] कौंडि-

181 न्यगोत्रजस्सूनुर्गेचिभट्टस्य याजुष: । गुणी द्विवृत्तिमानत्र सोम-

182 भट्टो द्विजोत्तम: ।[। १०९*] भारद्वाजान्वयोद्भूतो यज्ञंभट्टस्य नंदन: । बह्वृचो

183 पेद्दिभट्टाख्यो वृत्तिद्वयमिहाश्नुते ।[। ११०*] नंदन: कोंडुभट्टस्य नागा-

184 भट्टस्सतां वर: । वृत्तिद्वयमिहाप्नोति बह्वृचो गौतमान्वय: ।[। १११*] श्रीरा-

185 मेश्वरभट्टस्य सूनु: कौशिकगोत्रज: । याजुषश्श्रीधरसुधीरत्र

186 सार्धैकवृत्तिक: ।[। ११२*] नंदनो गिरिभट्टस्य नागाभट्टस्सतां वर: । सार्धैक-

187 वृत्तिमानत्र याजुष: कौशिकान्वय: ।[। ११३*] पुरुषोत्तमभट्ट[:*] श्रीरामे-

188 श्वरमनोषिज: । सार्धैकवृत्तिमानत्र याजुष: कपिगोत्रज: ।[। ११४*] धीमां-

189 स्तिंमणभट्टाख्यो गिरिभट्टात्मसंभव: । कौशिकान्वयजो वृत्तिं सा-

190 र्धैकां याजुषोश्नुते ।[। ११५*] श्रीरामेश्वरभट्टस्य नंदन: कपिगोत्रज: । [ना]

191 गाभट्टोत्र सार्धैकवृत्तिमाप्नोति याजुष: ।[। ११६*] भारद्वाजान्वयोद्भूत: क-

192 सवाभट्टनंदन: । याजुषो वामनसुधीरत्र सार्धैकवृत्तिक: ।[। ११७*]

193 भारद्वाजान्वयस्सूनुर्मायिभट्टस्य याजुष: । धीमांस्तिप्प-

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[1] Read यज्ञंभट्टात्मजो.

[2] Read अंनं, the name *Annambhatta* being more common than *Antam.*

[3] Read जामदग्न्यान्वयो°.

194 णभट्टोत्र सार्द्धैकां वृत्तिमश्नुते ।[। ११८*] श्रीरामेश्वरभट्टस्य नंद-
195 नः काश्यपान्वयः । याजुषो नारसिंहाख्यस्सुधोस्सार्द्धै-
196 कवृत्तिकः ।[। ११९*] सूनुर्नामणभट्टस्य सुधोः कौंडिन्यगोत्रजः । ब्र-
197 ह्माभट्टोत्र सार्द्धैकवृत्तिमानत्र बह्वृचः ।[। १२०*] सूनुर्सिंगण-
198 भट्टस्य याजुषः काश्यपान्वयः । सुधोः पोमणभट्टोत्र सा-
199 र्द्धैकां वृत्तिमश्नुते ।[। १२१*] नारसिंहसुधोसूनुः याजुषः कण्वगोत्रजः ।
200 धर्माभट्टो भवत्यत्र सुधोस्सार्द्धैकवृत्तिकः ।[। १२२*] नंदनोनंतभट्ट-
201 स्य भारद्वाजान्वयोद्भवः । सार्द्धैकवृत्तिमाप्नोति कोंडुभ-
202 ट्टोत्र याजुषः ।[। १२३*] नंदनोवुग्भिभट्टस्य श्रोपराशरगोत्रजः ।

Plate V ; side i.

203 कोनेरिभट्टस्सार्द्धैकवृत्तिमानत्र याजु-
204 षः ।[। १२४*] श्रोरामेश्वरभट्टस्य नंदनो हरितान्वयः । वृत्तिं
205 मुद्गलभट्टोत्र सार्द्धैकां बह्वृचोश्नुते ।[। १२५*] धोमाब्राघवभट्टाख्यः
206 कसवाभट्टनंदनः । सार्द्धैकवृत्तिमानत्र याजुषो गार्ग्य-
207 गोत्रजः ।[। १२६*] सूनुरौभळभट्टस्य गार्ग्यगोत्रसमुद्भवः । याजु-
208 षः शिंगरिसुधोरत्र सार्द्धैकवृत्तिकः ।[। १२७*] श्रोनारायणभट्ट-
209 स्य सूनुः कौंडिन्यगोत्रजः । याजुषस्तिंमणसुधोरत्र सार्द्धै-
210 कवृत्तिकः ।[। १२८*] सूनुर्मुद्गलभट्टस्य काण्वश्श्यावाश्वगोत्रजः ।
211 कृती हिरण्यभट्टोत्र वृत्तिमेकां समश्नुते ।[। १२९*] सुधोः पर्वतभ-
212 ट्टाख्यो लक्ष्मणाख्यमनोषिजः । याजुषोत्राश्नुते वृत्तिमेका-
213 मात्रेयगोत्रजः ।[। १३०*] भारद्वाजान्वयोद्भूतः कसवाभट्टनंद-
214 नः । धोमांनमणभट्टाख्यो याजुषोत्रैकवृत्तिकः ।[। १३१*] काश्य-
215 पान्वयसंभूतो धर्माभट्टतनूद्भवः । याजुषः कृष्णभट्टोत्र
216 वृत्तिमेकां समश्नुते ।[। १३२*] श्रोनारायणभट्टस्य सूनुः कौंडि-
217 न्यगोत्रजः । श्रोविश्वनाथभट्टाख्यो याजुषोत्रैकवृत्ति-
218 कः ।[। १३३*] सूनुर्नामणभट्टस्य कौंडिन्यान्वयसंभवः । मल्लिभ-
219 ट्टो भवत्येकवृत्तिमानत्र बह्वृचः ।[। १३४*] सूनुर्नामणभट्टस्य
220 याजुषः कौशिकान्वयः । गुणी कोनेरिभट्टाख्यो वृत्तिमे-
221 कामिहाश्नुते ।[। १३५*] मनोषो गिरिभट्टाख्यश्रो[1]विनायकभट्ट-
222 जः । वृत्तिमेकामिहाप्नोति याजुषो हरितान्वयः ।[। १३६*] सूनुः

[1] Read श्री.

223 कोनेरिभट्टस्य सुधीः कोनेरिभट्टजः । बह्वृचस्तिंमण-
224 सुधीरत्रैकां वृत्तिमश्नुते ।[। १३७*] गौतमान्वयसंभूतो बह्वृचो
225 धीमतां वरः । यज्ञंभट्टोश्नुतेत्रैकां वृत्तिं कोनेरिभट्ट-
226 जः ।[। १३८*] सूनुर्गंगणभट्टस्य श्रीवत्सान्वयसंभवः । भानुभट्टो
227 भवत्यत्रंवृत्तिमानत्र याजुषः ।[। १३९*] हरितान्वयसंभूतः श्रो-
228 मल्लप्परसात्मजः । याजुषश्श्रोतिंमरसस्त्रिपादृत्तिमिहा-

Plate V; side ii.

229 श्नुते ।[। १४०*] कौंडिन्यगोत्रसंभूतश्श्रीविरुप्परसात्मजः ।
230 बह्वृचोत्र त्रिपादृत्तिमेति हंपरसस्सुधीः ।[। १४१*] याजुषस्तिं-
231 मयामात्यनंदनो हरितान्वयः । रायसश्रीवेंकटाद्रिर-
232 त्रैकां वृत्तिमश्नुते ।[। १४२*] हरितान्वयजश्श्रीमद्बसवामात्यनं-
233 दनः । बह्वृचो वीरपामात्यो वृत्तिमेकामिहाश्नुते ।[। १४३*] भारद्वा-
234 जान्वयोद्भूतश्श्रीवीरमरसात्मजः । बह्वृचः श्रोतिंमरसो
235 धीमानत्रैकवृतिमान् ।[। १४४*] चेंडिकेबसवामात्यसूनुः कौंडि-
236 न्यगोत्रजः । बह्वृचस्तिंमपामात्यो वृत्तिमेकामिहाश्नुते ।[। १४५*]
237 वेंकटाद्रिः कामरसतिंमयामात्यनंदनः । बह्वृचो वृत्ति-
238 मत्रैकां भारद्वाजान्वयोश्नुते ।[। १४६*] बह्वृचस्तिंमयामात्यो नंज-
239 यामात्यनंदनः । वृत्तिमेकामिहाप्नोति काश्यपान्वयसं-
240 भवः ।[। १४७*] बह्वृचः श्रीवेंनरसनंदनोगस्त्यगोत्रजः । यत्रैका-
241 मश्नुते वृत्तिं श्रीमद्गुमरसस्सुधीः ।[। १४८*] मुक्कुवागिलकोनेरि-
242 देवजो हरितान्वयः । गणपत्याह्वयोमात्यो बह्वृचोत्रैकवृ-
243 त्तिकः ।[। १४९*] कौंडिन्यगोत्रजः काण्वो बसवामात्यशेखरः
श्रोदे-
244 चिराजबसवराजजोत्रैकवृत्तिकः ।[। १५०*] भारद्वाजान्वयो मै-
245 लापुरमादरसात्मजः । याजुषो बसवप्पोत्र वृत्तिमेकां
246 समश्नुते ।[। १५१*] ग्रामस्यास्यैव सीमानो दिक्षु प्राच्यादिषु क्रमा-
247 त् । तत्र चिह्नसमायुक्ता लिख्यन्ते देशभाषया ।[। १५२*] पोंनापुर-
248 वेंब ग्रामग्राससहितवाद बेविनहळ्ळिगे प्रतिनामवा-
249 द रामसमुद्रवेंब सर्वमान्याग्रहारद बळेयद विवर
250 मूडलिगे खुडकुंदीदारि था दारिगे दक्षिण मोडिक्कुद ब-
251 ळि सीकुवाळिन बळिय बाम्मसमुद्रे । अदकॆ दक्षिण चंद्रल-
252 हळ्ळियिंद बंद दारि बळिय वामनसमुद्रे । अदकॆ पडुवलु

Plate VI; side i.

253 चंद्रनहक्कीदारि आ मुंदे वेक्कमर आ मुंदे कारडिकेसीमे होदि-
254 द हक्कद बळिय वामनसुद्रे । अल्लिंदं मुंदे कोत्तिळवागि दक्षि-
255 ण होक्क कारडिकेयल्लु तिंमरसमान्यद बळिय वामन-
256 सुद्रे । अदक्के पश्चिम कारडिकेयिंद बंद दारि बळिय वाम-
257 नसुद्रे । अदके पश्चिम कारडिकेबेविनहल्लिपोंनापुरहोल
258 कूडिद मुग्गुड्डे बळिय वामनसुद्रे । अल्लिं दक्षिण कारडि-
259 केयिंद बेविनहक्किगे बंददारि बळिय वामनसुद्रे । अद-
260 के दक्षिण मंग्योंडीबेम्मे बळिय वामनसुद्रे । अल्लिंदं दक्षिण
261 कारडिकेयिंदलु नविलिगे होद दारीबळियण काल्वेक-
262 ट्टेमेलण बळिय वामनसुद्रे । अल्लिंदं मुंदे पश्चिम कार-
263 टिकेचेक्कूरबेविनहक्किमुग्गुड्डे लोक्कोबेम्मेयोळगण वाम-
264 नसुद्रे लिंगसुद्रे । अल्लिंदं पश्चिमबेळियहुड्डुगुड्डुबळि-
265 य वानसुद्रे[1] । अल्लिंदं मुंदे ग्रामक्के दक्षिण पट्टणद मार्ग [।*] अ-
266 ल्लिंदं मुंदे पश्चिमदलु चेक्कूर गौंडनमान्यद बळिय नवि-
267 लिमार्गदोळगण वामनसुद्रे । अदक्के पश्चिम ग्रामके नैर्ऋ-
268 त्य हुणिसेगुड्डबळिय सोमनहक्कीचेक्कूरबेवनहक्कीसुग्गु-
269 ड्डेबळिय वामनसुद्रे करुसगट्टु अदके उत्तर सोमनहक्किंदं
270 बेवि[न]हक्किके(गे) बंद मार्गद बळिय वामनसुद्रे । अल्लिंदं मुंदे
271 उत्तर उप्पारर होलद बळिय वामनसुद्रे । अदके उत्त-
272 र जडगौंडबसवन होलद बळिय वामनसुद्रे । अदके
273 उत्तर हुट्टगुंड्डिन बळिय वामनसुद्रे । अदके उत्तर ग्रा-
274 मके पश्चिम सोमनहक्किबेम्मे बळिय [वा]मनसुद्रे । अल्लिं-
275 दं पश्चिम कोतलवागिगुडूरसोमनहक्किबेवनहक्कि-
276 सुगुड्डे बळिय वामनसुद्रे लिंगसुद्रे । अल्लिंदं उत्तर त-
277 ळवारर होलद बळिय बेळियगुंडि[न] मेले पश्चिमदल्लि

Plate VI; side ii.

278 वामनेसुद्रे[1] । अल्लिंदं मु[2]त्तर मैलापुरगुडूरहोलद मेरेय ब-
279 ळि अरयमेलण वामनसुद्रे । अल्लिंदं उत्तर मैलापुरविंद[3]-
280 लु बेविनहक्किगे बंद दारियोळगण वामनसुद्रे । अदके

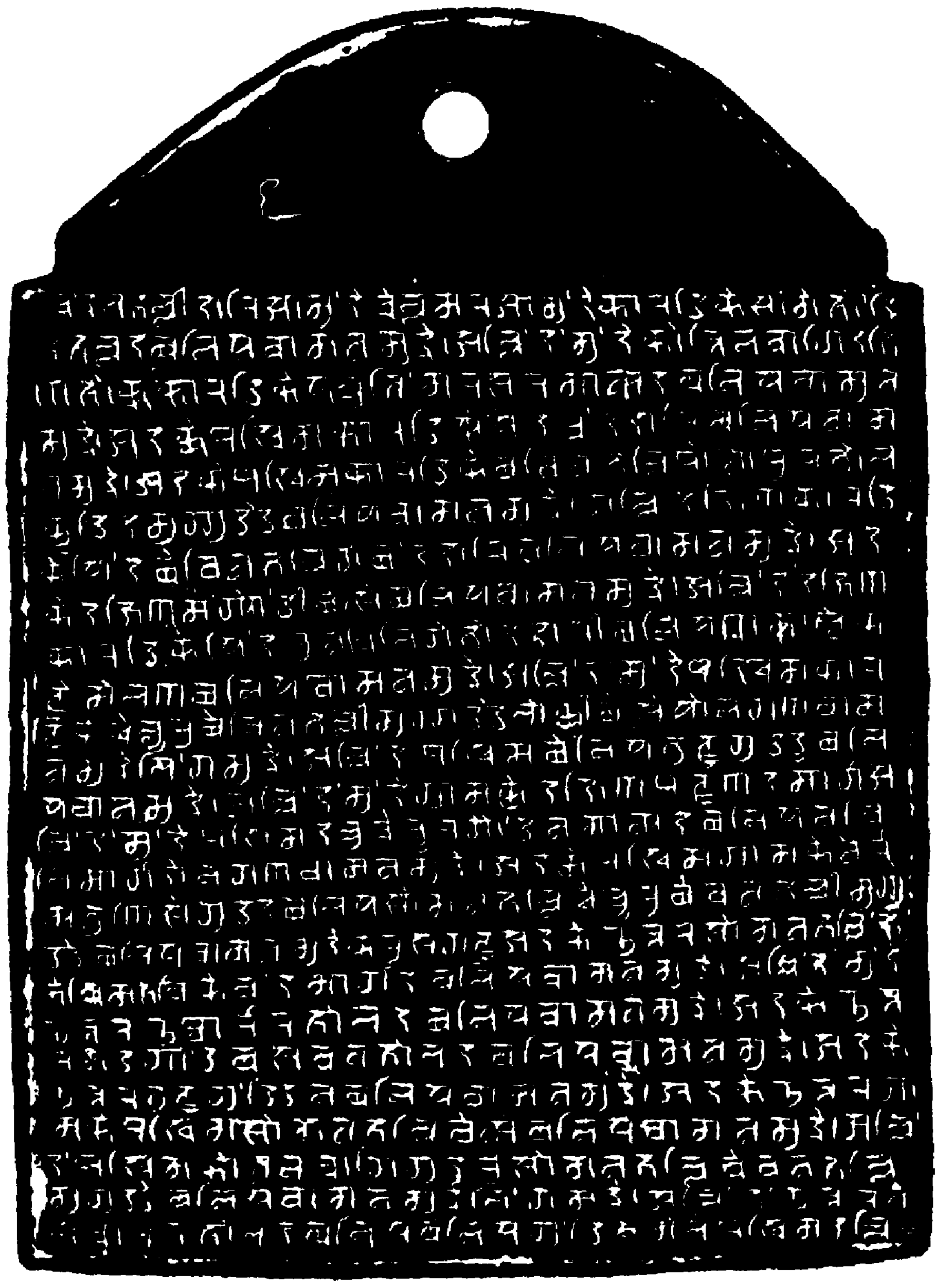
[1] Read वामनसुद्रे. [2] Read उ. [3] Read °यिंद.

Bevinahalli Grant of Sadasiva Raya: Saka 1473.

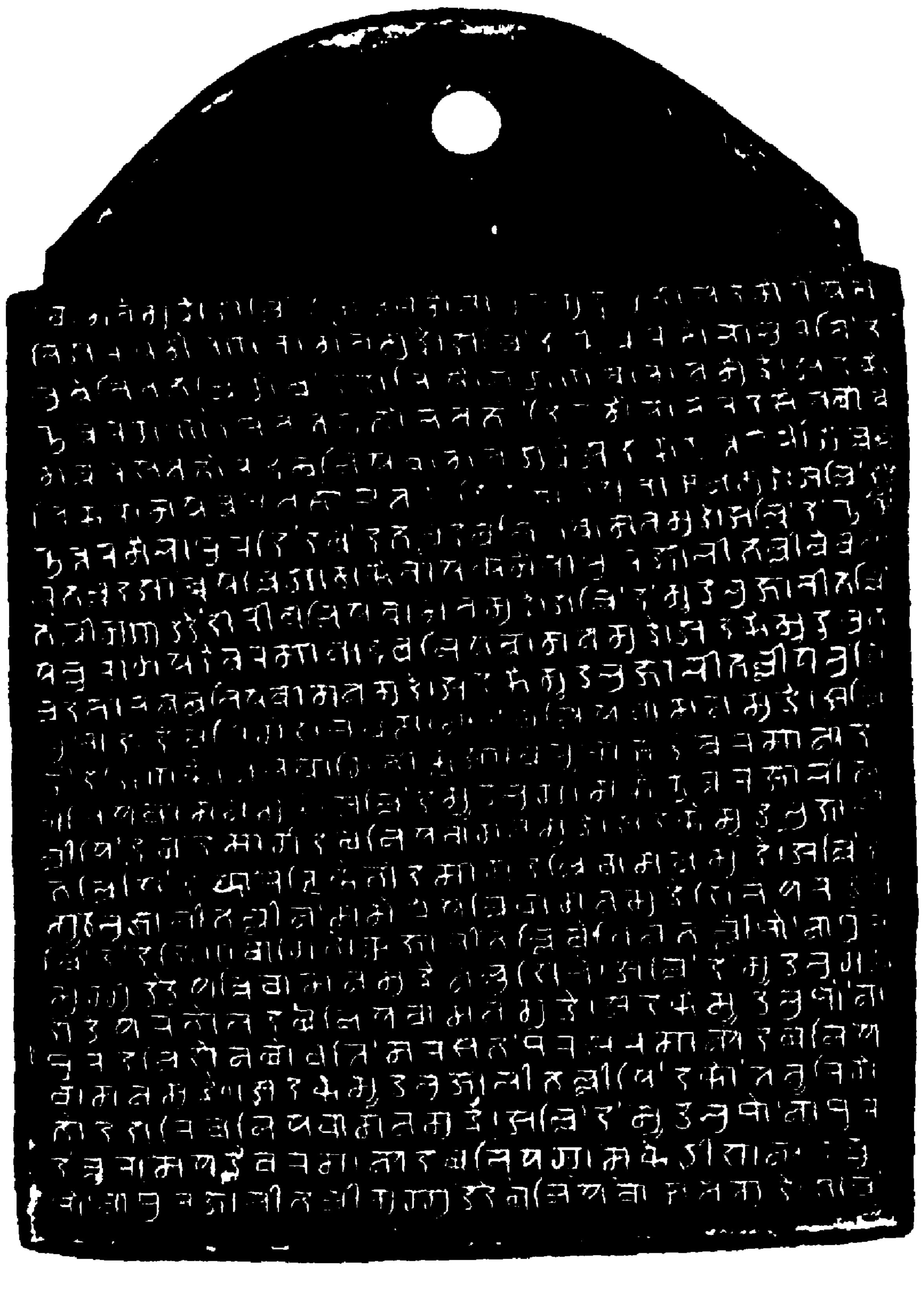
v b.



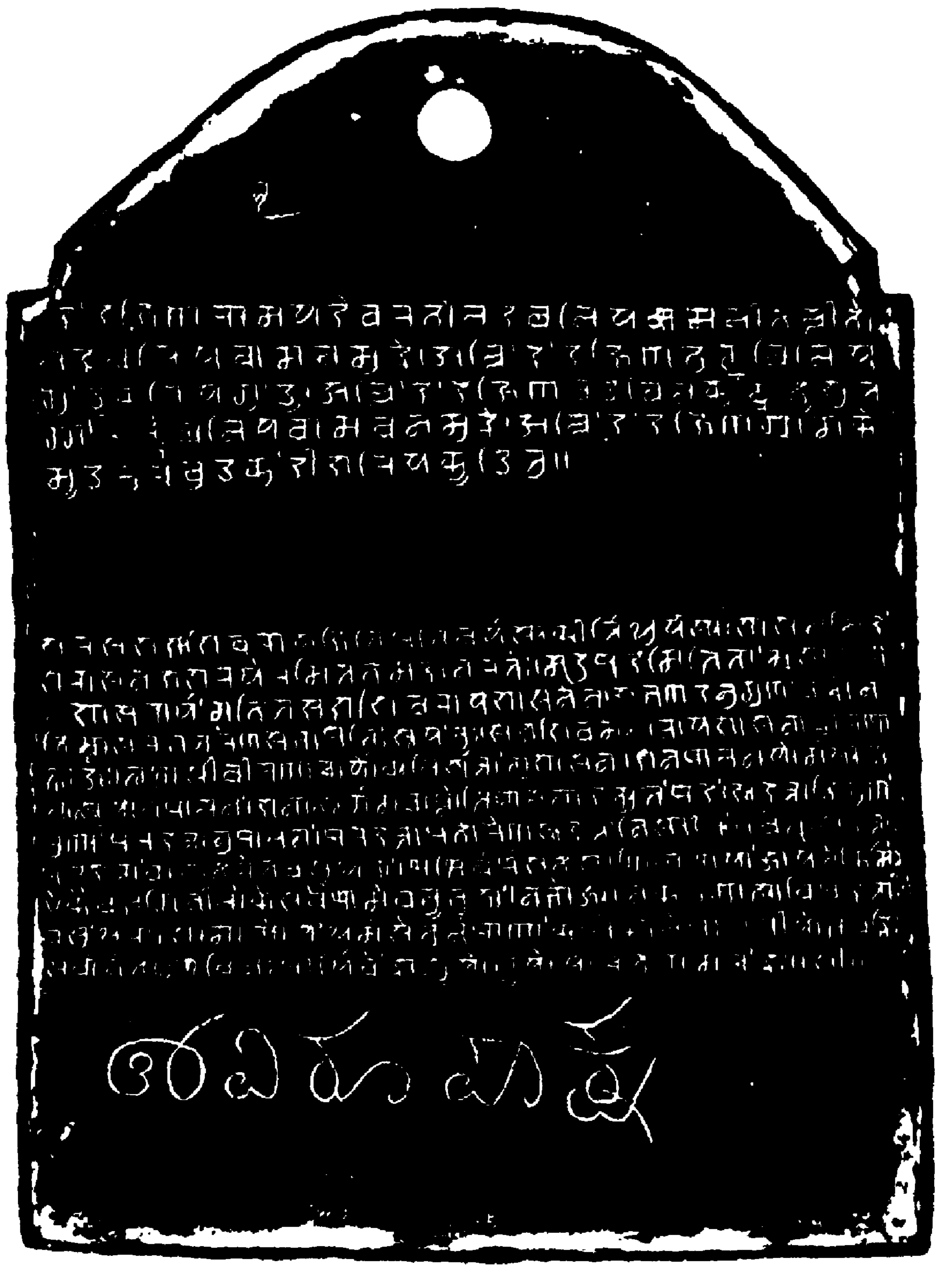
vi a.



vi b.



vii.



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SCALE ·40

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281 उत्तर गाणद पर्वतन हळ्ळन हौंदिद मैलापुरद सेनबोव
282 मल्लरसन हळ्ळद बळिय वामनमुद्रे [।*] अदके उत्तर रेड्डि य*]ल्लप्प
283 चिकरामयल्लप्पन हळ्ळन हौंदिद बळिय वामनमुद्रे । अल्लिंदं
284 उत्तर मैलापुरदिंद बंद हळ्ळद बळिय वामनमुद्रे । अल्लिंदं उत्त-
285 र हळ्ळद आग्नेयल्लि ग्रामके वाय[व्य] मैलापुरजालीहळ्ळीबेविन-
286 हळ्ळीमुग्गुड्डेदारीबळिय वामनमुद्रे । अल्लिंदं मूडलु जालीहळ्ळि-
287 यल्लु रामयदेवर मान्यद बळिय वामनमुद्रे । अदके मूडलु ह-
288 ळ्ळद नाल[न] बळिय वामनमुद्रे । अदके मूडलु जालीहळ्ळीयलु वि-
289 रूपाक्षदेवरिगे सलुव मान्यद बळिय वामनमुद्रे [।*] अल्लिं-
290 दं दक्षिण कोत्तळवागि होक्क आ विरूपाक्षदेवर मान्यद
291 बळिय वामनमुद्रे । अल्लिंदं मूडल ग्रामके उत्तर जालीह-
292 ळ्ळीयिंद बंद मार्गद बळिय वामनमुद्रे । अदके मूडलु जाली-
293 हळ्ळियिंद कारटिके होद मार्गदल्लि वामनमुद्रे । अल्लिंदं
294 मू[ड]लु जालीहळ्ळी नंम मेरेयल्लि वामनमुद्रेशिलॆ यरडु [।*] अ-
295 ल्लिंदं दक्षिणवागि होक्क जालीहळ्ळिबेविनहळ्ळीपोंनापुर-
296 मुग्गुड्डेयल्लि वामनमुद्रे नक्कुशिलॆ । अल्लिंदं मूडलु गड्ड-
297 दोडेयर हळ्ळद बळिय वामनमुद्रे । अंदके मूडलु पोंना-
298 पुरदल्लि शेनबोव तिंमरसईपरसर मान्यद बळिय
299 वामनमुद्रे ॥ । अदके मूडलु जालीहळ्ळीयिंद कोंतनूरिगे
300 होद दारि बळिय वामनमुद्रे । अल्लिंदं मूडलु पोंनापुर-
301 दल्लु रामयदेवमान्यद बळिय ग्रामके ईशान्यदल्लु
302 पोंनापुरजालीहळ्ळीमुग्गुड्डे बळिय वामनमुद्रे । अल्लिं-

Plate VII.

303 दं दक्षिण रामयदेवर हळ्ळद बळिय [1]समकीहळ्ळीहळ्ळो-
304 ळद बळिय वामनमुद्रे । अल्लिंदं दक्षिण हुट्टुबळिय-
305 गुंडु करियगुंडु । अल्लिंदं दक्षिण बडविनकुद्दे हसुत-
306 गोकुद्रे बळिय वामनमुद्रे । अल्लिंदं दक्षिण ग्रामके
307 मूडलु रवुडकुंदोदारिय कूडितु ॥
308 सरससदाशिवरायक्षितिपतिवर्य्यस्य कीर्त्ति[2]शुर्य्यस्य । शासनमिदं
309 शरासनदाशरथेरमितहेमदानरते: ।[। १५३*] मृदुपदमिति तांम्र शासना-[4]
310 शासनार्थमक्षितसदाशिवरायशासनेन । अभणदनुगुणं वचोम-

[1] Or च ?   [2] Read र्ति.   [3] Read ताम्र.   [4] Omit शासना.

311 ह्विन्ना सरसतरेण सभापतिः स्वयंभूः ।[। १५४*] सदाशिवमहारायशस-
नाद्दीरणा-

312 त्मजः । त्वष्टा श्रीवीरणाचार्यो व्यलिखतां[1]म्मशासनं ।[। १५५*] दान-
पालनयोर्मध्ये दा-

313 नाच्छ्रेयोनुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्युतं पदं ।[। १५६*]
स्वदताद्दिगुणं[2]

314 पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वदत्तं नि[3]ष्फलं भवेत् ।[। १५७*]
स्वदत्तां

315 परदत्तां वा यो हरेत वसुंधरां । षष्टिं र्व(व)र्षसहस्राणि विष्टायां जायते
क्रिमिः ।[। १५८*]

316 एकैव भगिनी लोके सर्वेषामेव भूभुजां । न भोज्या नकरग्राह्या विप्रदत्ता

317 वसुंधरा ।[। १५९*] सामान्योयं धर्मसेतुर्नृपाणां काले काले पाल-
नीयो भवद्भिः ।

318 सर्वानेतान्भाविनः पार्थिवेंद्रान्भूयो भूयो याचते रामचंद्रः ॥ श्री ।[। १६०*]
श्रीविरूपाक्ष[4]

ABSTRACT OF CONTENTS.

(Verses 1-3) Invocation to Śambhu, the Varāha *avatāra* of Vishṇu, and Gaṇēśa.

(Vv. 4-8) The genealogy as far as **Narasa**.

(Vv. 9-11) Praises of Narasa; his generosity and exploits.

(Vv. 12 and 13) Mention of **Vīra-Nṛisiṁha** and **Kṛishṇa-Rāya** as the sons of Narasa by Tippāji and Nāgalā.

(V. 14) Mention of Raṅga and Achyutadēva-Rāya as the two other sons of Narasa by Ōbāmbikā.

(Vv. 15-19) The conquests of Vīra-Nṛisiṁha; his gifts at the various places of pilgrimage and death.

(V. 20) **Kṛishṇa-Rāya** ascends the throne.

(Vv. 21-23) Praises of Kṛishṇa-Rāya, etc.

(V. 24) **Achyuta**, Kṛishṇa-Rāya's brother, succeeds him.

(Vv. 25 and 26) Praises of Achyuta-Rāya.

(V. 27) **Veṅkaṭadēva-Rāya** succeeds his father Achyuta.

(Vv. 28-30) At the death of Veṅkaṭa **Sadāśiva**, the son of Raṅga, the lord of earth, by Timmāmbā, was installed on the throne of Śrī **Vidyānagari** by king **Rāma** of **Karṇāṭa**, a brother-in-law of Sadāśiva.

(Vv. 31-35) Praises of Sadāśiva.

(Vv. 36-40) The titles of the king.

(Vv. 41 and 42) Praises continued.

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[1] Read न्तां.

[2] Read स्वदत्ताद्द्विगुणं.

[3] Read ष्फ.

[4] In Kannaḍa characters.

(Vv. 43 and 45) **In the Saka year** *Guṇ-āśva-vēda-śītāṁśu* (i.e., 1473), **according to the Śālivāhana reckoning in the year Virōdhikṛit, in the month of Āshāḍha, on the Dvādaśī day of the bright fortnight, on Monday** (is made the gift) on the banks of the **Tuṅgabhadrā**, in the vicinity of **Viṭṭhalēśvara**, to Brahmans of various *gōtras*, *sūtras*, etc., who are well-versed in the *Vēdas*.

(Vv. 46-50) The object of the grant is the village of **Bēvinahaḷḷi**, otherwise known as **Rāma-samudra**, with the hamlet of **Ponnāpura**. It was situated in **Rauḍakundi** *sīmā*, in **Keḷavaḍi** *nāḍu*, in the *vaḷita* of **Hastināvatī** (Anegondi) to the east of **Guḍūru** and **Somanahaḷḷi**, to the south of **Jālīhaḷḷi**, to the west of the borderland between the villages of **Jālihaḷḷi** and **Kāraṭika** and to the north of **Kāraṭika**.

(Vv. 51 and 53) The terms of the grant, as commonly seen in all Vijayanagara grants.

(Vv. 54-57) The genealogy of the Āravīṭi family down to **Rāma-Rāja**.

(Vv. 58-63) Praises of Rāma-Rāja, his titles, etc.

(Vv. 64-68) Mention that the grant was made at the request of **Ainana Malukka**, the son of the chief **Ainana Malukka** of the Kanyārna race.

(V. 69) The village was split up into 135 *vrittis*.

(Vv. 70 and 71) Grant to Śambhu and Vishṇu, the village deities.

(Vv. 72-151) The names of the donees, etc., the shares ranging from 4 to $\frac{1}{3}$ of a share.

(V. 152) The boundaries and certain marks of identification of the places granted are described in the language of the country (*dēśa-bhāshā*).

(Lines 247-307) Written in the Kannaḍa language.

(Vv. 153 and 154) The edict was composed by **Sabhāpati Svayambhu**.

(V. 155) The engraver of the grant **Vīraṇa**, son of **Vīraṇa**.

(Vv. 156-160) The usual admonitory verses. Śrī-Virūpāksha.

No. 17.—THE KUDIYANṬANDAL GRANT OF VIRA-NRISIMHA: SAKA 1429.

BY PROFESSOR S. V. VENKATESWARA, M.A., AND S. V. VISWANATHAN, M.A., KUMBAKONAM.

The grant is engraved on **three copper-plates**, bored at the top and secured by a ring. They were discovered by us in the *maṭha* of the **Śaṅkarāchārya** of the **Kāmakōṭi** *pīṭha* of Conjeeveram, who was kind enough to lend them to us for examination and publication in the *Epigraphia Indica*.

The plates measure 7·9 in. by 6·8 in., except in the middle, where they are longer, 10·3 in., on account of the arch at the top. The ring has a diameter of 2·5 in. The holes through which the ring passes have a diameter of ·6 in. The plates were apparently secured by a seal in the Vijayanagara fashion; but the seal was missing in them as handed over to us. All the plates have raised rims. The writing runs throughout across their entire breadth. It is quite legible, except in a few places. The first and third plates are engraved only on one side, the second on both sides. The inscription contains 85 lines in all, excluding the signature at the bottom. The height of each line is ·3 in. on the first plate and ·2 in. on the others. In the signature the letters are larger than elsewhere.

The language is Sanskrit, and the whole inscription is in verse, except the opening invocation to Gaṇādhipati. The metres used are those which are generally found in the Vijayanagara plates—the Śārdūlavikrīḍita, Anushṭubh, Sragdharā, etc. The poetry is of a very low order. **The characters** are **Nandi-nāgarī**, except the signature, which is in Kannaḍa characters, **engraved at the bottom of the last plate.**

The inscription abounds in **orthographical irregularities.** Stops are often omitted at the end of a verse, though the half verses are always marked off by a single vertical stroke. The omissions have been marked and supplied in the text below. There are innumerable instances of confusion between the use of the long and the short *i* and *u*. Noteworthy among these are *mula-stambhāya* for *mūla-stambhāya* in line 2; *navanitam* for *navanītam* in line 9; *Pururavā°* for *Purūravā°* in line 12; *Tīppāji* for *Tippāji* in line 34; *Śivarupiṇē* for *Śivarūpiṇē* in line 72. These mistakes could hardly be due to the ignorance of the engraver, and are partly accounted for by the fact that both long and short vowels are represented by similar kinds of marks over or under letters. The letters *ya, va, pa, ta* and *na* assume forms which are capable of passing into one another. In a few instances the terminations for the Imperfect and the Pluperfect third person singular are left out, e.g., *vyatāni* for *vyatānīt* in line 33. As in other plates of the Vijayanagara dynasty, a conjunct consonant is expressed by combining the full form of the first with the secondary form of the second consonant; e.g., *rya*. The confusion of consonants to be compounded is seen in line 41 (*shra* for *rsha*), l. 77 (*vra* for *rva*), l. 84 (*mradhyē* for *rmadhyē*). The influence of the Dravidian languages in the pronunciation of Sanskrit words is clear from *irāja* (for *rāja*) in l. 55, *yidam°* (for *idam°*) in l. 80, *Mallaṇāśāri* and *Vīraṇāśāri* (for *Mallaṇāchārya* and *Vīraṇāchārya*[1]) in ll. 82, 83, and in *Achchuta* (for *Achyuta*) in l. 85.

The inscription is very important, as the first copper-plate record that we have of **Vīra-Nṛisiṁha** of the second **Vijayanagara** dynasty. It makes the king the son of **Narasa** Avanipālaka by Tippāji. This Narasa, better known as Narasa-Nāyaka, is supposed to be the founder of the Tuḷuva dynasty. But the plates before us have the genealogy thus:—Timma Bhūpati, Īśvara Kshitipālaka, and Narasa Avanipālaka.

The titles seem to imply that the nearest ancestors of 'Narasa Nāyaka' were ruling kings and not merely local chieftains. The king Vīra-Nṛisiṁhēndra, *alias* Vīra Srī Nārasiṁha, assumes the titles Rājādhirāja, Vīra-pratāpa, etc. It is interesting that Kṛishṇa-Rāya is referred to as *mahīpati*, while his brother was yet ruling. This circumstance lends weight to the view that the brothers were ever friendly, and that Kṛishṇa-Rāya succeeded to the throne only after the demise of his elder brother Narasiṁha. Cf. *Tasmin guṇēna vikhyātē kshitēr indrē divaṁ gatē tatopyavārya-vīrya-śrīḥ Kṛishṇa-rāya-Mahīpatiḥ* in the Udayambākam grant of Kṛishṇa-dēva-Rāya (Pl. II, Side 1, ll. 8, 9). At the same time this passage enhances the credibility of the tradition embodied in the *Kṛishṇarājavijayamu* of Kumāra-Dhūrjaṭi, a Telugu poet who lived later in the same century. He states that Kṛishṇa-Rāja succeeded his father directly. It is quite possible that Narasa left the throne to his sons, who were both apparently crowned in his lifetime.

The village granted is **Kuḍiyāntaṇḍal** in the **Chingleput** district. The boundaries of the village are not clearly engraved on the grant. The village is situated in the Varakkāṭaru *sīmā*, Kāliyūr-kōshṭha, Kānchī *nāḍu*, Paḍavīḍu *rājya*, in Jaya(mkoṇḍa)-Chōḷa *maṇḍala*. It was bounded on the north by Kaḷakāṭṭāru, on the east by Śuriṭṭiluru, on the south by Sittelep-pākkam, and on the west by Kunantāgal.

The **donee** is **Mahādēva Sarasvatī,** the disciple of **Sadāśiva Sarasvatī,** a teacher undoubtedly belonging to the *maṭha* of Śaṅkarāchārya. This point has to be made out here at some length. Remarkings on the plates of Kṛishṇadēva-Rāya lent for examination by Mr. Venkateswara, the Epigraphist to the Madras Government states as follows: " . . . it looks suspicious why the name Śaṅkarāchārya is not mentioned even incidentally in any one of the copper-plates under reference." (Enclosure to G. O. No. 1260-Public, dated 25th August 1915, page 117.) Elsewhere in the same report he remarks on the grant of Vijaya-Gaṇḍa-gōpāla as follows: " Mr. Venkateswara Ayyar is editing in the *Ep. Ind.* an earlier copper-

[1] As we find in other Vijayanagara copper-plates.

plate grant, which belongs to the same *matha*, but is not included in Appendix A. . . . It is not clearly stated in the record if the *matha* presided over by the Śaṅkarārya herein referred to was identical with the Śaṅkarāchārya *matha* at Conjeeveram."

In the first place, the Āchāryas of the *matha* have each a proper name like Mahādēva, Sadāśiva and Chandraśēkhara, while all of them are styled Śaṅkarāchārya by the people. This will be clear from the *Guru-paramparā* of the *matha*, extracts from which we reproduce below, and which must be at least three centuries old. Secondly, the attributes of the great Śaṅkara such as *parama-haṁsa parivrājakāchārya*, etc., are found in these copper-plates. Thirdly, the plates make it clear that the donee was a great teacher of Advaitism: cf. line 68 *śītōshṇādi-dvandva-duḥkha-vyatītāya mahātmanē*. Also, *nigamānta-rahasyārthaṁ śishyēbhyaḥ suvivṛiṇvatē* in the grant of Vijaya-Gaṇḍagōpāla. The teacher is styled *tapasvin* in the present grant, and *Śiva-chētas* and *Yati-rāja* in the plates of Krishṇadēva-Rāya, and also an exponent of the *māyā-vāda*. Fourthly, the Āchārya has his seat in Kāñchī-puram, and the plate of Vijaya-Gaṇḍagōpāla locates the *matha* as situated to the west of the temple of Hasti-śaila-nātha. Unless the critic could prove the existence of another *matha* at Conjeeveram to which the above attributes can be applied, there seems to be no point in calling in question the identification of the *matha* to which the grants were made with the *matha* of Śaṅkarāchārya at Conjeeveram. As a matter of fact the *matha* owns, even at the present time, lands in Ambikāpuram and various other villages granted in these copper-plates.

The date of the grant is **Śaka 1429, Śukla, Māgha**, on the occasion of the *Mahōdaya*, which is considered a very auspicious conjunction of constellations. The week-day is not mentioned, nor is the *tithi*. But the mention of the cyclic year is important. It shows that Vīra-Nṛisiṁhēndra must have ascended the throne at the latest by 1506 A.D.

The chief interest of the grant, however, is that, taken together with the copper-plates of Krishṇadēva-Rāya and Vijaya-Gaṇḍagōpāla, it enables us to determine approximately the date of the great Śaṅkarāchārya. The *Gurus* of the Śaṅkarāchārya *matha* named in the plates are—(1) Śrī Śaṅkara-yōgin, 1291 A.D., (2) Sadāśiva, Mahādēva and Chandrachūḍa, and Sadāśiva, contemporaneous with the Vijayanagara kings Vīra-Nṛisiṁhēndra and Krishṇa-Rāya (1506 to 1527 A.D.). Fortunately for us, we find these names in the old list of the Āchāryas preserved in the *matha*. One of the teachers, the third in apostolic descent from Sadāśiva (1527 A.D.), composed a *Guru-rāja-ratna-mālā-stava*, of which the following are the closing stanzas:—

* * * * * * * * * * * * * * * *

निजमोहदवग्रहेतिखेदं त्यज नेपालनृपालपूज्यपादः ।
स पुरो मम साधु सन्निधत्तां विपुलानन्दसदाशिवो ऽप्रमत्तः ॥
बहुधाहितसूत्रभाष्यशान्तिः बहुलामोदवहस्समयशान्तिः ।
शमलं समुदस्य शं ममालं स महादेवगुरुर्दिशेत्सलीलम् ॥
सततादृतचन्द्रमौलिसेवः श्रितकाञ्चीपुर एव शुद्धभावः ।
सृजताम्मम चन्द्रचूडमौनी स जयं सर्वत एव साधुमानी ॥
अथ मे स सदाशिवः कृपोष्ट(:) प्रथमं बोधपदेन तत्त्वदेष्टा ।
कुशलं कुशलाग्रणीः प्रकामं प्रशमी ऽप्युज्ज्वलमूर्तिरात्मकामः ॥
हृदये स पदं सदा विधत्तां सदयो मे प्रणुदन् प्रमादवत्ताम् ।
निगमान्तगुरुः परशिवात्मा सुगमस्साधुततेर्यमी महात्मा ॥

यद्दोषपलिशतो जनानां विदुरद्वैतमतिं हितां बुधानाम् ।
तमहं परमाश्रितं शिवेन्द्रं शमवन्तं शरणं श्रये यमीन्द्रम् ॥
इति नायनया ऽऽत्मबोधनाम्नो यतिराजस्य सदाशिवेन्द्रभूम्ना ।
कलिता जयताद्वसन्तमालाषडशीत्या गुरुराजरत्नमाला ॥

इति श्रीमत्परमहंसपरिव्राजकाचार्यवर्यश्रीसदाशिवब्रह्मेन्द्रकृतिषु गुरुराजरत्नमालास्तवः संपूर्णः ।

The fact that the *gurus* after the 16th century are not mentioned in this *stōtra* may be taken as indicating that there has been no addition to it since the author's lifetime. The author cannot be regarded as an authority regarding the generations of *gurus* remote from his time; but the tradition embodied by him in relation to that epoch may be treated with some consideration. The *guru-paramparā* of the *maṭha*, as gathered from this work, may be thus arranged:—

1. Śaṅkara.
2. Surēśvara.
3. Sarvajña.
4. Satyabōdha.
5. Jñānānanda.
6. Śuddhānanda.
7. Ānandajñāna Yōgin.
8. Kaivalya Yōgin.
9. Kṛipāśaṅkara.
10. Mahēśvara.
11. Chiddhana.
12. Chandrachūḍa.
13. Sachchidghana.
14. Vidyāghana.
15. Gaṅgādhara.
16. Sadāśiva.
17. Surēndra.
18. Vidyāghana.
19. Śaṅkarēndra.
20. Chandrachūḍa.
21. Paripūrṇabōdha.
22. Sacchitsukha.
23. Chitsukha.
24. Chidānandaghana.
25. Prajñāghana.
26. Chidvilāsa.
27. Mahādēva.
28. Bōdha.
29. Sachchidānandaghana.
30. Chandraśēkhara.
31. Chitsukhēndra.
32. Vidyāghana.
33. Śrī Śaṅkara.
34. Sacchidvilāsa.
35. Mahādēva.
36. Gaṅgādhara.
37. Pūrṇabōdha.
38. Brahmānandaghana.
39. Ānandaghana.
40. Paraśiva.
41. Bōdha.
42. Chandrachūḍa.
43. Chidvilāsa.
44. Mahādēva.
45. Chandraśēkhara.
46. Vidyātīrtha.
47. Śiva Yōgin.
48. Śaṅkarānanda.
49. Sadāśiva.
50. Mahādēva.
51. Chandrachūḍa.
52. Sadāśiva.
53. Paraśiva.
54. Ātmabōdha.
55. Śivēndra.

It will be clear from the above genealogy that, though some names occur more than once, it is only at wide intervals. The Āchāryas mentioned in the copper-plate grants of Vira-Nṛisiṁha and Kṛishṇa-dēva-Rāya are the 49th to 52nd in the list. The identification is confirmed by the mention of the Nepalese king in the *stōtra* referred to above. Bühler has noted[1] that a certain *Swāmin* of South India went to Nepal about 1503 and that he was named Sōmaśēkharānanda. Our copper-plates show that Chandraśēkhara Sarasvatī was also named Chandrachūḍa. 'Sōmaśēkhara' may be another variant, as it has the same meaning. It is more than merely possible that the Sadāśiva of the *stōtra* may have sent one of his disciples, Chandrachūḍa, *alias* Sōmaśēkhara, to Nepal at the request of its king. The date of our grant of Nṛisiṁha is 1506, and then the *Swāmin* was Mahādēva, a disciple of Sadāśiva. It follows therefore that Sadāśiva may have lived till 1506. If so, his sending a *śishya* to Nepal in 1503 may be accepted as a fact.

It remains to consider who was the *guru* in the genealogical list corresponding to Śrī Saṅkarārya *guru alias* Śaṅkara Yōgin mentioned in the copper-plate grant of Vijaya-Gaṇḍagōpāla. There are in the list only two such names which could be thought of, viz. No. 19 Śaṅkarēndra and No. 33 Śrī Śaṅkara. The date of the plate being 1291, it could hardly be of the time of No. 19, as in that case there would be 30 generations from him to Sadāśiva of 1503 A.D., covering a period of only two centuries. So the Śaṅkara of the plate should be identified with No. 33. We then get 16 generations for a period of 215 years, i.e. on the average 13½ years for a generation. This should not be regarded as a low figure,[2] as in most cases a man becomes the head of the *maṭha* only when advanced in years, and is generally succeeded by the oldest among his disciples. Counting back at the same rate of 13½ years, we get the 9th century A.D. for the great Śaṅkarāchārya. It has been shown elsewhere[3] that this date agrees with all known or inferable data, external and internal, in relation to the date of Śaṅkarāchārya.

The engraver of the grant is **Vīraṇāchāri**, son of **Mallaṇāchāri**. Elsewhere they are styled Vīraṇ-āchārya and Mallaṇ-ācharya. But *āchāri* or more properly *āśāri* is a Dravidian word which means 'artisan' even now. It may therefore be assumed that the engraver was of the *āśāri* or artisan caste. This caste had a practical monopoly of work on metals, wood or stone.

As regards the descendants of Mallaṇa we know that Vīraṇa, his son, surnamed *tvashṭri*, the engraver of the present grant, was engraver to Kṛishṇadēva-Rāya and Achyuta-Rāya; and that he had a son, also named Vīraṇa, who was the engraver to Sadāśiva-Rāya.

Of the localities mentioned the following may be identified with villages of modern times in Chinglepat and North Arcot districts :—

Varakāṭaru is probably the same as Volkūru in Chittoor *tāluk*.

Kaḷakāṭṭaru is the same as the village of the same name in Palmanēr *tāluk*, N. Arcot district.

Suriṭṭiluru is perhaps the same as Suruṭṭal in Arcot.

Sitteleppākkam is the same as Sitteleppākkam in Arcot.

Kuḍiyāntaṇḍala is known to-day by the name Kuṇḍiyāntaṇḍala in N. Arcot district.

[1] *Inscriptions from Nepal*, p. 40.

[2] Compare the Jaina *Guru-paramparā* of the Tupā Gachchha (cited by Mr. Venkateswara) in *J. R. A. S.*, Jan. 1917, p. 127, which gives 376 or 686 years for 28 generations of *sthaviras*.

[3] See Mr. S. V. Venkateswara Ayyar's paper on the date of Śaṅkarāchārya in the *J. R. A. S.* for January 1916. See also his note on the contemporaneity of Sarvajñātman, the *praśishya* of Śaṅkara, and the Chōḷa king Āditya I, 880-907, (*Ind. Ant.* for 1914, p. 238).

TEXT.[1]

[Metres : vv. 1-4, 6-8, 12, 13, 18-20, 22-31, 33 and 34, *Anushṭubh* ; v. 5, *Śārdūlavikrīḍita* ; v. 9, *Hariṇī* ; vv. 10, 11, 14-17, *Sragdharā* ; vv. 21, 32, *Mālinī*.

Plate I.

1 श्री गणाधिपतय[1a] नम: [॥*] नमस्तुगशिरश्चु[2]-
2 बिचंद्रचामरचारवे । त्रैलोकानगरारंभमू-
3 लस्तंभाय शंभवे ।[। 1*] हरेर्लो[4]लावतार-
4 स्य दंष्ट्रादंडस[4a] पातु व: [।*] हेमाद्रिकलशा यत्र धा-
5 त्री छत्रश्रियं दधौ ।[। 2*] कल्याणायास्त[5] ते धाम
6 प्रत्यु[6]हतिमिरापहं । यद्गजोप्यगजोद्भू[7]तं
7 हरिणापि च पु[8]ज्यते ।[। 3*] अस्ति चि[8a]रमया-
8 द्देवैर्मंथ्यमानव्यबांबधि:[9] ।
9 नवनितमीवोभुत[10]मपनीतत-
10 मो मह: ।[। 4*] तस्यासीत्तनयस्तपो-
11 भिरतुलैरन्वर्थनाम्ना पु[11]ध: पुण्यै-
12 रस्य पुरु[12]रवा भुजबलैरायुर्द्वि-
13 षां निघ्नत: । तस्यायु[13]नहुषोस्य त-
14 स्य पुरुषो [यु]द्धे यं[14]याति[:] क्षिती ख्यातस्तस्य
15 तु भुवस्सुव[15]स्सुनिभ[:] श्रीदेवयान[16]पते: ।[। 5*]
16 तद्वंशे देवकिजानि दि[17]द्दीपि तिम्मभु[18]-
17 पति: । यश्मस्वी तुरुवेंद्रेषु तदा[19] ल-
18 ब्धा ह्वयान्वये ।[। 6*]

Plate II, side i.

19 ततोभूद्वकराजानामि[20]श्वरक्षितिपालक: । घता[21]षमगुणध्वंश मौ-

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[1] From the plates.

[1a] Read श्रै.

[2] Read °स्तुंगशिरश्चुं.

[3] Read त्रैलोक्य....मू. The usual reading in what follows is नगरारंभ°, the verse being quoted from Bāṇa's *Harsha-Charita* (Benedictory stanza).

[4] Read ली.

[4a] Read स्य.

[5] Read स्तु.

[6] Read त्यू.

[7] Read °द्भू.

[8] Read पू.

[8a] Read चो.

[9] Read °र्मंथ्यमानाम्बुधेः.

[10] Read नवनीतमिवोद्भूत.

[11] Read बु.

[12] Read रू.

[13] Read र्न.

[14] Read पञ्चमी . . . य.

[15] Read तुर्वसुर्व.

[16] Read नी.

[17] Read देवकीजानिर्दि°.

[18] Read भू.

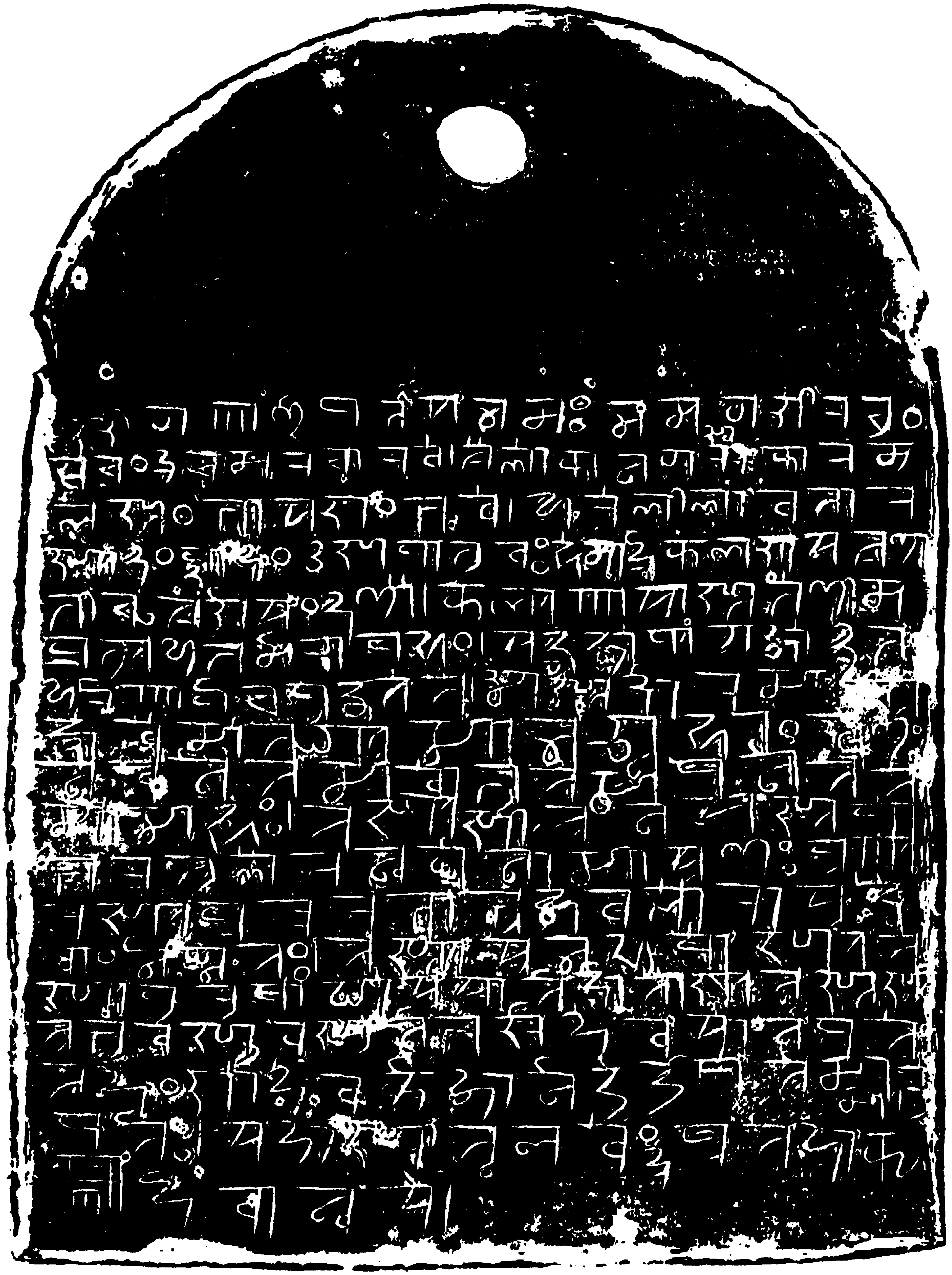
[19] Read यदी:.

[20] Read ततोभूद्वज्जमाजानिरी.

[21] Read धर्मार्थ...ष°.

Kudiyantandal Plates of Vira-Nrisimha : Saka 1429.

i.

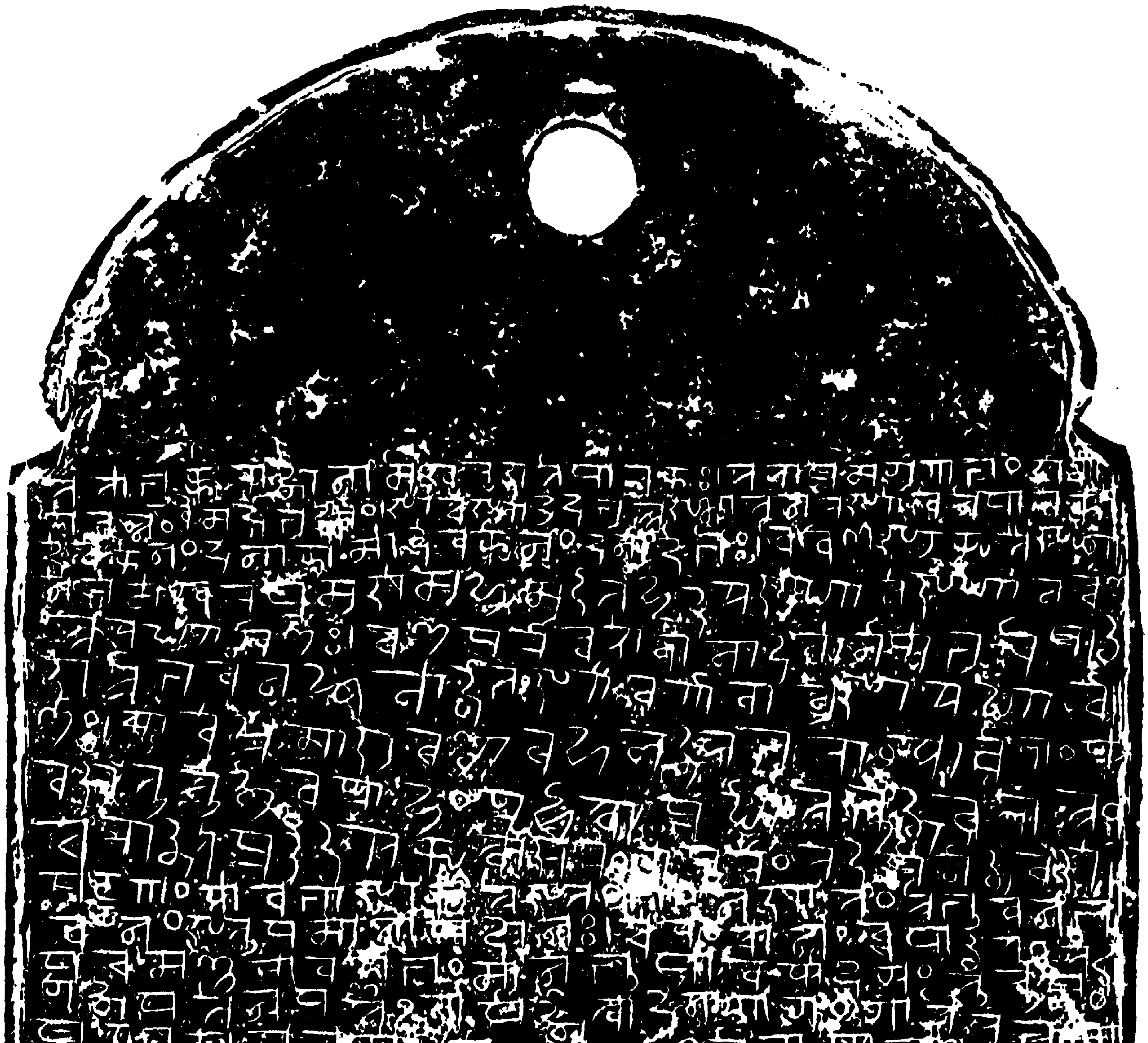


F. W. THOMAS

SCALE ·8

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ii a.



20 स्थिरत्वं महीभुजां ।[। 7*] सघस्वादुदभुत्तस्मात् नरसोवनिपालक[1] [।*]
21 देवकि[2]नंदनाकामो[3] देवकिनंदनादिभि[4]: ।[। 8*] विविधसुकृते स्था
22 ने[5] र[6]मेश्वरप्रमुखे सुहुर्मुदितहृदय स्थाने स्थान स्वध-[7]
23 त्त यथाविधि:[8] । ब[9]धपरिहृतो नानादनोनि[10] यो भुवि षाड-[10a]
24 श त्रिभुवनजनोद्गीत[11] सौवर्णवानुत[12] यथावि-
25 धि:[8] ।[। 9*] कावेरीमाशु बध्वा बहलजलभरां यो विलंध्ये-
26 व भतुनु[13] जीवग्राहं गृहीत्वा प्रथितभुजवलात्सं-
27 चराज्य प्रदीप्य[14] [।] कृत्वा श्रीरंगपूर्वं तदपि निजवशी
28 पहणं यो व(ब)भाषे कीर्त्ति[14a]स्तंभं निखातं त्रिभुवनभ-
29 वनं[14b]स्तूयमानापदान: ।[। 10*] चेरं चा[15]लं च पा[16]ण्ड्य तद-
30 पि च मधुरावल्लभं मानभूषा[17] वि[18]र्योदग्रं तुरुष्कं
31 गजपतिन्र[19]पतिं चापि जित्वा दन्या[20] [।] आगंगाति[21]रभूमि
32 प्रथमचरमदग्रतटात्तं[22] निता[23] ख्यात: क्षोणी-
33 पतीनां भुजमिव[23a] शिरसा शासनं यो व्यतानि[24] ।[। 11*]
34 तो[25]प्याजीनागलादेव्यो[25a] कौसिल्यां[26]श्रीसुमित्रयो: । दे-
35 व्यरिव[27] नृसिंहेंद्रात्तस्माप्यत्न[28]रथादि[29] ।[। 12*] विरो[30] निजधनो[31] राम-
36 लक्ष्मणाविव नंदनो [।*] जातो विरनसिंहेंद्र[32]कृष्णरायम-
37 हीपती ।[। 13*] विरसोंह:[33] स विजयनगरे राज्यसिंहासन-
38 स्थ: कीर्त्यां नीत्या निरस्य[34] नृगनलनहुषानप्यवन्या:[35] प्र-
39 दाता[36] । आ सेतोरा सुमेरोरप[37]निसुरनुत[:*] स्वैरमाचो-

[1] Read नरसादुदभूत्तस्मात् . . . पालक:
[2] & [3] Read देवकी . . . नात्मा°.
[4] Read देवकीनन्दनादिव.
[5] Read विविधसुकृतीद्दामि.
[6] Read रा.
[7] Read स्थाने व्यध.
[8] Omit *visarga*.
[9] Read बु.
[10] Read °दानानि.
[10a] Read षोड.
[11] Read त्रिसु . . . . तं.
[12] The reading in other Vijayanagara plates, e.g. Krishṇa-Rāya plates, is स्फीतं यश: पुनरुक्तयन्. This seems to be the better.
[13] Read प्रतन्.
[14] The reading in other plates is तदीयं.
[14a] Read र्त्ति.
[14b] Read न.
[15] Read चोलं च.
[16] Read पांड्यं तमपि.
[17] Read वल्लभं मानभूषं.
[18] Read वी.
[19] Read न.
[20] Read तदन्यान्.
[21] Read तौ.
[22] & [23] Read प्रथमचरमभूभृत्तटांतं नितांतं.
[23a] Read स्रजमिव शिरसां
[24] Read व्यतानीत्.
[25] Read ति.
[25a] Read व्यौ:.
[26] Read कौसल्या.
[27] Read देव्योरिव.
[28] Read त्पुत्रौ.
[29] Read °रथादिव.
[30] & [31] The reading in the other grants of the kings of Vijayanagara is वीरौ विनयिनौ. The meaning of the reading in the present plate would be "who are wealth to themselves" or something like that. The reading विनयिनौ is to be preferred.
[32] Read वीरनृ°.
[33] Read वीर श्रीनारसिंह:.
[34] Read निरस्यन्.
[35] & [36] Read °वन्यामदान्यान्.
[37] Read रव:

40 दयाद्रेरापाचत्य[1]चलांतादखिलहृदयमावर्ज्य

41 राज्यं प्रशास ।[। 14*] ननादानन्यकार्षीत्[2] कनकसी[3] वी-

42 रुपाच[4]देवस्तने श्र[5]कालहस्तोश्चितुरपि नगरे वे-[6]

43 कटाद्रौ च कार्च्यं[7] [।*] श्रिशैले[8] शोणशैले मह[9] हरि-

44 हरे स्तौभ[10]लाख्ये गिरौ[11] च श्रीरंगे कुंभकोणे हृ-

45 ततमसी[12] महानंदितीर्थे निव्रतौ[13] ।[। 15*]

Plate II, side ii.

46 गोकर्णे रामसे[तौ] जगति तरेष्वप्यशेषपु[14] पुण्यग्रामिष्वां-

47 रब्धनानाविधबहलमहादानवारिप्रवाहे[15] । यस्योदं-

48 चं[16]तुरंगप्रकरखुर[17]प्रणुन्नदंभोधिवांत:[18]क्ष्मा-

49 भत[19]पक्षचिदौततर[20]कुलिशधरोत्कुठिता कं[21]ठिता-

50 सीत् ।[। 16*] ब्रह्मांडं विश्वचक्रं घटमुदितमहाभु[22]त-

51 कं रत्नधेनु:[23] सप्ता[24]भोधीन् हिरण्याश्वरथमपि तुल-

52 पुषं[25] गोसहस्रं । हेमाश्वं हेमगर्भं[26] कनककरि-

53 रथं पंचलांगल्यतानी[27] धर्मैकस्वातन्त्रवृत्ति:[28]

54 प्रतिन[29]पतिशिरेरत्नकि[त्ति][29a]प्रताप: ।[। 17*] राजाधिराज

55 [इ]राज[30] इत्युक्त: यो राजपरमेश्वर: । मूरुरायल-

56 गंडश्च पररायभयंकर:[31] ।[। 18*] हिं[32]दुरायसुरत्रा-

57 णो दुष्टशार्दु[33]लमर्दन: । वि[34]रप्रताप इत्यादिविशेषे-

58 रुचितैयात:[35] ।[। 19*] वि[36]र देव महाराय जय जीवेति

59 वादिभि: [।*] चंगवंगकलिंगाद्यै राजभिस्सेव्य-

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[1] Read °पाचात्या.

[2] Read नानादानान्यकार्षीत्.

[3] Read कनकसदसिय:श्री:.

[4] Read विरूपाच . . . स्थाने.

[5] Read श्री.

[6] Read वें.

[7] Read कांच्यां.

[8] Read श्रीशैले.

[9] Read महति.

[10] Read °होबल. [Notes 10 and 11 are not quite necessary.—H. K. S.]

[11] Read संज्ञि.

[12] Read सि.

[13] Read निवृत्ती.

[14] Read तद्वितरेष्वप्यशेषेषु.

[15] Read है:.

[16] Omit *anusvāra*.

[17] Insert रज after खुर.

[18] Read मग.

[19] Read भृत्.

[20] Read °छिदोष°.

[21] Read रुकठिता कुंठितासीत्.

[22] Read भू.

[23] Read रत्नधेनुं.

[24] Read प्तां.

[25] Read तुलापूरुषं.

[26] Read र्भं.

[27] Read नीत्.

[28] Read °स्वावष्टब्धि:.

[29] Read नृ.

[29a] Read शिरोरत्नकीर्त्ति.

[30] Omit इराज.

[31] Read °कर:.

[32] Read हिं.

[33] Read र्दू.

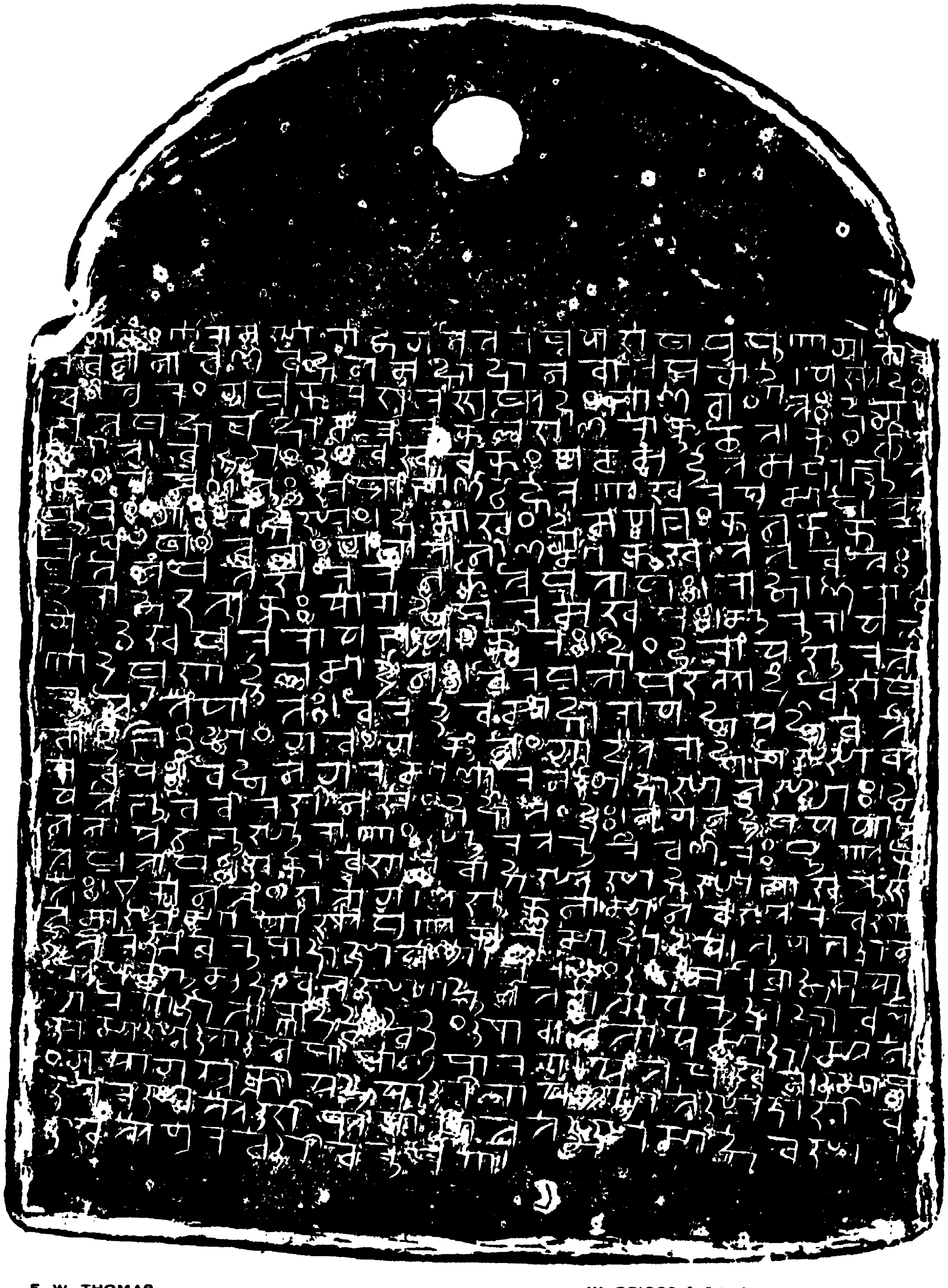
[34] Read वी.

[35] Read °युत:

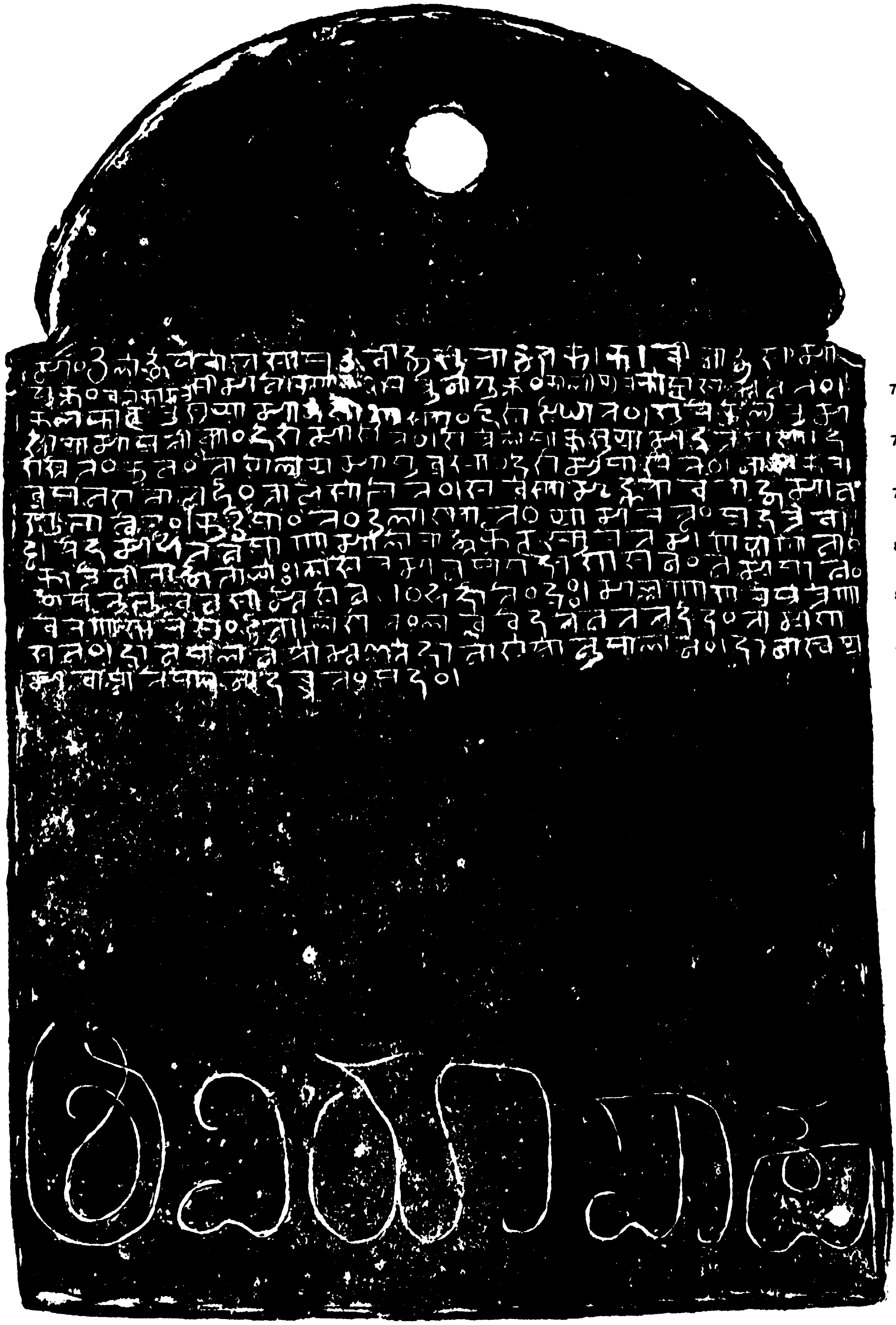
[36] Read वीर.

Kudiyantandal Plates of Vira-Nrisimha : Saka 1429.

ii b.



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60 ते च य: ।[। 20*] विज[1]नगरमध्ये रत्नसि[2]हासनस्थ: ज-
61 यति[स*]भुवि वीर[3]श्रीतींसिंहक्षितिंद्र:[4] । नृगनहुषययाती-
62 नत्ययन् भु[5]सुराणां सुरतरुरिव धीर: पुण्यकि[6]-
63 तिंप्रताप: ।[। 21*] शकाब्दे शालिवाहस्य सहस्रेभ्यश्चतुश्श-
64 ते: । एकोनत्रृंशता[6a] गण्ये शुक्लनामनि वस्तरे[7] ।[। 22*] विख्या-
65 ते मासि माघाख्ये पुण्यकाले महोदये तु[8]गभद्रन-
66 दीतिरे[9] श्रिविरु[10]पाक्षसन्नीधे[11] ।[। 23*] परहं[12]सपरिव्राजकाचा-
67 र्याय मुमुक्षवे । भस्मोद्धुलितगत्राय[13] रुद्राक्षावलि-
68 धारिणे ।[। 24*] शितोष्णाद्रादिद्वंद्वदुंखाव्यतिताय[14] महात्मने [।*]
69 समस्तशास्त्रपाधोर्थ[15]पारगाय तपस्विने ।[। 25*] अष्टा-
70 —°गयोगयुक्ताय ।दयाशीलाय ध[16]मते [।*] सदाशीव[17]-
71 सरस्वत्यैश्शीष्यायामिततेजसे[18] ।[। 26*] महे[19]वसर-
72 स्वत्यै गुरवे शीवरु[20]पिणे ।

Plate III.

73 मंडले जयचोलस्य पडवीडुसुराज्यके ।[। 27*] काचो[21]नाडुसमा-
74 युक्तंवलकाकरु[22]सीमनि । [कृष्णवंशपत्तु[23]नायुक्तं] कालोयुरुकोष्टसन्ननितं[24] ।[। 28*]
75 कलकाष्टरुसुग्रामाद[25]चोणस्यां दिशि स्थितं । शरिहिलुरुम-
76 हाग्रामाप्र[26]तीच्यां दिशमाश्रितं ।[। 29*] शित्तेलिपाकसुग्रामादुत्तरस्या[27] दि-
77 शि स्थितं [।*] कुनंतागख्यग्रामा पुवस्यां[28] दिशिमुपाश्रितं ।[। 30*] नालिकेरा-
78 [29]ब्रपनशतालहिंताल्शोभितं । सवस्यामृद्धा[30] च राजमानं
79 शुभान्वितं । कुडियांतंडलाख्यातं ग्रामरत्नं प्रदत्तवा-
80 न् ।[। 31*] यि[31]दमधित नृपाणा मौखिराज्यकिट[32]स्फुरितमणिगणानां
81 कान्तिनीराजिताघे:[33] । अमत[34]मनघपद्यशासनं नम्रपात्रं[35]

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[1] Read °विजय.
[2] Read सिं.
[3] & [4] Read श्रीनृसिंह क्षितीन्द्र:.
[5] Read भू.
[6] Read की.
[6a] Read त्रिंशता
[7] Read वत्सरे.
[8] & [9] Read तुंगभद्रानदीतीरे.
[10] Read रू.
[11] Read °संनिधौ.
[12] Read परमहं. [This correction is wrong. It offends against the metre.—H. K. S.]
[13] Read भस्मोद्धूलितगात्राय.
[14] Read °शीतोष्णादिद्वंद्व:ख व्यतीताय.
[15] We should suggest °कोशार्थ. [पाथोधि is evidently what was intended.—H. K. S.]
[16] Read धी.
[17] & [18] Read सदाशिवसरस्वत्याश्शिष्याया°.
[19] Read महादे.
[20] Read शिवरू.
[21] Read कांची.
[22] Read °युक्तवरकाटरु.
[23] The writing here is confused so much that it is difficult to decipher exactly what it is.
[24] Read °समन्वितं.
[25] Read दृचि.
[26] Read त्प्रतीची.
[27] Read स्यां.
[28] Read °ग्रामात्पूर्वस्यां.
[29] Read म्र.
[30] Read सर्वसस्यसमृद्धा.
[31] Read इ....पां
[32] Read राजकिरीट.
[33] Read ताङ्घ्रि:.
[34] Read लिखित ?. The context is ungrammatical,
[35] Read ताम्रपत्रे.

जयतु भुवनमौलि श्रीनृसिंहक्षितींद्रः[1] ।[। 32*] मल्लणाचार्यपुत्रेण[2] विरणाचारि[3]मंत्रिना । लिखितं शासविदतिनत[4] तदिदं ताम्रशासनं ।[। 33*] दानपालनयोम्मध्ये[5] दानाच्छ्रे[6]योनुपालनं । दानात्स्वर्ग[7]मवाप्नोति पालनादच्यु[8]तं पदं ।[। 34*]

— श्रीविरूपाक्ष —

ABSTRACT OF CONTENTS.

V. 1. Invocation to Śambhu.

V. 2. To the boar incarnation of Vishṇu.

V. 3. To Gaṇēśa.

Vv. 4 & 5. Descent of the family from the moon through Buddha, Purūravas, Āyus, Nahusha, Yayāti and Turvasu.

Vv. 6, 7 & 8. Genealogy as far as **Narasa**, who was born of the son of **Dēvakī** (**Bukka**) as Kāma was from the son of Dēvakī (Kṛishṇa).

V. 9. The munificent gifts of Narasa in holy places.

Vv. 10 & 11. His exploits and victory over his enemies such as the Chēras, Chōḷas, Pāṇḍyas, etc.

Vv. 12 & 13. To that king were born of **Tippājī** and **Nāgalā Dēvī**, the sons **Vīra-Nṛisiṁhēndra** and **Kṛishṇa-Rāya**, who were brave yet well-behaved, as Rāma and Lakshmaṇa were born to Paṅktiratha (Daśaratha) of Kausalyā and Sumitrā.

V. 14. The brave Vīra-Nārasiṁha, seated on his jewelled throne at **Vijayanagara**, eclipsed in fame and policy other kings of the world like Nṛiga, Nala and Nahusha. He ruled the kingdom between the eastern and western mountains, drawing to him the hearts of all people.

Vv. 15 & 16. His gifts at holy places such as Chidambaram, Kāḷahasti, Tirupati, Śrīraṅgam, Kumbhakōṇam, Conjeeveram, Ahōbalam, Gōkarṇa, Rāmasētu, etc.

V. 17. His praises.

V. 18. His *birudas*.

Vv. 19-21. Praises of the king.

Vv. 22-27. In the **Śaka year 1429** according to the Śālivāha reckoning, in the year, **Śukla**, in the famous month **Māgha**, in the holy **Mahōdaya**, on the bank of the **Tuṅgabhadrā**, in the vicinity of **Śrī Virūpāksha** (the gift was made) to the Guru **Mahādēva Sarasvatī**, the disciple of **Sadāśiva Sarasvatī**, etc.

Vv. 27-31. Name of the village granted with its boundaries, etc.

V. 32. Praises of the king Vīra-Nṛisiṁha for the grant.

V. 33. The engraver of the grant was **Vīraṇāśāri**, son of **Mallaṇāśāri**.

V. 34. The merits of charity.

Signature in Kannaḍa, *Śrī Virūpāksha*.

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[1] Read श्रीनृसिंहक्षितींद्रः.
[2] Read चार्य.
[3] Read वीरणाचार्य.
[4] [Read शास्त्रविन्मतं? —F. W. T.]
[5] Read °र्मध्ये.
[6] Read दानाच्छ्रे.
[7] Read °स्वर्गं.
[8] Read च्यु.

No. 18.—THE TRUE LONGITUDE OF THE SUN IN HINDU ASTRONOMY.

THE SIDDHĀNTA-ŚIRŌMAṆI.

BY ROBERT SEWELL (I.C.S., RETIRED).

(Continued from Epig. Ind. XIV. p. 66.)

257. In my last article I have given Tables for finding the longitude of the sun, both mean and true, at any time of any year according to two of the great Indian astronomical authorities, the *First Ārya-Siddhānta* or *Āryabhaṭīya* of Āryabhaṭa (A.D. 499) and the *Present Sūrya-Siddhānta* (exact date unknown, introduced about A.D. 1100). The present Table affords similar information for the *Siddhānta-Śirōmaṇi* (12th century).

As soon as I obtain definite assurance as to the value assigned by Brahmagupta to each of the twenty-four base-sines of angles, I shall be able to provide a similar Table for his *Brahma-Siddhānta* (A.D. 628). For the present this is not possible. We know that the sine-values given in detail in the *Sūrya-Siddhānta* (ii, 15-22) were the same as those used by Āryabhaṭa six centuries earlier (see *Ārya-Siddhānta, gītikā-pāda*, v. 10, and the Hindi Commentary by Udayanārāyan Singh—*Mozaffarpur, 1906*—with list of differences between the sines); but according to the printed Benares edition of the *Brahma-Siddhānta*, with which one *MS.* copy in the India Office agrees (see II, *Spashṭa-adhikāra*, vv. 2-5), Brahmagupta used a totally different set of sine-values, and those actually erroneous ones, while the values used a century before his time and 500 years later were as nearly as possible mathematically correct.[1]

Seeing no reason why Brahmagupta should have made his calculations by a set of sines that may be condemned as positively wrong, in opposition to the correct set in use before his day, I have instituted enquiries in order to ascertain whether perhaps the Benares edition of his Siddhānta may have followed a MS. which by some mischance contained a copyist's error, equally the source of error in the MS. in the India Office. Unfortunately two other MSS. in the India Office and one in the Bibliothéque Nationale in Paris are wanting in the passage which contains the sine-values.

Oxford possesses no copy. I have sought for information from India, but this is not yet to hand.

I hope to be allowed hereafter to publish a Table for work by the *Siddhānta-Śirōmaṇi* assimilated to Table I of the *Indian Calendar*, which will enable us to ascertain the tithi, yoga, nakshatra and solar month according to that authority as easily as we have been enabled to do according to the *Ārya-* and *Sūrya-Siddhāntas*; and this will, I hope, be followed by similar Tables for work by the *Ārya* and possibly by the *Brahma-Siddhānta*.

Epigraphists will then be in a better position than heretofore to judge of the authenticity of inscription dates.

In case my Tables should be considered over-minute in detail, running as the entries do to several decimal points, I would ask readers to remember that they are designed as standard Tables for the settlement of the closest possible cases. Such a case as is mentioned in my former paper (*above, Vol. XIII, 2, §§ 206, 207, on the cycle of Jupiter*) proves that permanent reference Tables can hardly be too accurate. I have found other cases somewhat similar in

[1] Sin. 90° = radius. With π (ratio of diam. to circumf.) = 3·14159 the radius = 3437′·74967. The *Sūrya-Siddhānta* and *Ārya-Siddhānta* radius is 3438′. The *Brahma-Siddhānta* value of Sin. 90° or radius is 3270′, which implies a ratio π = 3·303. The ratio according to Archimedes (B. C. 250) was 3·14286. If the ratio 1 : $\sqrt{10}$ mentioned in the *Sūrya-Siddhānta* should be adopted, we should have the ratio 3·16228. Brahmagupta's implied ratio, 3·303, is quite different from any of these.

calculating the intercalated and suppressed lunar months by the *Siddhānta-Śirōmaṇi*. In ordinary cases it will always suffice to work with merely the whole numbers.

Elements of the Siddhānta-Śirōmaṇi.

258. The *Siddhānta-Śirōmaṇi* by Bhāskarāchārya dates, it is believed, from about A.D. 1150, though Dr. Bhau Dājī (J. R. A. S. *n. s. I. 392*) placed it in about 1105. It was used in some tracts and for some periods—we have yet to learn which—for the preparation of local almanacks. My future Tables will embrace the period A.D. 1100 to 1750. The earlier date will suffice for safety, and it is not necessary to work for years later than 1750.

According to this authority the length of the year from mean Mēsha-saṁkrānti to mean Mēsha-saṁkrānti is $365^d\ 6^h\ 12^m\ 9^s$ or $365^d{\cdot}258437500$.

Its sine-values of angles are the same as in the *Ārya-* and *Sūrya-Siddhāntas*, with radius taken as equal to 3438′.

For the sun's mean motion in days, hours, etc., see Table XLIII (*above, Vol. XIV*).

The twenty-four base equations are given in col. 9 of Table XLVII of the same article with the differences per minute of anomaly angle (*col. 10*), and in fuller detail in Table XLVII, A, cols. 9-10.

The epicycle of the sun not being considered as contracted at any part of the orbit, as it is in the *Sūrya-Siddhānta*, and the circumference of the epicycle being given as 13° 40′ or 820′, the equation (a being the sun's mean anomaly, or the angular distance of the mean sun from the perigee-point of his orbit) is $\frac{13^\circ\ 40'}{360^\circ}$ sin. a, or $\frac{820'}{21600'}$, sin. a, or finally $\frac{41}{1080}$ sin. a.

This Siddhānta postulates a constant forward shift in the line of apsides of the sun's orbit. This shift is more rapid than the *Sūrya-Siddhānta's* shift and amounts to 0′·0174 or 1″·044 per annum, and to 11′ 18″·6 or 11′·31 in the 650 years succeeding A.D. 1100.[1]

According to the *Siddhānta-Śirōmaṇi* the Kaliyuga began, or in other words K. Y. 0 began, with a conjunction at celestial longitude 0° or 360° of mean sun, mean [illegible] and other planets at the moment of mean sunrise or 6 A.M. on Friday 18th February B.C. [illegible]2 or 18th February $0^h\ 0^m\ 0^s$ Laṅka time. This was the moment of mean Mēsha-saṁkrānti in that year. True Mēsha-saṁkrānti, the moment when the true or apparent sun touched long. 0°, occurred by the same authority on Tuesday 15th Feb. in that year at $19^h\ 52^m\ 21\frac{1}{2}^s$ after mean sunrise.

The interval between these two occurrences, which we call the *śōdhya*, and which is the time occupied by the sun in travelling over the arc of the equation-angle, was $2^d{\cdot}171971$ or $2^d\ 4^h\ 7^m\ 38\frac{1}{2}^s$ according to Dr. Schram's calculation (*see* "*Indian Chronography,*" Table, p. 16).[2]

259. In the matter of the sun's equation and true longitude it should be noted that every entry in cols. 6 to 9 of Table XLVIIIC has been separately calculated from the value of his mean anomaly at each twenty-four hour period measured from the moment of true Mēsha-saṁkrānti, by use of the *Siddhānta-Śirōmaṇi* equation Table.

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[1] The shift according to the *Ārya-Siddhānta* is *nil*.
" " *Brahma-Siddhānta* 0″·144 per ann.
" " *Sūrya-Siddhānta* 0″·1161 "
" " *Siddhānta-Śirōmaṇi* 1″·044 "
" " *2nd Ārya-Siddhānta* 0″·1383 "
(Jacobi, *Epig. Ind. I. 441.*)

[2] For explanation of technical matters see above, Vol. XIV, §§ 249-255.

260. The forward shift of the sun's apsis, while leaving the sun's mean longitude unaffected, causes a slight change every year in the sun's mean anomaly (his mean distance from the perigee-point), this becoming each year proportionally less as the perigee-point moves forward. And since the shift induces a corresponding, though very minute, change in the velocity of the sun (considered as a planet) at all times of the year, the sun's equation and true longitude are each year a little different from what they were in the year previous.

The change in mean anomaly is stated in Table LI below.

The change caused by the shift of the apsis in the equation and true longitude of the sun at true Mēsha-saṁkrānti amounts to only 2″ (actually 1″·9675) in the 300 years on either side of K. Y. 4500, which is the base-year of my main Table XLVIIIC,—the annual change being at the rate of about 0″·0066 per annum.[1]

The corresponding time-difference, or change in the *śōdhya*-value, is about $0^{s}·16$ per annum (actually $0^{s}·15975$) by which amount the *śōdhya*-value at true Mēsha-saṁkrānti increases every year. In 300 years this amounts to $47^{s}·925$ or about 48^{s}. (*For particulars see Table LII.*)

261. The length of the solar year from mean Mēsha-saṁkrānti to mean Mēsha-saṁkrānti according to this Siddhānta being $365^{d}\ 6^{h}\ 12^{m}\ 9^{s}$, it differs from that of the *Ārya-Siddhānta* year of $365^{d}\ 6^{h}\ 12^{m}\ 30^{s}$ by 21^{s} every year since K. Y. 0. The difference-Table given in *Indian Chronography*, p. 61, is here reprinted for ready reference (Table LIII). The difference is cumulative from K. Y. 0. In A.D. 1120, which is the very earliest date possible for the *Siddhānta-Śirōmaṇi* to have come into use (it was probably 30 years later), the moment of mean Mēsha-saṁkrānti by that authority was already $1^{d}\ 0^{h}\ 37^{m}\ 21^{s}$ earlier than the same according to the *Ārya-Siddhānta*, and the difference between them increased with every subsequent year. Consequently both mean and true Mēsha-saṁkrānti by the *Siddhānta-Śirōmaṇi* always fell respectively on the day previous to their occurrence by *Ārya-Siddhānta* reckoning, the time of which is given in the "*Indian Calendar*," Table I, cols. 13 to 17.

When therefore we are examining a date and have worked in the ordinary way for settlement of details by the *Ārya-Siddhānta*, using the *Indian Calendar* process for finding the values *a*, *b*, *c*, *s* and *n*, if we desire to find roughly the value of *s* according to the *Siddhānta-Śirōmaṇi* by use of the new Table XLVIIIC below for determination of the nakshatra by that authority, we must take the Table value of *s* (*cols. 8-9*) not for the Day-number given in the Table, but for the day next following. *E.g.*, if we suppose that preliminary examination of a date by the *Indian Calendar* process proves the record-date to be Day 120 (as measured from 1st Jan.) and that Table I, cols. 13-17, shews that by the *Ārya-Siddhānta* true Mēsha-saṁkrānti took place on Day 85, then in order to ascertain the equation and longitude of the sun by the *Siddhānta-Śirōmaṇi* we must take the details given in Table XVIIIC not as given for (120—85) Day 35, but for Day 36, that number of days having elapsed since true Mēsha-saṁkrānti by the latter authority. For accuracy the difference between the times of true Mēsha-saṁkrānti by the two authorities must be allowed for.

262. Since the Table-entries are for each twenty-four hour period from true Mēsha-saṁkrānti in any year it is necessary to know the number of hours and minutes since sunrise of the occurrence of true Mēsha-saṁkrānti in the year in question, and deduct the sun's movement during those hours and minutes, in order to arrive at his true longitude at mean sunrise of the given day. For this purpose we may use Tables XLIX and L (in Vol. XIV above).[2] The

[1] *Minus* for years earlier, *plus* for years later, than the base-year.

[2] These stand exact for the *Ārya-Siddhānta*, but are close enough for general use. For absolute exactness see my last article (*above, Vol. XIV*, § 243).

method for finding these hours and minutes is detailed in *Indian Chronography*, pp. 27, 28, 61, 62; but to save reference it is repeated here, with the accompanying Table.

To find time of true Mēsha-saṁkrānti by the *Siddhānta-Śirōmaṇi*; (i) *The longer rule.* Take the moment of true Mēsha-saṁkrānti by the *Ārya-Siddhānta* from Table I of the *Indian Calendar*, cols. 13 to 17, adding 30ˢ in odd A.D. years, none in even (*Hint 20, p. 79, Indian Chronography*). Add the *śōdhya* by that authority—always 2^d 3^h 32^m 30^s. This gives time of mean Mēsha-saṁkrānti. Deduct for every year of the Kaliyuga expired at the given date the amount obtained from Table LIII below. This gives time of mean Mēsha-saṁkrānti by the *Siddhānta-Śirōmaṇi*. Deduct the amount of *śōdhya* noted in Table LII below for the given year; for great exactness it may be found from col. 3, difference for the year in minutes and seconds being calculated from the entry for the beginning of each century: for close approximation take, without further calculation, the century entry in col. 4. The result is the required time of true Mēsha-saṁkrānti by the *Siddhānta-Śirōmaṇi*.

(ii) *The shorter rule.* Take the *Ārya-Siddhānta* time of true Mōsha-saṁkrānti—*the first process in (i)*. Add together the amounts gathered from Table LIII—*the third process in (i)*—and the number of minutes for the century in col. 5 of Table LII. Deduct the total from the *Ārya-Siddhānta* time of true Mōsha-saṁkrānti. The result gives the required time of true Mēsha-saṁkrānti by the *Siddhānta-Śirōmaṇi* with sufficient exactness for ordinary purposes. Examples are given in *Indian Chronography*, p. 27, and need not be repeated.

My future Tables will entirely do away with the necessity of *finding* the moment of true Mōsha-saṁkrānti by the *Siddhānta-Śirōmaṇi*, the correct time being *given* for each year.

263. Calculation for the correct tithi-index by the *Siddhānta-Śirōmaṇi* may for the present be considered as sufficiently carried out by work according to the *Ārya-Siddhānta*; there will often be a difference between the two. Correction of the equation (*see above, Vol. XIV*, § *247, ii, the tithi*) may cause a difference of one unit in the tithi-index, and there may be a slight difference in consequence of a different mean anomaly value requiring the equation to be calculated from a different base-angle.

Construction of the Main-Table XLVIIIC.

264. In order to conform to my similar Tables for the *Ārya-* and *Sūrya-Siddhāntas* (*above, Vol. XIV, Tables XLVIIIA and B*), I have worked for the year K. Y. 4500, expired, A.D. 1399-1400. The first thing was to fix the exact value of the sun's mean anomaly in that year at the moment of true Mōsha-saṁkrānti.

From Dr. Schram's fixture of the sun's equation of the centre by the *Siddhānta-Śirōmaṇi* at that moment in K. Y. 4000 as 2° 8′ 52″·761328955 and in K. Y. 5000 as 2° 8′ 59″·319753357 we find the equation in K. Y. 4500 to be 2° 8′ 56″·040541156, or, in 10,000ths of the circle, 59·691670842.

From Prof. Jacobi's determination of the position of the sun's apsis (I take perigee, not apogee) at that moment as 258° 55′ 12″ in K. Y. 4000 and 259° 12′ 36″ in K. Y. 5000 we find the perigee-point in K. Y. 4500 to be 259° 3′ 54″, or, in 10,000ths of the circle, 7196·250 (exact).

The sun's mean anomaly at any moment is 360° minus the longitude of perigee and the equation of the centre. This, using the above figures, gives us his mean anomaly at that moment in K. Y. 4500 as 98° 47′ 9″·959458844 or, in decimals of a minute for purposes of calculation, 98° 47′ 165990981; or, in 10,000ths of the circle, 2744·058329158.

Tested by the sine-and-equation-Table (*Vol. XIV, Tables XLVII and XLVIIA*) with use of the most accurate possible details (*for method see text* § *256, above, Vol. XIV*) I find

that the result of calculation from that amount of mean anomaly gives the sun's true longitude as exactly 360″ down to four decimals of a second. The figures, then, are accurate for the moment of true Mêsha-sâṁkrânti in K. Y. 4500.

The sun's mean longitude at any moment is his true longitude less the equation of the centre, here 360° — 2° 8′ 56″·040541156 or 357° 51′ 3″·959458844, or, in 10,000ths, 9940·308329158.

These figures are given for the moment of true Mêsha-saṁkrânti at the head of the main Table.

Example.

265. An inscription is found dated "Śaka 1571 Virōdhin, 15 kṛishṇa of Mārgaśira, Sunday, (*nakshatra*) Pūrva-Āshāḍhā, 24 Dhanus."

We work first by the Tables of the *Indian Calendar* in order to obtain a close approximation according to the *Ārya-Siddhānta*.

The year was K. Y. 4750 expired, or A.D. 1649-50. Its samvatsara-name was Virōdhin. In that year the lunar month Âshâḍha was intercalated.

Calculation for the lunar tithi proceeds as usual—

	d.	w.-d.	a.	b.	c.
(*Beginning of lunar year*)	63	1	29	415	212
(*Table IV. Intervening days*)	294	·0	9558	670	805
	357	1	9587	85	17
(*Eqn. b, Table VI*)			211		
(*Eqn. c, Table VII*)			54		
(*Tithi-index*)		t=	9852		

The day, 357, was (*Table IX*) 23 Dec. 1649 A.D. The week-day was 1 Sunday. The value of t shews that at mean sunrise of that day the tithi was 15 kṛishṇa (*Table VIII*).

For the nakshatra, as by the rough rule—

(*c × 10*)		170
(*Constant*)		7207
		7377
(*Less eqn. c*)		—54
(*Sun's true longitude*)	s,=	7323[1]
(*Tithi-index (above)*)	t,=	+9852
(*Nakshatra-index*)	n,=	7175

This nakshatra-index shews (*Table VIII*) that by the equal-space system of nakshatras the moon stood, at mean sunrise of the day in question, in Pūrva-Āshāḍhā.

[1] Calculation by Tables XLVIII A and B shews that this value of s at mean sunrise of the Sunday in question is correct according to the *Ārya-Siddhānta*, the actual value being 7322·8775. By the *Sūrya-Siddhānta* it was 7320·7094.

For the solar month and date—

Table I, cols. 13-17, shews that true Mēsha-saṁkrānti in the given year took place on day 87 (measured from 1 Jan.), Wednesday, at 14ʰ 2ᵐ after mean sunrise. The interval to Dhanus-saṁkrānti (*Indian Chronography, Table XVIIIA*) was 246ᵈ 7ʰ 18ᵐ.

d.	*w-d.*	*h.*	*m.*
87	4	14	2
246	1	7	18
333	5	21	20

The Dhanus-saṁkrānti took place late in the day on day 333 and by all rules the civil day called "1 Dhanus" was day 334, (6) Friday. The given day (above) being 357 there are 23 intervening days to be added to 1 Dhanus.

	d.	*w-d.*
1 Dhanus	=334	6
23	23	2
24 Dhanus	=357	1 (Sunday).

The day of the date was therefore in solar reckoning Sunday 24 Dhanus. Thus all the details of the date are proved correct by the *Ārya-Siddhānta.*

What would be the correct description of the date if it had been calculated by the *Siddhānta-Śirōmaṇi*? *i.e.* how would Sunday 23 Dec. 1649 A.D. have been described?

Since true Mēsha-saṁkrānti always took place by that authority a day earlier than by the *Ārya-Siddhānta*, the Sunday would have been 25, not 24, Dhanus.

The details of the tithi may, for present purposes, be taken as the same by both authorities, or almost the same.

To find the sun's true longitude, *s*, by the *Siddhānta-Śirōmaṇi*, we must first ascertain the moment of occurrence of true Mēsha-saṁkrānti in the given year by that authority. Future Tables will state this in the same way that Table I, *Indian Calendar*, does for the *Ārya-Siddhānta* (cols. 13-17). For the present it must be sought for. The rule is given above.

The given year was K. Y. 4750. Table LIII gives us the difference between the times of Mēsha-saṁkrānti according to the *Ārya-Siddhānta* and *Siddhānta-Śirōmaṇi* due to the difference in their year-lengths.

		h.	*m.*	*s.*
Diff. in 4000 years	...	23	20	0
700 „	...	4	5	0
50 „	...		17	30
		27	42	30

or 1ᵈ 3ʰ 42ᵐ 30ˢ. Add to this the difference due to shift of apsis—here, shortly, 48ᵐ (*col. 5*). Total difference 1ᵈ 4ʰ 30ᵐ 30ˢ.

	d.	*h.*	*m.*	*s.*
(*Table I*) True Mēsha-saṁk. by *Ārya-Siddh.*	87	14	2	30
Less	—1	4	30	30
True Mēsha-saṁk. by *Siddh.-Śirōmaṇi* ...	86	9	32	0

True Mēsha-saṁkrānti by the *Siddhānta-Śirōmaṇi* took place in the given year on day 86 (measured from 1 Jan.) or Saturday 22 Dec. A.D. 1649.

The day of the inscription (measured from 1 Jan.) was 357. 357−86=271, *i.e.* the inscription-day was 271 periods of 24 hours each after the moment of true Mêsha-saṁkrânti, and that moment was 9^h 32^m after mean sunrise.

Table XLVIIIC below shews that at 9^h 32^m after mean sunrise on Day 271 (measured from true Mêsha-saṁk.) the sun's true long., in 10,000ths of the circle, was 7365·9104. We deduct the sun's true motion for 9^h (on Day 271, Table XLIX) 10·6500 and for 32^m (Table L) 0·6084. Total 11·2584. 7365·9104−11·2584=7354·6520. This is the exact sun's true long. at mean sunrise on the given day, Sunday 23 Dec. 1649. *s*=(say) 7355 (the *Ārya-Siddhânta* gave this as=7323, as we have seen above). Add the tithi-index, 9852, and we find *n*, the nakshatra-index, =7207 by the *Siddhânta-Śirômaṇi*.

Table VIII shews that the moon was by the equal-space system in Pûrva-Āshâḍhâ. But it is almost certain that in the matter of nakshatras the *Siddhânta-Śirômaṇi* followed the *Brahma-Siddhânta*, and, if so, the moon at mean sunrise would have been in Uttara-Āshâḍhâ and this would have given its name to the day.

Thus the details 24 Dhanus and Pûrva-Āshâḍhâ were correct according to the *Ārya-Siddhânta* for mean sunrise of 23 Dec. A.D. 1649 (they were also correct by *Sûrya-Siddhânta* calculation); but the correct details for the same date, if originally calculated by the *Siddhânta-Śirômaṇi*, would have been "25 Dhanus" and "Uttara-Ashâḍhâ."

266. This being so, the necessity for Tables for correct calculation by the *Siddhânta-Śirômaṇi* and *Brahma-Siddhânta* is at once apparent; for, as matters stand, most chronologists, finding in a record-date the description of the solar month and nakshatra seemingly wrong by one place each, would class the date as irregular in two respects; and in using it for fixing the accession-date of a king, would give it scant attention. Whereas it was in fact perfectly correct and regular in all respects, but was calculated by a different standard authority from that followed by the modern verifier.

Prof. Jacobi's special Tables (*above, Vol. I*), no doubt, enable those problems to be worked out; but they are rather troublesome to handle, and do not yield the time-result so easily as does calculation by the *a*, *b*, *c* method which he first introduced to us. His later Tables (*Vol. XI, p. 158 ff.*) can be made available; but before using them the day of the solar month has to be accurately determined; and, like the *Indian Calendar* method, they are wanting in sufficiently close fixture of the sun's true longitude at the given moment.

NOTE.

The figures in the following Table are correct for K. Y. 4500, A.D. 1399-1400. In ordinary work for computation of the sun's true longitude ("*s*" in the *Indian Calendar* system) they may be taken as applicable to all years during which the *Siddhānta-Śirōmaṇi* was in use.

But for very great accuracy in other calculations the figures are subject to the following alterations:—

(*Cols. 2, 3, 4, 5*).—Sun's mean anomaly and mean longitude. For every 100 years earlier than A D. 1400 add (*cols. 2, 4*) 1′ 45″·0558, or (*cols. 3, 5*) 0·8106. For every 100 years later deduct the same.

(*Cols. 6, 7*).—Sun's equation of the centre. For every 100 years earlier than A.D. 1400 deduct (*column 6*) 0″·6558, or (*col. 7*) 0·0051. For every 100 years later add the same.

TABLE XLVIII-C.

ELEMENTS OF THE SUN'S LONGITUDE FOR THE HINDU SOLAR YEAR,

according to the **Siddhānta-Śirōmaṇi**,

in periods of 24 hours each from the moment of the true Mēsha-saṁkrānti,

the astronomical beginning of the solar year.

(*Exact for K. Y. 4500, A.D. 1399-1400. See Text §§ 260, 264.*)

Siddhānta-Śirōmaṇi.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").		Sun's mean longitude.		Sun's equation of the centre. +		Sun's true longitude ("s").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle.	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle.
	(The sun's equation is +, plus, till his mean anomaly reaches 180°.)							
At true Mēsha-saṁkrānti	*98 47·16599*	*2744·0583*	*357 51 3·96*	*9940·3083*	*2 8 56·04*	*59·6917*	*360 0 0·0*	*0·0*
1	99 46·30220	2771·4362	358 50 12·13	9967·6862	2 8 34·01	59·5217	0 58 46·14	27·2079
2	100 45·42841	2798·8141	359 49 20·30	9995·0641	2 8 12·13	59·3529	1 57 32·44	54·4170
3	101 44·57462	2826·1920	0 48 28·48	22·4420	2 7 45·29	59·1457	2 56 13·77	81·5877
4	102 43·71083	2853·5698	1 47 36·65	49·8198	2 7 14·54	58·9085	3 54 51·19	108·7283
5	103 42·84705	2880·9477	2 46 44·82	77·1977	2 6 43·79	58·6712	4 53 28·61	135·8689
6	104 41·98326	2908·3256	3 45 53·00	104·5756	2 6 13·04	58·4339	5 52 6·03	163·0095
7	105 41·11947	2935·7035	4 45 1·17	131·9535	2 5 37·36	58·1587	6 50 38·53	190·1121
8	106 40·25568	2963·0813	5 44 9·34	159·3313	2 4 58·33	57·8575	7 49 7·67	217·1888
9	107 39·39189	2990·4592	6 43 17·51	186·7092	2 4 19·30	57·5563	8 47 36·81	244·2655
10	108 38·52810	3017·8371	7 42 25·69	214·0871	2 3 40·27	57·2552	9 46 5·96	271·3423
11	109 37·66431	3045·2150	8 41 33·86	241·4650	2 2 54·31	56·9006	10 44 28·17	298·3655
12	110 36·80052	3072·5928	9 40 42·03	268·8428	2 2 7·00	56·5355	11 42 49·04	325·3784
13	111 35·93673	3099·9707	10 39 50·20	296·2207	2 1 19·70	56·1705	12 41 9·90	352·3912
14	112 35·07294	3127·3486	11 38 58·38	323·5986	2 0 31·73	55·8004	13 39 30·11	379·3990
15	113 34·20915	3154·7265	12 38 6·55	350·9765	1 59 36·14	55·3715	14 37 42·69	406·3479

TABLE XLVIII-C—*Contd.*

Siddhânta Śirōmaṇi.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").			Sun's mean longitude.				Sun's equation of the centre. +				Sun's true longitude ("s").			
1	2		3	4			5	6			7	8			9
	°	′	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.
16	114	33·34537	3182·1043	13	37	14·72	378·3543	1	58	40·56	54·9426	15	35	55·28	433·2969
17	115	32·48158	3209·4822	14	36	22·89	405·7322	1	57	44·97	54·5136	16	34	7·86	460·2458
18	116	31·61779	3236·8601	15	35	31·07	433·1101	1	56	46·89	54·0655	17	32	17·95	487·1756
19	117	30·75400	3264·2380	16	34	39·24	460·4880	1	55	43·61	53·5772	18	30	22·85	514·0652
20	118	29·89021	3291·6158	17	33	47·41	487·8658	1	54	40·33	53·0890	19	28	27·75	540·9548
21	119	29·02642	3318·9937	18	32	55·59	515·2437	1	53	37·06	52·6008	20	26	32·64	567·8445
22	120	28·16263	3346·3716	19	32	3·76	542·6216	1	52	29·43	52·0789	21	24	33·18	594·7005
23	121	27·29884	3373·7495	20	31	11·93	569·9995	1	51	18·46	51·5314	22	22	30·39	621·5308
24	122	26·43505	3401·1273	21	30	20·10	597·3773	1	50	7·50	50·9838	23	20	27·60	648·3611
25	123	25·57126	3428·5052	22	29	28·28	624·7552	1	48	56·54	50·4362	24	18	24·81	675·1915
26	124	24·70747	3455·8831	23	28	36·45	652·1331	1	47	39·36	49·8407	25	16	15·80	701·9738
27	125	23·84369	3483·2610	24	27	44·62	679·5110	1	46	20·70	49·2338	26	14	5·33	728·7448
28	126	22·97990	3510·6388	25	26	52·79	706·8888	1	45	2·05	48·6270	27	11	54·85	755·5158
29	127	22·11611	3538·0167	26	26	0·97	734·2667	1	43	43·40	48·0201	28	9	44·37	782·2868
30	128	21·25232	3565·3946	27	25	9·14	761·6446	1	42	19·46	47·3724	29	7	28·60	809·0170
31	129	20·38853	3592·7725	28	24	17·31	789·0225	1	40	53·71	46·7108	30	5	11·03	835·7332
32	130	19·52474	3620·1503	29	23	25·48	816·4003	1	39	27·97	46·0491	31	2	53·45	862·4495
33	131	18·66095	3647·5282	30	22	33·66	843·7782	1	38	2·34	45·3885	32	0	36·00	889·1667
34	132	17·79716	3674·9061	31	21	41·83	871·1561	1	36	30·09	44·6766	32	58	11·92	915·8327
35	33	16·93337	3702·2840	32	20	50·00	898·5340	1	34	57·84	43·9648	33	55	47·84	942·4988
36	134	16·06958	3729·6618	33	19	58·18	925·9118	1	33	25·59	43·2530	34	53	23·76	969·1648
37	135	15·20579	3757·0397	34	19	6·35	953·2897	1	31	52·04	42·5311	35	50	58·38	995·8209
38	136	14·34201	3784·4176	35	18	14·52	980·6676	1	30	13·87	41·7737	36	48	28·39	1022·4413
39	137	13·47822	3811·7955	36	17	22·69	1008·0455	1	28	35·70	41·0162	37	45	58·40	1049·0617
40	138	12·61443	3839·1733	37	16	30·87	1035·4233	1	26	57·54	40·2588	38	43	28·40	1075·6821

1	2		3	4			5	6			7	8			9
41	139	11·75064	3866·5512	38	15	39·04	1062·8012	1	25	16·64	39·4803	39	40	55·68	1102·2815
42	140	10·88685	3893·9291	39	14	47·21	1090·1791	1	23	32·56	38·6772	40	38	19·77	1128·8563
43	141	10·02306	3921·3070	40	13	55·38	1117·5570	1	21	48·48	37·8741	41	35	43·87	1155·4311
44	142	9·15927	3948·6848	41	13	3·56	1144·9348	1	20	4·40	37·0710	42	33	7·96	1182·0059
45	143	8·29548	3976·0627	42	12	11·73	1172·3127	1	18	16·54	36·2388	43	30	28·27	1208·5515
46	144	7·43169	4003·4406	43	11	19·90	1199·6906	1	16	27·14	35·3946	44	27	47·04	1235·0852
47	145	6·56790	4030·8185	44	10	28·07	1227·0685	1	14	37·74	34·5504	45	25	5·81	1261·6189
48	146	5·70412	4058·1963	45	9	36·25	1254·4463	1	12	48·34	33·7063	46	22	24·58	1288·1526
49	147	4·84033	4085·5742	46	8	44·42	1281·8242	1	10	54·36	32·8269	47	19	38·78	1314·6511
50	148	3·97654	4112·9521	47	7	52·59	1309·2021	1	9	0·23	31·9462	48	16	52·82	1341·1483
51	149	3·11275	4140·3300	48	7	0·76	1336·5800	1	7	6·10	31·0656	49	14	6·86	1367·6455
52	150	2·24896	4167·7079	49	6	8·94	1363·9579	1	5	10·98	30·1773	50	11	19·92	1394·1352
53	151	1·38517	4195·0857	50	5	17·11	1391·3357	1	3	12·12	29·2602	51	8	29·23	1420·5959
54	152	0·52138	4222·4636	51	4	25·28	1418·7136	1	1	13·25	28·3430	52	5	38·53	1447·0566
55	152	59·65759	4249·8415	52	3	33·46	1446·0915	0	59	14·39	27·4258	53	2	47·84	1473·5173
56	153	58·79380	4277·2194	53	2	41·63	1473·4694	0	57	13·53	26·4933	53	59	55·16	1499·9626
57	154	57·93001	4304·5972	54	1	49·80	1500·8472	0	55	10·53	25·5442	54	57	0·33	1526·3914
58	155	57·06622	4331·9751	55	0	57·97	1528·2251	0	53	7·52	24·5951	55	54	5·50	1552·8202
59	156	56·20244	4359·3530	56	0	6·15	1555·6030	0	51	4·52	23·6460	56	51	10·67	1579·2490
60	157	55·33865	4386·7309	56	59	14·32	1582·9809	0	49	1·56	22·6972	57	48	15·88	1605·6781
61	158	54·47486	4414·1087	57	58	22·49	1610·3587	0	46	56·19	21·7299	58	45	18·68	1632·0886
62	159	53·61107	4441·4866	58	57	30·66	1637·7366	0	44	50·82	20·7625	59	42	21·49	1658·4991
63	160	52·74728	4468·8645	59	56	38·84	1665·1145	0	42	45·45	19·7952	60	39	24·29	1684·9096
64	161	51·88349	4496·2424	60	55	47·01	1692·4924	0	40	36·54	18·8004	61	36	23·55	1711·2928
65	162	51·01970	4523·6202	61	54	55·18	1719·8702	0	38	27·62	17·8057	62	33	22·80	1737·6760
66	163	50·15591	4550·9981	62	54	3·35	1747·2481	0	36	18·70	16·8110	63	30	22·06	1764·0591
67	164	49·29212	4578·3760	63	53	11·53	1774·6260	0	34	9·79	15·8163	64	27	21·31	1790·4422
68	165	48·42833	4605·7539	64	52	19·70	1802·0039	0	31	59·71	14·8126	65	24	19·41	1816·8164
69	166	47·56454	4633·1317	65	51	27·87	1829·3817	0	29	48·43	13·7996	66	21	16·30	1843·1813
70	167	46·70076	4660·5096	66	50	36·05	1856·7596	0	27	37·15	12·7866	67	18	13·19	1869·5462
71	168	45·83697	4687·8875	67	49	44·22	1884·1375	0	25	26·51	11·7786	68	15	10·72	1895·9161
72	169	44·97318	4715·2654	68	48	52·39	1911·5154	0	23	13·45	10·7519	69	12	5·84	1922·2673
73	170	44·10939	4742·6432	69	48	0·56	1938·8932	0	21	0·39	9·7253	70	9	0·96	1948·6185
74	171	43·24560	4770·0211	70	47	8·74	1966·2711	0	18	47·34	8·6986	71	5	56·07	1974·9697
75	172	42·38181	4797·3990	71	46	16·91	1993·6490	0	16	34·62	7·6745	72	2	51·52	2001·3235

TABLE XLVIII-C—*Contd.*

Siddhānta-Śirōmaṇi.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").			Sun's mean longitude.				Sun's equation of the centre. +				Sun's true longitude ("s").			
1	2		3	4			5	6			7	8			9
	°	'	10,000ths of circle.	°	'	"	10,000ths of circle.	°	'	"	10,000ths of circle.	°	'	"	10,000ths of circle.
76	173	41·51802	4824·7769	72	45	25·08	2021·0269	0	14	20·38	6·6387	72	59	45·46	2027·6656
77	174	40·65423	4852·1547	73	44	33·25	2048·4047	0	12	6·14	5·6029	73	56	39·39	2054·0076
78	175	39·79044	4879·5326	74	43	41·43	2075·7826	0	9	51·90	4·5671	74	53	33·32	2080·3497
79	176	38·92665	4906·9105	75	42	49·60	2103·1605	0	7	37·95	3·5335	75	50	27·55	2106·6940
80	177	38·06286	4934·2884	76	41	57·77	2130·5384	0	5	23·12	2·4932	76	47	20·89	2133·0315
81	178	37·19908	4961·6662	77	41	5·94	2157·9162	0	3	8·29	1·4528	77	44	14·23	2159·3691
82	179	36·33529	4989·0441	78	40	14·12	2185·2941	0	0	53·46	0·4125	78	41	7·57	2185·7066
Sun in apogee	*180*	*0·0*	*5000·0*	*79*	*3*	*54·00*	*2195·8333̇*	*0*	*0*	*0·0*	*0·0*	*79*	*3*	*54·00*	*2195·3333̇*
The sun's equation of the centre is—, minus, after his mean anomaly = 180° till it reaches 360°.								Sun's equation of the centre. −							
83	180	35·47150	5016·4220	79	39	22·29	2212·6720	0	1	20·88	0·6240	79	38	1·41	2212·0480
84	181	34·60771	5043·7999	80	38	30·46	2240·0499	0	3	35·71	1·6644	80	34	54·76	2238·3855
85	182	33·74392	5071·1777	81	37	38·64	2267·4277	0	5	50·54	2·7048	81	31	48·10	2264·7230
86	183	32·88013	5098·5556	82	36	46·81	2294·8056	0	8	5·37	3·7451	82	28	41·44	2291·0605
87	184	32·01634	5125·9335	83	35	54·98	2322·1840	0	10	19·23	4·7780	83	25	35·65	2317·4055
88	185	31·15255	5153·3114	84	35	3·15	2349·5614	0	12	33·47	5·8138	84	22	29·69	2343·7476
89	186	30·28876	5180·6892	85	34	11·33	2376·9392	0	14	47·71	6·8496	85	19	23·62	2370·0897
90	187	29·42497	5208·0671	86	33	19·50	2404·3171	0	17	1·94	7·8854	86	16	17·55	2396·4317
91	188	28·56118	5235·4450	87	32	27·67	2431·6950	0	19	14·48	8·9081	87	13	13·19	2422·7869
92	189	27·69740	5262·8229	88	31	35·84	2459·0729	0	21	27·54	9·9347	88	10	8·30	2449·1381
93	190	26·83361	5290·2007	89	30	44·02	2486·4507	0	23	40·60	10·9614	89	7	3·42	2475·4893
94	191	25·96982	5317·5786	90	29	52·19	2513·8286	0	25	52·74	11·9810	90	3	59·45	2491·8476
95	192	25·10603	5344·9565	91	29	0·36	2541·2065	0	28	4·02	12·9940	91	0	56·34	2528·2125
96	193	24·24224	5372·3344	92	28	8·53	2568·5844	0	30	15·31	14·0070	91	57	53·23	2554·5774
97	194	23·37845	5399·7122	93	27	16·71	2595·9622	0	32	26·59	15·0200	92	54	50·12	2580·9423

1	2		3	4			5	6			7	8			9
98	195	22·51466	5427·0901	94	26	24·88	2623·3401	0	34	36·30	16·0209	93	51	48·58	2607·3198
99	196	21·65087	5454·4680	95	25	33·05	2650·7180	0	36	45·22	17·0156	94	48	47·83	2633·7024
100	197	20·78708	5481·8459	96	24	41·22	2678·0959	0	38	54·14	18·0103	95	45	47·09	2660·0855
101	198	19·92329	5509·2237	97	23	49·40	2705·4737	0	41	3·06	19·0051	96	42	46·34	2686·4687
102	199	19·05950	5536·6016	98	22	57·57	2732·8516	0	43	9·15	19·9780	97	39	48·42	2712·8736
103	200	18·19572	5563·9795	99	22	5·74	2760·2295	0	45	14·52	20·9454	98	36	51·22	2739·2841
104	201	17·33193	5591·3574	100	21	13·92	2787·6074	0	47	19·89	21·9127	99	33	54·03	2765·6947
105	202	16·46814	5618·7352	101	20	22·09	2814·9852	0	49	25·26	22·8801	100	30	56·83	2792·1052
106	203	15·60435	5646·1131	102	19	30·26	2842·3631	0	51	30·13	23·8436	101	28	0·13	2818·5195
107	204	14·74056	5673·4910	103	18	38·43	2869·7410	0	53	33·14	24·7927	102	25	5·30	2844·9483
108	205	13·87677	5700·8689	104	17	46·61	2897·1189	0	55	36·14	25·7418	103	22	10·47	2871·3770
109	206	13·01298	5728·2468	105	16	54·78	2924·4968	0	57	39·14	26·6909	104	19	15·63	2897·8058
110	207	12·14919	5755·6246	106	16	2·95	2951·8746	0	59	37·09	27·6010	105	16	25·86	2924·2736
111	208	11·28540	5783·0025	107	15	11·12	2979·2525	1	1	35·96	28·5182	106	13	35·17	2950·7343
112	209	10·42161	5810·3804	108	14	19·30	3006·6304	1	3	34·82	29·4353	107	10	44·48	2977·1950
113	210	9·55782	5837·7583	109	13	27·47	3034·0083	1	5	33·95	30·3545	108	7	53·52	3003·6537
114	211	8·69404	5865·1361	110	12	35·64	3061·3861	1	7	28·08	31·2352	109	5	7·56	3030·1509
115	212	7·83025	5892·5140	111	11	43·81	3088·7640	1	9	22·21	32·1158	110	2	21·60	3056·6482
116	213	6·96646	5919·8919	112	10	51·99	3116·1419	1	11	16·35	32·9965	110	59	35·64	3083·1454
117	214	6·10267	5947·2698	113	10	0·16	3143·5198	1	13	9·60	33·8703	111	56	50·56	3109·6494
118	215	5·23888	5974·6476	114	9	8·33	3170·8976	1	14	59·00	34·7145	112	54	9·34	3136·1831
119	216	4·37509	6002·0255	115	8	16·51	3198·2755	1	16	48·40	35·5586	113	51	28·11	3162·7169
120	217	3·51130	6029·4034	116	7	24·68	3225·6534	1	18	37·80	36·4028	114	48	46·88	3189·2506
121	218	2·64751	6056·7813	117	6	32·85	3253·0313	1	20	24·85	37·2288	115	46	8·00	3215·8025
122	219	1·78372	6084·1591	118	5	41·02	3280·4091	1	22	8·93	38·0319	116	43	32·10	3242·3773
123	220	0·91993	6111·5370	119	4	49·20	3307·7870	1	23	53·01	38·8349	117	40	56·19	3268·9521
124	221	0·05614	6138·9149	120	3	57·37	3335·1649	1	25	37·09	39·6380	118	38	20·28	3295·5269
125	221	59·19236	6166·2928	121	3	5·54	3362·5428	1	27	17·08	40·4096	119	35	48·46	3322·1332
126	222	58·32857	6193·6706	122	2	13·71	3389·9206	1	28	55·25	41·1070	120	33	18·47	3348·7536
127	223	57·46478	6221·0485	123	1	21·89	3417·2985	1	30	33·41	41·9245	121	30	48·47	3375·3740
128	224	56·60099	6248·4264	124	0	30·06	3444·6764	1	32	11·58	42·6819	122	28	18·48	3401·9944
129	225	55·73720	6275·8043	124	59	38·23	3472·0543	1	33	44·23	43·3968	123	25	54·00	3428·6574
130	226	54·87341	6303·1821	125	58	46·40	3499·4321	1	35	16·48	44·1086	124	23	29·92	3455·3235
131	227	54·00962	6330·5600	126	57	54·58	3526·8100	1	36	48·73	44·8205	125	21	5·84	3481·9895
132	228	53·14583	6357·9379	127	57	2·75	3554·1879	1	33	19·87	45·5237	126	18	42·88	3508·6642

TABLE XLVIII-C—*Contd.*

Siddhānta-Śirōmaṇi.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").			Sun's mean longitude.				Sun's equation of the centre. —				Sun's true longitude ("s").			
1	2		3	4			5	6			7	8			9
	°	′	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.
133	229	52·28204	6385·3158	128	56	10·92	3581·5658	1	39	45·61	46·1853	127	16	25·31	3535·3805
134	230	51·41825	6412·6936	129	55	19·10	3608·9436	1	41	11·36	46·8469	128	14	7·73	3562·0967
135	231	50·55447	6440·0715	130	54	27·27	3636·3215	1	42	37·11	47·5086	129	11	50·16	3588·8130
136	232	49·69068	6467·4494	131	53	35·44	3663·6994	1	43	59·97	48·1479	130	9	35·47	3615·5515
137	233	48·82689	6494·8273	132	52	43·61	3691·0773	1	45	18·62	48·7548	131	7	25·00	3642·3225
138	234	47·96310	6522·2051	133	51	51·79	3718·4551	1	46	37·27	49·3616	132	5	14·52	3669·0935
139	235	47·09931	6549·5830	134	50	59·96	3745·8330	1	47	55·92	49·9685	133	3	4·04	3695·8645
140	236	46·23552	6576·9609	135	50	8·13	3773·2109	1	49	9·65	50·5374	134	0	58·48	3722·6735
141	237	45·37173	6604·3388	136	49	16·30	3800·5888	1	50	20·61	51·0850	134	58	55·69	3749·5038
142	238	44·50794	6631·7166	137	48	24·48	3827·9666	1	51	31·58	51·6325	135	56	52·90	3776·3341
143	239	43·64415	6659·0945	138	47	32·65	3855·3445	1	52	42·54	52·1801	136	54	50·11	3803·1644
144	240	42·78036	6686·4724	139	46	40·82	3882·7224	1	53	49·00	52·6929	137	52	51·82	3830·0293
145	241	41·91657	6713·8503	140	45	48·99	3910·1003	1	54	52·27	53·1811	138	50	56·72	3856·9191
146	242	41·05279	6741·2281	141	44	57·17	3937·4781	1	55	55·55	53·6694	139	49	1·62	3883·8088
147	243	40·19000	6768·6060	142	44	5·34	3964·8560	1	56	58·83	54·1576	140	47	6·51	3910·6984
148	244	39·32521	6795·9839	143	43	13·51	3992·2339	1	57	55·73	54·5967	141	45	17·78	3937·6372
149	245	38·46142	6823·3618	144	42	21·69	4019·6118	1	58	51·32	55·0256	142	43	30·36	3964·5862
150	246	37·59763	6850·7396	145	41	29·86	4046·9896	1	59	46·91	55·4545	143	41	42·95	3991·5351
151	247	36·73384	6878·1175	146	40	38·03	4074·3675	2	0	41·89	55·8788	144	39	56·14	4018·4888
152	248	35·87005	6905·4954	147	39	46·20	4101·7454	2	1	29·20	56·2438	145	38	17·01	4045·5016
153	249	35·00626	6932·8733	148	38	54·38	4129·1233	2	2	16·51	56·6088	146	36	37·87	4072·5144
154	250	34·14247	6960·2511	149	38	2·55	4156·5011	2	3	3·81	56·9739	147	34	58·73	4099·5273
155	251	33·27868	6987·6290	150	37	10·72	4183·8790	2	3	48·51	57·3187	148	33	22·21	4126·5603
156	252	32·41489	7015·0069	151	36	18·89	4211·2569	2	4	27·54	57·6199	149	31	51·36	4153·6370
157	253	31·55111	7042·8848	152	35	27·07	4238·6348	2	5	6·57	57·9211	150	30	20·50	4180·7137

1	2		3	4			5	6			7	8			9
158	254	30·68732	7069·7626	153	34	35·24	4266·0126	2	5	45·60	58·2222	151	28	49·64	4207·7904
159	255	29·82353	7097·1405	154	33	43·41	4293·3905	2	6	20·01	58·4877	152	27	23·40	4234·9028
160	256	28·95974	7124·5184	155	32	51·58	4320·7684	2	6	50·76	58·7250	153	26	0·83	4262·0434
161	257	28·09595	7151·8963	156	31	59·76	4348·1463	2	7	21·51	58·9623	154	24	38·25	4289·1840
162	258	27·23216	7179·2741	157	31	7·93	4375·5241	2	7	52·26	59·1995	155	23	15·67	4316·3246
163	259	26·36837	7206·6520	158	30	16·10	4402·9020	2	8	15·97	59·3825	156	22	0·13	4343·5195
164	260	25·50458	7234·0299	159	29	24·27	4430·2799	2	8	37·85	59·5513	157	20	46·42	4370·7286
165	261	24·64079	7261·4078	160	28	32·45	4457·6578	2	8	59·73	59·7202	158	19	32·71	4397·9376
166	262	23·77700	7288·7856	161	27	40·62	4485·0356	2	9	21·61	59·8890	159	18	19·01	4425·1467
167	263	22·91321	7316·1635	162	26	48·79	4512·4135	2	9	36·59	60·0045	160	17	12·21	4452·4090
168	264	22·04943	7343·5414	163	25	56·97	4539·7914	2	9	49·60	60·1049	161	16	7·37	4479·6865
169	265	21·18564	7370·9193	164	25	5·14	4567·1693	2	10	2·61	60·2053	162	15	2·53	4506·9640
170	266	20·32185	7398·2972	165	24	13·31	4594·5472	2	10	15·43	60·3042	163	13	57·88	4534·2429
171	267	19·45806	7425·6750	166	23	21·48	4621·9250	2	10	19·57	60·3362	164	13	1·92	4561·5889
172	268	18·59427	7453·0529	167	22	29·66	4649·3029	2	10	23·71	60·3681	165	12	5·95	4588·9348
173	269	17·73048	7480·4308	168	21	37·83	4676·6808	2	10	27·85	60·4001	166	11	9·98	4616·2807
174	270	16·86669	7507·8087	169	20	46·00	4704·0587	2	10	29·82	60·4153	167	10	16·18	4643·6434
175	271	16·00290	7535·1865	170	19	54·17	4731·4365	2	10	25·68	60·3833	168	9	28·49	4671·0532
176	272	15·13911	7562·5644	171	19	2·35	4758·8144	2	10	21·54	60·3514	169	8	40·81	4698·4630
177	273	14·27532	7589·9423	172	18	10·52	4786·1923	2	10	17·40	60·3195	170	7	53·12	4725·8728
178	274	13·41153	7617·3202	173	17	18·69	4813·5701	2	10	8·81	60·2531	171	7	9·89	4753·3170
179	275	12·54775	7644·6980	174	16	26·86	4840·9480	2	9	55·80	60·1527	172	6	31·07	4780·7953
180	276	11·68396	7672·0759	175	15	35·04	4868·3259	2	9	42·79	60·0524	173	5	52·25	4808·2736
181	277	10·82017	7699·4538	176	14	43·21	4895·7038	2	9	29·78	59·9520	174	5	13·43	4835·7518
182	278	9·95638	7726·8317	177	13	51·38	4923·0817	2	9	10·16	59·8006	175	4	41·22	4863·2810
183	279	9·09256	7754·2095	178	12	59·56	4950·4595	2	8	48·28	59·6318	176	4	11·28	4890·8277
184	280	8·22880	7781·5874	179	12	7·73	4977·8374	2	8	26·40	59·4630	177	3	41·33	4918·3744
185	281	7·36501	7808·9653	180	11	15·90	5005·2153	2	8	4·52	59·2941	178	3	11·38	4945·9212
186	282	6·50122	7836·3432	181	10	24·07	5032·5932	2	7	33·89	59·0578	179	2	50·19	4973·5354
187	283	5·63743	7863·7210	182	9	32·25	5059·9710	2	7	3·14	58·8205	180	2	29·11	5001·1505
188	284	4·77364	7891·0989	183	8	0·42	5087·3489	2	6	32·38	58·5832	181	2	8·03	5028·7657
189	285	3·90985	7918·4768	184	7	8·59	5114·7268	2	6	1·92	58·3481	182	1	46·67	5056·3786
190	286	3·04607	7945·8547	185	6	56·76	5142·1047	2	5	22·89	58·0470	183	1	33·87	5084·0577
191	287	2·18228	7973·2325	186	6	4·94	5169·4825	2	4	43·86	57·7458	184	1	21·08	5111·7367
192	288	1·31849	8000·6104	187	5	13·11	5196·8604	2	4	4·83	57·4447	185	1	8·28	5139·4157

TABLE XLVIII-C—*Contd.*

Siddhānta-Śirōmaṇi.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").		Sun's mean longitude.		Sun's equation of the centre. −		Sun's true longitude ("s").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths. of circle.	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle.
193	289 0·45470	8027·9883	188 4 21·28	5224·2383	2 3 24·08	57·1303	186 0 57·20	5167·1080
194	289 59·59090	8055·3662	189 3 29·45	5251·6162	2 2 36·77	56·7652	187 0 52·68	5194·8509
195	290 58·72712	8082·7440	190 2 37·63	5278·9940	2 1 49·64	56·4002	188 0 48·16	5222·5939
196	291 57·86333	8110·1219	191 1 45·80	5306·3719	2 1 2·15	56·0351	189 0 43·65	5250·3368
197	292 56·99954	8137·4998	192 0 53·97	5333·7498	2 0 11·12	55·6414	190 0 42·85	5278·1084
198	293 56·13575	8164·8777	193 0 2·15	5361·1277	1 59 15·53	55·2124	191 0 46·61	5305·9152
199	294 55·27196	8192·2555	193 59 10·32	5388·5055	1 58 19·94	54·7835	192 0 50·37	5333·7220
200	295 54·40817	8219·6334	194 58 18·49	5415·8834	1 57 24·36	54·3546	193 0 54·13	5361·5288
201	296 53·54439	8247·0113	195 57 26·66	5443·2613	1 56 23·42	53·6844	194 1 3·24	5389·3768
202	297 52·68060	8274·3892	196 56 34·84	5470·6392	1 55 20·15	53·3962	195 1 14·69	5417·2430
203	298 51·81681	8301·7670	197 55 43·01	5498·0170	1 54 16·87	52·9080	196 1 26·14	5445·1091
204	299 50·95302	8329·1449	198 54 51·18	5525·3949	1 53 13·60	52·4197	197 1 37·58	5472·9752
205	300 50·08923	8356·5228	199 53 59·35	5552·7728	1 52 3·12	51·8759	198 1 56·24	5500·8969
206	301 49·22544	8383·9007	200 53 7·53	5580·1507	1 50 52·15	51·3283	199 2 15·37	5528·8223
207	302 48·36165	8411·2785	201 52 15·70	5607·5285	1 49 41·19	50·7808	200 2 34·51	5556·7478
208	303 47·49786	8438·6564	202 51 23·87	5634·9064	1 48 28·84	50·2226	201 2 55·03	5584·6839
209	304 46·63407	8466·0343	203 50 32·04	5662·2843	1 47 10·19	49·6157	202 3 21·85	5612·6686
210	305 45·77028	8493·4122	204 49 40·22	5689·6622	1 45 51·54	49·0088	203 3 48·67	5640·6534
211	306 44·90649	8520·7900	205 48 48·39	5717·0400	1 44 32·89	48·4019	204 4 15·50	5668·6381
212	307 44·04271	8548·1679	206 47 56·56	5744·4179	1 43 13·42	47·7887	205 4 43·15	5696·6292
213	308 43·17892	8575·5458	207 47 4·74	5771·7958	1 41 47·67	47·1271	206 5 17·17	5724·6687
214	309 42·31513	8602·9237	208 46 12·91	5799·1737	1 40 21·92	46·4654	207 5 50·99	5752·7082
215	310 41·45134	8630·3015	209 45 21·08	5826·5515	1 38 56·17	45·8038	208 6 24·91	5780·7477
216	311 40·58755	8657·6794	210 44 29·25	5853·9294	1 37 28·14	45·1245	209 7 1·11	5808·8049
217	312 39·72376	8685·0573	211 43 37·43	5881·3073	1 35 55·89	44·4127	210 7 41·54	5836·8946

1	2		3	4			5	6			7	8			9
218	313	38·85997	8712·4352	212	42	45·60	5908·6852	1	34	23·63	43·7009	211	8	21·96	5864·9843
219	314	37·99518	8739·8130	213	41	53·77	5936·0630	1	32	51·38	42·9891	212	9	2·39	5893·0740
220	315	37·13239	8767·1909	214	41	1·94	5963·4409	1	31	15·64	42·2503	213	9	46·31	5921·1906
221	316	36·26860	8794·5688	215	40	10·12	5990·8188	1	29	37·47	41·4928	214	10	32·64	5949·3260
222	317	35·40482	8821·9467	216	39	18·29	6018·1967	1	27	59·31	40·7354	215	11	18·98	5977·4613
223	318	34·54103	8849·3245	217	38	26·46	6045·5745	1	26	21·14	39·9779	216	12	5·32	6005·5966
224	319	33·67724	8876·7024	218	37	34·63	6072·9524	1	24	38·05	39·1825	217	12	56·58	6033·7699
225	320	32·81345	8904·0803	219	36	42·81	6100·3303	1	22	53·97	38·3794	218	13	48·84	6061·9509
226	321	31·94966	8931·4582	220	35	50·98	6127·7082	1	21	9·89	37·5763	219	14	41·09	6090·1319
227	322	31·08587	8958·8361	221	34	59·15	6155·0861	1	19	25·38	36·7699	220	15	33·77	6118·3161
228	323	30·22208	8986·2139	222	34	7·32	6182·4639	1	17	35·98	35·9258	221	16	31·35	6146·5382
229	324	29·35829	9013·5918	223	33	15·50	6209·8418	1	15	46·58	35·0816	222	17	28·92	6174·7602
230	325	28·49450	9040·9697	224	32	23·67	6237·2197	1	13	57·17	34·2375	223	18	26·50	6202·9822
231	326	27·63071	9068·3476	225	31	31·84	6264·5976	1	12	6·18	33·3810	224	19	25·66	6231·2165
232	327	26·76692	9095·7254	226	30	40·02	6291·9754	1	10	12·05	32·5004	225	20	27·97	6259·4751
233	328	25·90314	9123·1033	227	29	48·19	6319·3533	1	8	17·91	31·6197	226	21	30·27	6287·7336
234	329	25·03935	9150·4812	228	28	56·36	6346·7312	1	6	23·78	30·7390	227	22	32·58	6315·9921
235	330	24·17556	9177·8591	229	28	4·53	6374·1091	1	4	26·91	29·8372	228	23	37·63	6344·2718
236	331	23·31177	9205·2369	230	27	12·71	6401·4869	1	2	28·04	28·9201	229	24	44·66	6372·5668
237	332	22·44798	9232·6148	231	26	20·88	6428·8648	1	0	29·18	28·0029	230	25	51·70	6400·8619
238	333	21·58419	9259·9927	232	25	29·05	6456·2427	0	58	30·32	27·0858	231	26	58·74	6429·1569
239	334	20·72040	9287·3706	233	24	37·22	6483·6206	0	56	27·92	26·1414	232	28	9·30	6457·4792
240	335	19·85661	9314·7484	234	23	45·40	6510·9984	0	54	24·92	25·1923	233	29	20·48	6485·8061
241	336	18·99282	9342·1263	235	22	53·57	6538·3763	0	52	21·92	24·2432	234	30	31·65	6514·1331
242	337	18·12903	9369·5042	236	22	1·74	6565·7542	0	50	18·91	23·2933	235	31	42·83	6542·4608
243	338	17·26524	9396·8821	237	21	9·91	6593·1321	0	48	15·08	22·3385	236	32	54·84	6570·7935
244	339	16·40146	9424·2599	238	20	18·09	6620·5099	0	46	9·71	21·3712	237	34	8·38	6599·1387
245	340	15·53767	9451·6378	239	19	26·26	6647·8878	0	44	4·34	20·4038	238	35	21·92	6627·4840
246	341	14·67388	9479·0157	240	18	34·43	6675·2567	0	41	58·97	19·4365	239	36	35·46	6655·8292
247	342	13·81009	9506·3936	241	17	42·61	6702·6436	0	39	48·74	18·4316	240	37	53·87	6684·2119
248	343	12·94630	9533·7714	242	16	50·78	6730·0214	0	37	39·82	17·4369	241	39	10·96	6721·5845
249	344	12·08251	9561·1493	243	15	58·95	6757·3993	0	35	3[illegible]·90	16·4422	242	40	28·05	6740·9571
250	345	11·21872	9588·5272	244	15	7·12	6784·7772	0	33	22·32	15·4500	243	41	44·81	6769·3272
251	346	10·35493	9615·9051	245	14	15·30	6812·1551	0	31	11·03	14·4370	244	43	4·26	6797·7181
252	347	9·49114	9643·2829	246	13	23·47	6839·5329	0	28	59·75	13·4240	245	44	23·72	6826·1089

TABLE XLVIII-C—*Contd.*

Siddhânta-Śirômaṇi.

24-hour periods from true Mêsha-saṁkrânti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").			Sun's mean longitude.				Sun's equation of the centre. −				Sun's true longitude ("s").			
1	2		3	4			5	6			7	8			9
	°	′	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.	°	′	″	10,000ths of circle.
253	348	8·62735	9670·6608	247	12	31·64	6866·9108	0	26	48·47	12·4110	246	45	43·17	6854·4998
254	349	7·76356	9698·0387	248	11	39·81	6894·2887	0	24	37·17	11·3979	247	47	2·64	6882·8908
255	350	6·89978	9725·4166	249	10	47·99	6921·6666	0	22	24·11	10·3713	248	48	23·87	6911·2953
256	351	6·03599	9752·7944	250	9	56·16	6949·0444	0	20	11·06	9·3446	249	49	45·10	6939·6999
257	352	5·17220	9780·1723	251	9	4·33	6976·4223	0	17	58·00	8·3179	250	51	6·33	6968·1044
258	353	4·30841	9807·5502	252	8	12·50	7003·8002	0	15	44·84	7·2904	251	52	27·66	6996·5097
259	354	3·44462	9834·9281	253	7	20·68	7031·1781	0	13	30·60	6·2547	252	53	50·07	7024·9234
260	355	2·58083	9862·3059	254	6	28·85	7058·5559	0	11	16·36	5·2189	253	55	12·49	7053·3371
261	356	1·71704	9889·6838	255	5	37·02	7085·9338	0	9	2·12	4·1831	254	56	34·90	7081·7508
262	357	0·85325	9917·0617	256	4	45·20	7113·3117	0	6	47·95	3·1478	255	57	57·24	7110·1639
263	357	59·98946	9944·4396	257	3	53·37	7140·6896	0	4	33·12	2·1074	256	59	20·24	7138·5821
264	358	59·12567	9971·8174	258	3	1·54	7168·0674	0	2	18·29	1·0671	258	0	43·25	7167·0004
265	359	58·26188	9999·1953	259	2	9·71	7195·4453	0	0	3·46	0·0267	259	2	6·25	7195·4186
Sun in perigee	*360*	*0·0*	*10000·0*	*259*	*3*	*54·00*	*7195·8333*	*0*	*0*	*0·0*	*0·0*	*259*	*3*	*54·00*	*7195·8333*

(*The sun's equation of the centre is +, plus, after his mean anomaly = 360° till it reaches 180°.*)

								Sun's equation of the centre. +							
266	0	57·39810	26·5732	260	1	17·89	7222·8232	0	2	10·87	1·0098	260	3	28·75	7223·8330
267	1	56·53431	53·9511	261	0	26·06	7250·2011	0	4	25·70	2·0501	261	4	51·76	7252·2512
268	2	55·67052	81·3289	261	59	34·23	7277·5789	0	6	40·53	3·0905	262	6	14·76	7280·6694
269	3	54·80673	108·7068	262	58	42·40	7304·9568	0	8	54·76	4·1262	263	7	37·16	7309·0831
270	4	53·94294	136·0847	263	57	50·58	7332·3347	0	11	9·00	5·1620	264	8	59·58	7337·4967
271	5	53·07915	163·4626	264	56	58·75	7359·7126	0	13	23·24	6·1978	265	10	21·99	7365·9104
272	6	52·21536	190·8404	265	56	6·92	7387·0904	0	15	37·48	7·2336	266	11	44·40	7394·3241
273	7	51·35157	218·2183	266	55	15·09	7414·4683	0	17	50·76	8·2621	267	13	5·86	7422·7304
274	8	50·48778	245·5962	267	54	23·27	7441·8462	0	20	3·82	9·2887	268	14	27·09	7451·1349
275	9	49·62399	272·9741	268	53	31·44	7469·2241	0	22	16·88	10·3154	269	15	48·32	7479·5895

1	2		3	4			5	6			7	8			9
276	10	48·76020	300·3519	269	52	39·61	7496·6019	0	24	29·93	11·3421	270	17	9·54	7507·9440
277	11	47·89642	327·7298	270	51	47·78	7523·9798	0	26	41·42	12·3566	271	18	29·20	7536·3364
278	12	47·03263	355·1077	271	50	55·96	7551·3577	0	28	52·70	13·3696	272	19	48·66	7564·7273
279	13	46·16884	382·4856	272	50	4·13	7578·7356	0	31	3·98	14·3826	273	21	8·11	7593·1182
280	14	45·30505	409·8634	273	49	12·30	7606·1134	0	33	15·27	15·3956	274	22	27·57	7621·5090
281	15	44·44126	437·2413	274	48	20·48	7633·4913	0	35	24·10	16·3897	275	23	44·58	7649·8810
282	16	43·57747	464·6192	275	47	28·65	7660·8692	0	37	33·02	17·3844	276	25	1·67	7678·2536
283	17	42·71368	491·9971	276	46	36·82	7688·2471	0	39	41·94	18·3792	277	26	18·76	7706·6262
284	18	41·84989	519·3750	277	45	44·99	7715·6250	0	41	50·85	19·3739	278	27	35·85	7734·9988
285	19	40·98610	546·7528	278	44	53·17	7743·0028	0	43	55·63	20·3367	279	28	48·80	7763·3895
286	20	40·12231	574·1307	279	44	1·34	7770·3807	0	46	1·00	21·3040	280	30	2·34	7791·6847
287	21	39·25852	601·5086	280	43	9·51	7797·7586	0	48	6·37	22·2714	281	31	15·88	7820·0300
288	22	38·39474	628·8865	281	42	17·68	7825·1365	0	50	12·74	23·2464	282	32	30·42	7848·3829
289	23	37·53095	656·2643	282	41	25·86	7852·5143	0	52	15·74	24·1955	283	33	41·60	7876·7099
290	24	36·66716	683·6422	283	40	34·03	7879·8922	0	54	18·75	25·1439	284	34	52·77	7905·0368
291	25	35·80337	711·0201	284	39	42·20	7907·2701	0	56	21·75	26·0937	285	36	3·95	7933·3638
292	26	34·93958	738·3980	285	38	50·37	7934·6480	0	58	22·30	27·0239	286	37	12·68	7961·6719
293	27	34·07579	765·7758	286	37	58·55	7962·0258	1	0	21·16	27·9411	287	38	19·71	7989·9669
294	28	33·21200	793·1537	287	37	6·72	7989·4037	1	2	20·03	28·8582	288	39	26·75	8018·2619
295	29	32·34821	820·5316	288	36	14·89	8016·7816	1	4	18·89	29·7754	289	40	33·78	8046·5570
296	30	31·48442	847·9095	289	35	23·07	8044·1595	1	6	16·26	30·6811	290	41	39·33	8074·8405
297	31	30·62063	875·2873	290	34	31·24	8071·5373	1	8	10·40	31·5617	291	42	41·64	8103·0990
298	32	29·75684	902·6652	291	33	39·41	8098·9152	1	10	4·53	32·4424	292	43	43·94	8131·3576
299	33	28·89306	930·0431	292	32	47·58	8126·2931	1	11	58·66	33·3230	293	44	46·25	8159·6161
300	34	28·02927	957·4210	293	31	55·76	8153·6710	1	13	50·16	34·1833	294	45	45·92	8187·8543
301	35	27·16548	984·7988	294	31	3·93	8181·0488	1	15	39·56	35·0275	295	46	43·49	8216·0763
302	36	26·30169	1012·1767	295	30	12·10	8208·4267	1	17	28·96	35·8716	296	47	41·06	8244·2983
303	37	25·43790	1039·5546	296	29	20·27	8235·8046	1	19	18·37	36·7158	297	48	38·64	8272·5204
304	38	24·57411	1066·9325	297	28	28·45	8263·1825	1	21	3·44	37·5265	298	49	31·89	8300·7090
305	39	23·71032	1094·3103	298	27	36·62	8290·5603	1	22	47·52	38·3296	299	50	24·14	8328·8900
306	40	22·84653	1121·6882	299	26	44·79	8317·9382	1	24	31·60	39·1327	300	51	16·39	8357·0709
307	41	21·98274	1149·0661	300	25	52·96	8345·3161	1	26	15·31	39·9330	301	52	8·28	8385·2491
308	42	21·11895	1176·4440	301	25	1·14	8372·6940	1	27	53·48	40·6904	302	52	54·62	8413·3844
309	43	20·25516	1203·8218	302	24	9·31	8400·0718	1	29	31·65	41·4479	303	53	40·96	8441·5197
310	44	19·39138	1231·1997	303	23	17·48	8427·4497	1	31	9·81	42·2053	304	54	27·29	8469·6550

TABLE XLVIII-C—*Concld.*

Siddhānta-Śirōmaṇi.

24-hour periods from true Mēsha-saṁkrānti.	Sun's mean anomaly (or mean sun's distance from perigee-point) ("c").		Sun's mean longitude.		Sun's equation of the centre. +		Sun's true longitude ("s").	
1	2	3	4	5	6	7	8	9
	° ′	10,000ths of circle.	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle.	° ′ ″	10,000ths of circle.
311	45 18·52759	1258·5776	304 22 25·66	8454·8276	1 32 46·18	42·9489	305 55 11·84	8497·7765
312	46 17·66380	1285·9555	305 21 33·83	8482·2055	1 34 18·43	43·6608	306 55 52·26	8525·8662
313	47 16·80001	1313·3333	306 20 42 00	8509·5833	1 35 50·69	44·3726	307 56 32·69	8553·9559
314	48 15·93622	1340·7112	307 19 50·17	8536·9612	1 37 22·94	45·0844	308 57 13·11	8582·0456
315	49 15·07243	1368·0891	308 18 58·35	8564·3391	1 38 51·66	45·7690	309 57 50·01	8610·1081
316	50 14·20864	1395·4670	309 18 6·52	8591·7170	1 40 17·41	46·4306	310 58 23·93	8638·1476
317	51 13·34485	1422·8448	310 17 14·69	8619·0948	1 41 43·16	47·0922	311 58 57·85	8666·1871
318	52 12·48106	1450·2227	311 16 22·86	8646·4727	1 43 8·90	47·7539	312 59 31·77	8694·2266
319	53 11·61727	1477·6006	312 15 31·04	8673·8506	1 44 29·13	48·3729	314 0 0·17	8722·2235
320	54 10·75349	1504·9785	313 14 39·21	8701·2285	1 45 47·78	48·9798	315 0 26·99	8750·2082
321	55 9·89970	1532·3563	314 13 47·38	8728·6063	1 47 6·43	49·5867	316 0 53·81	8778·1930
322	56 9·02591	1559·7342	315 12 55·55	8755·9842	1 48 25·08	50·1935	317 1 20·64	8806·1778
323	57 8·16212	1587·1121	316 12 3·73	8783·3621	1 49 35·96	50·7404	318 1 39·69	8834·1025
324	58 7·29823	1614·4900	317 11 11·90	8810·7400	1 50 46·92	51·2880	319 1 58·82	8862·0280
325	59 6·43454	1641·8678	318 10 20·07	8838·1178	1 51 57·89	51·8356	320 2 17·96	8889·9534
326	60 5·57075	1669·2457	319 9 28·25	8865·4957	1 53 9·18	52·3857	321 2 37·43	8917·8814
327	61 4·70696	1696·6236	320 8 36·42	8892·8736	1 54 12·46	52·8739	322 2 48·88	8945·7475
328	62 3·84317	1724·0015	321 7 44·59	8920·2515	1 55 15·73	53·3621	323 3 0·32	8973·6136
329	63 2·97938	1751·3793	322 6 52·76	8947·6293	1 56 19·01	53·8504	324 3 11·77	9001·4797
330	64 2·11559	1778·7572	323 6 0·94	8975·0072	1 57 20·76	54·3268	325 3 21·69	9029·3340
331	65 1·25181	1806·1351	324 5 9·11	9002·3851	1 58 16·34	54·7557	326 3 25·45	9057·1408
332	66 0·38802	1833·5130	325 4 17·28	9029·7630	1 59 11·93	55·1847	327 3 29·21	9084·9476
333	66 59·52423	1860·8908	326 3 25·45	9057·1408	2 0 7·52	55·6136	328 3 32·97	9112·7544
334	67 58·66044	1888·2687	327 2 33·63	9084·5187	2 0 59·43	56·0141	329 3 33·05	9140·5328
335	68 57·79665	1915·6466	328 1 41·80	9111·8966	2 1 46·74	56·3791	330 3 28·54	9168·2757

1	2		3	4			5	6			7	8			9
336	69	56·93286	1943·0245	329	0	49·97	9139·2745	2	2	34·05	56·7442	331	3	24·02	9196·0187
337	70	56·06907	1970·4023	329	59	58·14	9166·6523	2	3	21·36	57·1092	332	3	19·50	9223·7616
338	71	55·20528	1997·7802	330	59	6·32	9194·0302	2	4	2·98	57·4304	333	3	9·30	9251·4606
339	72	54·34149	2025·1581	331	58	14·49	9221·4081	2	4	42·01	57·7316	334	2	56·50	9279·1397
340	73	53·47770	2052·5360	332	57	22·66	9248·7860	2	5	21·34	58·0327	335	2	43·70	9306·8187
341	74	52·61391	2079·9138	333	56	30·83	9276·1638	2	6	0·07	58·3339	336	2	30·90	9334·4977
342	75	51·75013	2107·2917	334	55	39·01	9303·5417	2	6	31·41	58·5757	337	2	10·42	9362·1174
343	76	50·88634	2134·6696	335	54	47·18	9330·9196	2	7	2·16	58·8130	338	1	49·34	9389·7326
344	77	50·02255	2162·0475	336	53	55·35	9358·2975	2	7	32·91	59·0502	339	1	28·26	9417·3477
345	78	49·15876	2189·4254	337	53	3·53	9385·6754	2	8	2·21	59·2763	340	1	5·73	9444·9516
346	79	48·29497	2216·8032	338	52	11·70	9413·0532	2	8	24·09	59·4451	341	0	35·78	9472·4983
347	80	47·43118	2244·1811	339	51	19·87	9440·4311	2	8	45·97	59·6139	342	0	5·84	9500·0450
348	81	46·56739	2271·5590	340	50	28·04	9467·8090	2	9	7·85	59·7828	342	59	35·89	9527·5917
349	82	45·70360	2298·9369	341	49	36·22	9495·1869	2	9	28·40	59·9414	343	59	4·62	9555·1282
350	83	44·83981	2326·3147	342	48	44·39	9522·5647	2	9	41·41	60·0417	344	58	25·9	9582·6065
351	84	43·97602	2353·6926	343	47	52·56	9549·9426	2	9	54·42	60·1421	345	57	46·98	9610·0847
352	85	43·11223	2381·0705	344	47	0·73	9577·3205	2	10	7·43	60·2425	346	57	8·16	9637·5630
353	86	42·24845	2408·4484	345	46	8·91	9604·6984	2	10	16·96	60·3161	347	56	25·87	9665·0144
354	87	41·38466	2435·8262	346	45	17·08	9632·0762	2	10	21·10	60·3480	348	55	38·18	9692·4242
355	88	40·52087	2463·2041	347	44	25·25	9659·4541	2	10	25·24	60·3800	349	54	50·49	9719·8341
356	89	39·65708	2490·5820	348	43	33·42	9686·8320	2	10	29·38	60·4119	350	54	2·81	9747·2439
357	90	38·79329	2517·9599	349	42	41·60	9714·2099	2	10	28·28	60·4034	351	53	9·88	9774·6133
358	91	37·92950	2545·3377	350	41	49·77	9741·5877	2	10	24·14	60·3715	352	52	13·91	9801·9592
359	92	37·06571	2572·7156	351	40	57·94	9768·9656	2	10	20·01	60·3395	353	51	17·95	9829·3051
360	93	36·20192	2600·0935	352	40	6·12	9796·3435	2	10	15·87	60·3076	354	50	21·98	9856·6511
361	94	35·33813	2627·4714	353	39	14·29	9823·7214	2	10	3·98	60·2159	355	49	18·27	9883·9373
362	95	34·47434	2654·8462	354	38	22·46	9851·0992	2	9	50·97	60·1155	356	48	13·43	9911·2148
363	96	33·61055	2682·2271	355	37	30·63	9878·4771	2	9	37·96	60·0151	357	47	8·59	9938·4922
364	97	32·74677	2709·6050	356	36	38·81	9905·8550	2	9	23·93	59·9069	358	46	2·73	9965·7618
365	98	31·88298	2736·9829	357	35	46·98	9933·2329	2	9	2·05	59·7380	359	44	47·03	9992·9709

TABLE LI.

THE CHANGE IN THE VALUE OF THE SUN'S MEAN ANOMALY FROM THE VALUE GIVEN IN TABLE XLVIII-C, COLS. 2, 3, FOR THE BASE-YEAR OF THAT TABLE,

caused by the annual shift of the apsis of the sun's orbit postulated by the Siddhânta-Śirōmaṇi.

[Add for years earlier, deduct for years later, than K. Y. 4500, A.D. 1399-1400.]

Years.	Change.		Years.	Change.		Years.	Change.	
	Minutes and seconds.	10,000ths of circle.		Minutes and seconds.	10,000ths of circle.		Minutes and seconds.	10,000ths of circle.
1	0′·0174, or 1″·044	0·00805	10	0′·174, or 10″·44	0·0805	100	1′·74, or 1′ 44″·4	0·805
2	0′·0348, or 2″·088	0·0161	20	0′·348, or 20″·88	0·161	200	3′·48, or 3′ 28″·8	1·61
3	0′·0522, or 3″·132	0·02416	30	0′·522, or 31″·32	0·2416	300	5′·22, or 5′ 13″·2	2·416
4	0′·0696, or 4″·176	0·032	40	0′·696, or 41″·76	0·32			
5	0′·0870, or 5″·220	0·04027	50	0′·870, or 52″·20	0·4027			
6	0′·1044, or 6″·264	0·0483	60	1′·044, or 1′ 2″·64	0·483			
7	0′·1218, or 7″·308	0·05638	70	1′·218, or 1′ 13″·08	0·5638			
8	0′·1392, or 8″·352	0·064	80	1′·392, or 1′ 23″·52	0·64			
9	0′·1566, or 9″·396	0·07249	90	1′·566, or 1′ 33″·96	0·7249			

TABLE LII.

VALUE OF ŚŌDHYA BY THE SIDDHĀNTA-ŚIRŌMAṆI,

as fixed by Dr. Schram for seven centuries, and Table of difference between that authority and the *First Ārya-Siddhānta.*

In the year K. Y. expired	In A.D.	Exact value of *śōdhya.*				Value to be used in calculation by the longer rule.			Diff. between *Ārya-Siddh.* and *Siddh.-Śirōmaṇi* values of *śōdhya*; for use by the shorter rule.
1	2	3				4			5
		d.	*h.*	*m.*	*s.*	*d.*	*h.*	*m.*	Minutes.
4200	1099-1100	2	4	18	49·0	2	4	19	46
4300	1199-1200	2	4	19	4·975	2	4	19	47
4400	1299-1300	2	4	19	20·95	2	4	19	47
4500	1399-1400	2	4	19	36·925	2	4	20	47
4600	1499-1500	2	4	19	52·9	2	4	20	47
4700	1599-1600	2	4	20	8·875	2	4	20	48
4800	1699-1700	2	4	20	24·85	2	4	20	48

The śodhya *increases annually in amount by about 0s·16, actually 0s·15975.*

TABLE LIII.

DIFFERENCE BETWEEN THE MOMENTS OF MEAN MĒSHA-SAṀKRĀNTI AS CALCULATED BY (i) THE FIRST ĀRYA-SIDDHĀNTA, (ii) THE SIDDHĀNTA-ŚIRŌMAṆI,

the two having been together at K. Y. 0 or B.C. 3102.

[*The moment of mean Mēsha-saṁkrānti by the Ārya-Siddhānta having been found, deduct from this the time-difference for the K. Y. year of the given date. Result is moment of mean Mēsha-saṁkrānti by the Siddhānta-Śirōmaṇi.*]

Diff. in years.	Time Difference.	Diff. in years.	Time Difference.	Diff. in years.	Time Difference.	Diff. in years.	Time Difference.
1	2	1	2	1	2	1	2
	h. m. s.		*h. m. s.*		*h. m. s.*		*h. m. s.*
1	0 0 21	10	0 3 30	100	0 35 0	1000	5 50 0
2	0 0 42	20	0 7 0	200	1 10 0	2000	11 40 0
3	0 1 3	30	0 10 30	300	1 45 0	3000	17 30 0
4	0 1 24	40	0 14 0	400	2 20 0	4000	23 20 0
5	0 1 45	50	0 17 30	500	2 55 0		
6	0 2 6	60	0 21 0	600	3 30 0		
7	0 2 27	70	0 24 30	700	4 5 0		
8	0 2 48	80	0 28 0	800	4 40 0		
9	0 3 9	90	0 31 30	900	5 15 0		

No. 19.—TWO INSCRIPTIONS FROM KURGOD.

BY LIONEL D. BARNETT.

Kurgōḍ is a village in the Bellary *tāluka* of the Bellary District, Madras: it is shown in the Indian Atlas sheet 58 (1827) as "Koorgode," in lat. 15° 21′, long. 76° 54′, about fourteen miles north-north-west from Bellary. The records now published give the name in the full form of **Kuṟugōḍu**; and the first of them puts the place in the **Ballakundā** *vishaya* (l. 17) or **Ballakunde** *nāḍ* (ll. 19, 47),—known from other sources as a three-hundred district,—which, again, it puts in the **Kuntala** country (ll. 14, 17). The name **Kuṟugōḍu** seems to mean "(the hill) having a small or low top," from *kuṟu* and *kōḍu*, with reference to one or another of the hills which lie on the north and west of the place. The inscriptions place here a **hill-fort** (see A, vv. 12, 13, and B, l. 9). They speak of it in bombastic terms; but it seems to have been in ancient times really a fortress of strength and repute, as it is mentioned in the list of strongholds which were reduced by the Hoysaḷa king Vishṇuvardhana I (see *Ep. Carn. XI.* Dg. 25, p. 55) and Ballāḷa II (see Vol. XIII above, p. 176).

In 1801 Major Colin Mackenzie found at Kurgōd a **stone tablet**, nearly five feet high and three feet wide and about eleven inches thick. He removed it with the consent of the principal inhabitants, and it is now in the Imperial Museum at Calcutta. This stone bears **two inscriptions**, one on its front and the other on the back, the first of which, A below,[1] was brought to notice by a translation which was furnished to Major Mackenzie and was published in 1807 by Colebrooke in *Asiatic Researches*, Vol. IX, p. 433; see also Colebrooke's *Essays*, Vol. II, p. 240. That translation was not a very satisfactory one: to say nothing of its numerous errors of omission and commission, it introduced, quite gratuitously, the name of Śālivāhana into both the dates, regarding which point and its connections see Dr. Fleet's paper on "Śālivāhana and the Śaka Era" in *Journ. R. As. Soc.*, 1916, p. 809. I now edit the two records from ink-impressions placed at my disposal by the late Dr. Fleet, which are now in the British Museum.

A.—OF SOMESVARA IV AND THE SINDA PRINCE RACHAMALLA II: SAKA 1095 AND 1103.

This record is on the front of the stone. Over it there are **sculptures** as usual: in the centre a liṅga; at the sides, the bull Nandi and probably a cow and calf; and above them, the sun and moon. The **writing** covers an area of about 3 ft. 8¼ in. in height by 2 ft. 9 in. in width, and is in an excellent state of preservation.

The **characters** are Kanarese, about ¼ in. in height on the average. They are well formed, of the upright type characteristic of the period. They include in line 1 three interesting letters which have been illustrated by Dr. Fleet in *Ind. Ant.*, Vol. XV, p. 364: the opening syllable *śrī*, about 2¼ in. high, is elaborated so as to present on the right side the front part of an elephant; and the *dra* of *chaṁdra* and the *bha* of *Śaṁbhavē*, of the same height, are treated so as to form the front parts of two birds. With this may be compared the inscription *Ep. Carn.* XI (Chitaldroog), Cd. No. 47, which boasts of its engraver's skill in feats of this kind. In the same line the *ū* of *Svayaṁbhū* and the upper part of the *ai* in *trailōkya* are drawn out and expanded into ornamental designs, and the *i* in *chuṁbi* is enlarged. On the last line also a number of subscript vowels and consonants are prolonged downwards in sweeping flourishes. The inscription is also remarkable for the frequent use that it makes of the special characters for *m*, *y*, and *v* noted above, Vol. XII, p. 335. Thus in lines 1-3 the proportion of the special to

[1] This record is entered as No. 253 in Professor Kielhorn's List of the Inscriptions of Southern India, Vol. VII above, appendix.

the regular *m* is 4 to 1, in lines 30-33 it is 15 to 10; the proportion of the special to the regular *v* in lines 1-3 is 4 to 14, in lines 30-33 it is 10 to 12.[1] The special *y* occurs 17 times. The *anusvāra* is written sometimes above, sometimes on the right side of the preceding *akshara*.

The inscription has the unusual feature of being composed in **three languages.** Vv. 1-3 are Sanskrit; v. 4 is Prakrit;[2] and all the rest of the record is Kanarese, ll. 15-17 being prose, followed by poetry (vv. 10-24), including in verse 6 a metre, Utsāha, which is not of common occurrence, with occasional short prefaces in prose, a prose passage (ll. 32-35), a verse (v. 25), more prose (ll. 35-37), a verse (v. 26), and then prose from l. 38 to the end. The Sanskrit is ordinary. The Prakrit is more interesting. It is intended to be in the Śaurasēnī dialect, and comes fairly near to success: thus its *-achchhō*, *-rakkhō*, and *Ḻachchhī-*, as regards their internal consonants, are justified by the forms *achchhi*, *rakkhasa*, and *Lachchhī* authenticated for Śaurasēnī (Pischel, *Gramm. d. Prakrit-sprachen*, pp. 219, 220, 216 respectively), though the *ḷ* of *Ḻachchhī-* is wrong, as is also *-vachchhō* (Śaurasēnī *vakkha*: Pischel, *ib.*, p. 221). The rather rare word *ukkēra* deserves mention: see Pischel, *ib.*, p. 90. The Kanarese is of the ancient dialect in the metrical portions (an exception being *horeya*, l. 20); the prose is in the medieval language, with some vacillation as regards the conversion of initial *p* to *h* (e.g. *Piriya*, l. 36, *paḍuval*, ll. 40, 47, 48, *paḍuvalu*, l. 41, *pū-*, l. 40, but *Hāhe-*, l. 40, *Hiriya*, l. 44, *hōha*, l. 48, etc.). The spelling *akaḷe* may be noted: Kittel gives only *akale*. The archaic *ḻ* is nowhere used. There is an instance of the accusative ending in *-a*, *tanna* (l. 20), on which see Dr. Fleet's remarks above, Vol. XI, p. 3, and note. **Lexically** interesting are: °*ōdbhayād*, l. 4; *gaṁgariṁ*, ll. 18-19; *irkkeyane*, l. 21; *aḍagunti*, l. 26 (cf. the Bankāpūr inscription, l. 26, above, Vol. XIII, p. 171); *takkil*, unploughed land,[3] ll. 40 ff.; *kammata*, l. 40; *dharmmēta*, l. 41; *hole*, ll. 41 ff.; *chinnageykada*, "goldsmith's work," l. 50 (with the phrase *chinnageykada-nakharaṅgaḷ* there we may compare *māṇikya-nakhara*, *m°-nakara*, *m°-nagara*, *māṇika-nakhara*, and *māṇiku-nakara* in *Inscr. of Śravaṇa Beḷgoḷa*, Nos. 91, 94-5, 97, 106, 129), and *saṭṭ[u*]g-āyaṁ*, l. 50.

The **inscription,** though in reality a connected whole written at or soon after the time of the second date given in it, divides itself into **three parts**: the end of the first part, in l. 44, is marked by three conch shells, and the end of the second part is marked by one such shell at the end of l. 47. The **first part,** after eight introductory verses, mentions the Western Chāḷukya **Sōmēśvara [IV] Tribhuvanamalla** as the reigning king of Kuntala, ruling at the *nele-vīḍu*, the standing-camp or cantonment,[4] at **Kalyāṇa** (l. 16). It then proceeds to sing the praises of the province of **Ballakunde** (vv. 10, 11) and the hill-fort (*durga*) of **Kuṛugōḍu** (vv. 12-16), which is fancifully said to hold in check the Chōḷas, Gūrjaras, Lāḷas (people of Southern Gujarāt), Pāṇḍyas, and Telugus (v. 13), and then goes to give an account of the family of the **Sinda Mahāmaṇḍalēśvaras** ruling in Kuṛugōḍu under the suzerainty of the Western Chāḷukyas. The first of them to be mentioned is the reigning prince, Irmaḍi-Rāchamalla, i.e. **Rāchamalla II** (v. 17); and we are told that his race sprang from an eponymous hero **Sinda,** born from the union of a Nāga king with the radiance from Śiva's sword (v. 18). In the lineage of Sinda arose **Rāchamalla [I],**[5] who by **Sōvala-dēvi** begot **Iruṅguḷa** (vv. 19-20); the latter by **Bala-dēvi** had two sons, **Rāchamalla II** and **Sōma** (v. 21). Rācha-

[1] This includes the ligature *rvv*, which regularly presents the special form.

[2] An instance of Prakrit occurring in the middle of a *praśasti* is found in *Ep. Carn.*, Vol. XI, Dg. No. 41.

[3] I take this opportunity to call attention to the use of this term in the Iṭṭagi inscription A, l. 81, above, Vol. XII, p. 49.

[4] On the meaning of the term *nele-vīḍu* see Dr. Fleet's paper "Nelevīḍu : Appayanavīḍu" in *Journ. R. As. Soc.*, 1917, p. 115.

[5] This Rāchamalla I is probably identical with the Sinda Rāchamalla who is known from other sources to have been ruling Ballakunde, in conjunction with his elder brother Irmaḍi-Bhīma (Bhīma II), as feudatories of Jagadēkamalla II (*Progr. Report of Asst. Arch. Supt. for Epigr., South. Circle*, 1913-14, pp. 87 f.).

malla II's prosperity, due to his devotion to Śiva, is described (vv. 22-24). Next we are introduced to a high minister of Rāchamalla I, the General and *Haḍapavaḷa* (bearer of the royal betel-bag) **Bēchirāja (Bēcharasa or Bēchaiya),** who built a temple to Śiva-Svayambhū and presented a memorial on the subject to Piriya-Rāchamalla, i.e. Rāchamalla I, who accordingly granted for its endowment in Śaka 1095 an estate which he vested in a certain **Bāla Śivāchārya,** an *āchārya* of the **Kālāmukha** and Lākulīśvara theology,[1] as trustee (ll. 33-44).

The **second part** (ll. 44 to 47) tells us that in Śaka 1103 Irmaḍi-Rāchamalla, i.e. **Rāchamalla II,** made an endowment, comprising the village of **Jintegrāma** and certain other concessions, to the same temple and trustee.

The **third part** (l. 48 to the end) records a grant of some land at Kuṟugōḍu to the same temple. And it then proceeds to tell us that, as the record euphemistically puts it, when **Bēchirāja** was going to Kailāsa in bodily form, that is, when he had died and his corpse was being cremated, **his wives Baiḷiyakka and Malpāṇiyakka** entered the fire, that is, immolated themselves with his corpse by the rite of **Suttee,** and, just before doing that, obtained the permission of the ruling prince for the making of certain other grants, naturally to the same temple.[2]

The inscription contains **two dates,** regarding which **Dr. Fleet** has given me the following remarks:—" In the **first date** (l. 38 f.) the details are: **the cyclic year Vijaya, being the Śaka year 1095 (expired,=A.D. 1173-74); the new-moon** *tithi* **of Mārgaśira; Sōmavāra (Monday); an eclipse of the sun.** This date is an **irregular** one, in that the given *tithi* had no connection with a Monday: it answers to Thursday, **6 December, A.D. 1173,** on which day it ended at about 20 h. 16 m. after mean sunrise (for Ujjain). Also, though there was a total annular eclipse of the sun, it was not visible in India.

" In the **second date** (l. 45) the details are: **the cyclic year Plava, being the Śaka year 1103 (expired,=A.D. 1181-82); the full-moon** *tithi* **of Kārttika; Sōmavāra; an eclipse of the moon.** This date, also, is irregular, as the given *tithi* here again had no connection with a Monday: it answers to Saturday, **24 October, A.D. 1181,** on which day it ended at about 6 h. 18 m. after mean sunrise (for Ujjain); and there was no eclipse."

Geographical names are fairly numerous in this record. The chief are: Kuntala (ll. 14, 17); the *neḷe-vīḍu* Kalyāṇa (l. 16); the country of Ballakunde (ll. 17, 19, 41, 47); Kuṟugōḍu (ll. 20-1, 23-4, 39, 48); the rivers Nīrahaḷḷa (l. 39) and Uppavaḷḷa (l. 48); Bāḍanahaṭṭi (l. 41); Bīyanahaṭṭi (l. 42); Arakeṟe (ll. 42, 48); Doṁḍavaṭṭi (l. 43); Śrīpura (l. 45); Tekkekal (l. 46); Araḷiyahāḷu (l. 47); Haṁgave (l. 47); Goṟanahāḷu (l. 47); Jintegrāma (l. 47); Orvāyalūr (l. 48); Maṇivūr (l. 49); and Sūgūr (l. 49). Of the site of **Kuṟugōḍu,** the modern Kurgōḍ, we have already spoken. The **Baḷḷakunde** district, in which it lay, is mentioned as a **three-hundred district** in an inscription of A.D. 1107 at Huvvinamaḍagu in Mysore (*Ep. Carn.*, Vol. XI, Chitaldroog, Dg. 128; cf. ibid. 126, and *Progress Report of Asst. Arch. Supt. for Epigr., South. Circle*, 1913-14, p. 88), and evidently was a division of **the Sindavāḍi country,** on which see Dr. Fleet's note in *Ind. Ant.*, Vol. XXX, p. 257.[3] It took its name from what is now an insignificant village on the western bank of the river Hagari or Vēdavati in lat. 15° 32′, long. 77°, marked on the Indian Atlas sheet 58 (1827) as " Bullakoondy "; it lies about fifteen miles north-east-by-north from Kurgōḍ. **Bāḍanahaṭṭi** appears on the same map as " Badunhutty," about two miles S.S.W. from Kurgōḍ; **Orvāyalūr**

[1] See *Progress Report of Asst. Archæol. Supt. for Epigr., Southern Circle*, 1907-8, p. 88, 1914-15, pp. 88, 91, 101, and my remarks on the Yēwūr inscr. G, above, Vol. XII, p. 337.

[2] Another epigraphic record of a case of Suttee, also attended by the making of grants, is found in the Belatūru inscription of A.D. 1057, Vol. VI above, p. 215.

[3] It appears also in *Ep. Carn.*, Vol. XI, Dg. 126, 128.

perhaps as "Woravoy" ("Wórvayee" in the Registration List of Bellary District), some seven miles W. of Kurgōḍ; **Maṇivūr** as "Munnoor" (i.e. Maṇūru), on the river Tuṅgabhadrā, in lat. 15° 29′, long. 76° 47′; **Sūgūru** as "Soogoor," also on the Tuṅgabhadrā,[1] in lat. 15° 29′, long. 76° 48′. **Goraṇahāḷu** (if I have read the name aright) may possibly be "Goranhully," some sixteen miles S.W. from Kurgōḍ; and **Tekkekal** may be safely identified with Tekkalakōṭe ("Tekkulkota" of the old maps), in lat. 15° 32′, long. 77° 1⅛′, the ending *kōṭe*, *kōṭa*, "fort," being a later addition, as in Bāgalkōṭ, the ancient Bāgaḍage.

The Sinda Princes.

The **Sinda race**[2] claimed to belong to the **Nāga-vaṁśa**, or lineage of the mythical Snakes, and the members of it usually bore the title of "**lord of Bhōgāvati.**" Including the dynasty of Kurgōḍ, we know of several reigning houses of this stock. The earliest branch that appears on record is that which ruled in **Bāgaḍage** (now Bāgalkōṭ) as feudatories of the Western Chāḷukyas at the end of the tenth and beginning of the eleventh centuries. Of them we have the pedigree: Kammayyarasa—Pulikāla (Śaka 912)—Nāgātiyarasa (Śaka 955)—Polasinda—Sēvyarasa (see *Ep. Ind.* above, Vol. III, p. 230; Kielhorn's *List*, ibid., Vol. VII, app., Nos. 144 and 156).

Not very long after this we find another and a far more important branch, the Sindas of **Erambarage** (Yelburga), ruling in the same neighbourhood. The chief of these were Āchugi II, c. A.D. 1122, who governed the Kisukāḍu Seventy and the Nareyaṅgal Twelve as a feudatory of the Western Chāḷukya Vikramāditya VI; Permāḍi I, c. A.D. 1144, who ruled over the same provinces as well as the Kelavāḍi Three-hundred and the Bāgaḍage Seventy under Vikramāditya VI and Jagadēkamalla II; Chāvuṇḍa II, c. A.D. 1163-9, originally a feudatory of the Western Chāḷukya Taila III, who administered the Kisukāḍu Seventy, the Bāgaḍage Seventy, and the Kelavāḍi Three-hundred; and four sons of Chāvuṇḍa, Āchugi or Āchidēva III, A.D. 1163, Permāḍi II, A.D. 1163, Bijjaḷa, A.D. 1169, and Vikrama, A.D. 1169 (see *J. Bo. B. R. A. S.*, Vol. XI, p. 219 ff.; *PSOCI*, Nos. 67, 83; *Ind. Ant.*, Vols. IX, p. 96, and XXX, p. 266; Kielhorn's *List*, *Ep. Ind.*, Vol. VII, app., Nos. 218, 224, 233-4, 243). Āchugi II and Permāḍi I waged successful wars against the Kādambas of Gōve (Goa) and the Hoysaḷas of Dōrasamudra. But the glory of their dynasty was short-lived: towards the end of the twelfth century the Hoysaḷas consolidated their kingdom to the north of the Tuṅgabhadrā, and before their risen star the Sindas of Yelburga apparently faded out of existence.

To this branch belonged a family that has left a record of itself in an inscription at Sūḍi, which will be published with others from that town in this journal. We learn thence that Āchugi or Ācharasa II, the son of Siṅgarasa II (a son of Āchugi I), begot by Siriyā-dēvi Permāḍi-dēva and Chāvuṇḍa II. Chāvuṇḍa married another Siriyā-dēvi, a daughter of Bijjaḷa the Kaḷachurya; and their sons were Bijjaḷa and Vikkayya (Vikrama). Vikkayya was ruling over Kisukāḍ, under the suzerainty of his cousin the Kaḷachurya Saṅkama, at the time of the grant (*Dyn. Kan. Distr.*, p. 576).

Yet another branch under the suzerainty of the Western Chāḷukyas is that represented by the *Mahāmaṇḍalēśvara* Muñja, ruling under Vikramāditya VI over the province of **Arasibīḍi** in Bijāpūr; he was the son of Sindarāja, who in turn was the son of Bhīma, governor of the Pratyaṇḍaka Four-thousand (see above, Vol. III, p. 306; Kielhorn's *List*, ibid., Vol. VII, app., No. 189; *Ind. Ant.*, Vol. XXX, p. 266).

Another section of the same race was that which bore the title "**lord of Karahāṭa**" (in the Sātārā District); cf. *Ep. Carn.*, Vol. VII, 1, Hl. 20, 50, Vol. XI, Dg. 42. To this belonged

[1] This is proved by the reference to a temple of the river-goddess, l. 49.

[2] See, generally, *Dynasties of the Kan. Distr.*, pp. 281 n., 299 n., 443, 450, 452, 458, 460, 462 f., 476 f., 485, 488, 497 f., 572-8.

the Sindas of **Belagavatti**, who at one time ruled over the Eḍavaṭṭe-nāḍ in Beḷḷave, the Muduvalla Thirty, the Narigaḷige Forty, etc. They were descendants of Chaṭṭarasa I, whose grandson, Chaṭṭarasa II, was reigning in 1117 A.D.; the last of them on record is Haravīra or Vīradēva, in 1244-7.[2] Of this family was a certain Īśvara at **Haḷavūr**, governing parts of the Banavāsi and Sāntaḷige provinces in 1165-72 A.D. under the suzerainty of the Kaḷachuryas (see *PSOCI*, No. 119; *Mysore Inscr.*, No. 32, p. 60; *Ind. Ant.*, Vol. XXX, p. 378; *Ep. Carn.*, Vol. XI, Dg. 42; Kielhorn's *List*, above, Vol. VII, app., No. 238). In the same connection belong the *Mahāmaṇḍalēśvara* Īśvara-dēva in Koppaḷe about 1180 A.D., who is said to have conquered the Yādavas, etc. (see *Ep. Carn.* VIII, 2, Sb. No. 276), and Īśvara-dēva of Belagavatti in 1193 A.D. (ib., Sa. No. 4).

We may also mention the following: Mulgunda-Sinda Jātarasa, who was governing the Kadambaḷige Thousand in 992 A.D. (*Ep. Carn.*, XI, Dg. No. 114); the *mahāsāmanta* Sindarasa, administering the *vaḍḍa-rāvuḷa-suṅka* of the Noḷambavāḍi Thirty-two Thousand under the Chāḷukyas in 1108 A.D. (ib., Jl. No. 12); and the *mahāsāmanta* Barmadēvarasa in Arasibīḍi (*Ind. Ant.*, Vol. XXX, 1901, p. 266). Some references to minor Sindas in these regions of the Dekhan are to be found in *Ep. Carn.*, Vol. VIII, 2, Sb. Nos. 209, 293, 295, and Vol. XI, Hk. No. 23.

Finally we may notice a branch of the family in the **Central Provinces**. Here have been found records of a number of kings at **Bastar**, dating from 1065 A.D. onwards, who claimed to belong to the **Chhinda** or **Chhindaka** (i.e. Sinda) branch of the Nāga-vaṁśa, and bore the title "lords of Bhōgāvatī" (*Ep. Ind.*, Vol. IX, p. 174; Vol. X, pp. 31, 35, 37, and perhaps 40; *Progr. Rept. Asst. Arch. Supt. for Epigr., South. Circle*, 1908-9, p. 111). The family-name as given here, *Chhinda* or *Chhindaka*, supplies us with the true etymology of the word *Sinda*: evidently the two words are identical, *Sinda* being the Dravidian equivalent (cf., e.g., Kanar. *sattige* from *chhattrikā*). The Chhinda race is mentioned (under the form *Chhanda*) as one of the thirty-six Agni-kulas in Chand Bardāī's *Prithvīrāj Rāsō*, I, p. 54, of the Nāgarī-prachāriṇī Sabhā's edition. It would thus seem that the Chhindas or Sindas were originally a family sprung from some Nāga tribe in the Central Provinces or thereabouts, whence some of them migrated towards the west.

Native legend supplies fanciful accounts of the origin of the race and its name. The present record (v. 18) tells us that the eponymous hero Sinda was born from the union of a Snake-king with the flashing sword in Śiva's arm (possibly an attempt to connect etymologically the name *Chhinda* or *Sinda* with the Sanskrit root *chhid*, "cut"); and again it announces in v. 22 (as also does B, v. 11) that his descendant Rāchamalla II was suckled by a tigress and had a cobra's dilated hood as an umbrella, which seems to point to some rites practised in the Sinda family to commemorate miracles supposed to have happened to their eponymous ancestor.[1] Light is thrown upon the two latter verses by a passage in the Bāgaḍage record (*Ep. Ind.*, Vol. III, p. 230 ff., ll. 10 ff.), where we are told that, when the serpent-king Dharaṇēndra and his wife came upon the earth from the nether world, she gave birth at Ahichchhattra, in the region of the river Sindhu (i.e. in Sindh), to a babe, which was hence named Sinda; the serpent-king gave him into the charge of a tigress, and on his attaining manhood made him king of that country; Sinda then married a Kaḍamba princess, and by her had three sons, from whom the Sinda family was descended. Here the birth of Sinda is localised at Ahichchhatra (literally, "Snake-umbrella"), now Rāmnagar in the Bareilly District, apparently for no other reason than because popular etymology found in its name an allusion to the device of a Nāga on the state-umbrellas of the Sinda princes. We find a similar legend

[1] In the verse of A the suckling by the tigress and the cobra-umbrella *may* be referred grammatically to Sinda; but in B they are clearly predicated of Rāchamalla.

in the record of Īśvara of Haḷavūr already mentioned (above, p. 269), according to which Sinda was the offspring of Śiva and the river Sindhu, and Śiva created a tigress to suckle him.

The memory of the Sindas' connection with the territory in the neighbourhood of Bellary is still preserved in local names: see Dr. Fleet's note on the Sindavāḍi country in *Ind. Ant.*, Vol. XXX, p. 257. A clear trace, as Dr. Fleet has pointed out to me, survives in the name of Sindanūr, "Sinda's Town," in the Mudgal division of the Nizam's territory, which is marked as "Sindnnoor" in the Indian Atlas sheet 58 (1827), in lat. 15° 46′, long. 76° 49′, about twenty-nine miles north-by-west from Kurgōḍ.

TEXT.[1]

[Metres: v. 1, *Ślōka* (*Anushṭubh*); v. 2, *Mālinī*; vv. 3, 5, 11, *Śārdūlavikrīḍita*; v. 4, *Sragdharā*; v. 6, *Utsāha*; vv. 7, 21, 22, *Mattēbhavikrīḍita*; vv. 8-10, *Mahāsragdharā*; vv. 12, 15-19, 24-26, *Kanda*; vv. 13, 20, *Utpalamālā*; vv. 14, 23, *Champakamālā*.]

1 Śrī-Svayambhū-nāthāya namaḥ || Namas=tuṁga-śiraś-chumbi-chaṁdra-chāmara-chāravē [|*] trailōkya-nagar-āraṁbha-mūla-staṁbhāya Śaṁbhavē || [1*]

2 Jayati viśada-kīrttiḥ prārtthit-ārttha-prapūrttiḥ sakala-bhuvana-varttī dēvatā-chakra-varttī | vigata-Ditija-daṁbhaḥ Pārvvatī-pāriraṁbhaḥ

3 pravinata-vidhu(du)-Śaṁbhur=ddēva-dēva-Svayaṁbhūḥ || [2*] Yasy=ōdvṛitta-pura-trayasya vijayē bhāḷ-ēkshaṇ-āgny-archchishā svidyach-chaṁdra-kaḷā-sravadbhir=amṛi-tair=ujjīvitaḥ sa stuvan || (|)

4 [mō]dē dēva-śiraḥ-karōṭi-nikaras=taj-jāta-rāv-ōdbhayād=Gauryyā yaḥ pariraṁbhaṇē smita-mukhas=tasmai namaḥ Śaṁbhavē || [3*] [2]Gōrī-piṇa-tthaṇa-ttha-tthagida-ghusiṇa-diṇṇ-ekka-vaṇṇ-o(u)ggha-vachchhō

5 Kaṁdapp-o(u)ddappa-vipphāḷaṇa-ṇia-ṇivuṇō vichchhuranta-ttiachchhō | gibbāṇ-o(u)kkōra-rakkhō tihuvaṇa-bhavaṇ-āraṁbha-saṁbhanta-khaṁbhō, Lachchhī-ṇāha-ppiyō sō

6 jeaï saï-jaō ṇaṁma-Saṁbhū Sayaṁbhū || [4*] Śrī-dēvī-ramaṇa-praṁ(pra)ṇūta-mahimaṁ Bhūbhṛit-sutā-vallabhaṁ pād-ānamra-sur-āsur-Ēndra-maku-

7 ṭ-ōdyat-śōṇa-māṇikya-ruk-prādur-bhbhūta-diśaṁ manō-mudade Sadyōjāta-vaktraṁ Svayaṁbhū-dēvaṁ namag=āgaḷuṁ kuḍuge bha-

8 kti-śrīyumaṁ śrīyumaṁ || [5*] Utsāhaṁ || [3]Viḷasad-Amara-rāja-Rāja-rāja-Ditija-rāja-saṁkuḷa-viśāḷa-mauḷi-ghṛishṭa-chaḷana-naḷina-yuga-

9 ḷakaṁ | saḷiḷa-dharaṇi-pavana-gagana-dahana-taraṇi-śaśadhar-ātma-lasad-ashṭa-mūrtti Śaṁbhu kuḍuge namag=abhīshṭamaṁ || [6*] Padinālkuṁ bhu-

10 vanaṁgaḷaṁ paḍadu tann=ichchh-ādi-śakti-tray-āspadadindaṁ paripāḷisutt=akhiḷa-bhūta-brātadoḷ=jīvit-ābhyudayaṁ māḍida Śaṁbhu bhakta-

11 janatā-chēta[s*]-sthan=āg-irddu sammadadin=taṁnane tōṛut=ikke satataṁ man-mānas-āṁbhōjadoḷ || [7*] Mahāsragdhare || Himavad-dhātrī-dha-

12 rōṁdr-ātmaje kiṟu peṟeyaṁ nōḍe jūṭa-sthamaṁ tāṁ kamanīy-āḷōkadiṁ tannaya peṟe-nosaloḷ nīḷda beḷ-diṁgaḷiṁ pūrṇṇimey=āgal dēva | bāḷ-ēndu-

13 v=akaḷey=atipūrṇṇ-ēṁduviṁd=ādud=eṁb=uttama-mugdhatvakke mechch-irdd=atiśaya-mahimaṁ Śaṁbhu rakshikke nammaṁ || [8*] Kaḍal=ēḷuṁ dvīpav=ēḷuṁ kuḷa-naga-chayav=ēḷuṁ samāvēshṭisal chelv-ede Jaṁ-

[1] From the ink-impression.

[2] The corresponding Sanskrit of this verse would be: Gaurī-pīna-stana-stha-sthagita-ghusṛiṇa-datt-aika-varṇ-ōdgha-vakshāḥ Kaṁdarp-ōddarpa-visphālana-nija-nipuṇō vichchhurat-tryakshō | girvāṇ-ōtkārya-rakshaḥ=tribhuvana-bhavan-āraṁbha-saṁbhrānta-skambhō Lakshmī-nātha-priyaḥ sa jayati satī-jayō narma-Śaṁbhuḥ Svayambhūḥ ||

[3] Metre: Utsāha (see Nāgavarma's Kannaḍa *Chhandassu*, Kittel's ed., p. 126). The *prāsa* is imperfect, the *ḷ* in *viḷasad*, *saṁkuḷa*, and *saḷiḷa* being answered by *l* in *lasad*.

14 būdvīpav=ā dvīpada **Bharata**-mahī-bhāgadoḷ=nāḍeyuṁ nōrppaḍe[1] kaṇg=atyaṁta-śōbh-āvaham=ene negaḷd=ī **Kuṁtaḷa**-kshmātaḷa-śrīg=oḍeyaṁ **Chāḷukya**-vaṁś-ōtpaḷa-vikasana-chaṁdraṁ viḷā-

15 ḷās[2]-Āmarēṁdraṁ || [9*] Mattaṁ tat-praśastiy=ent=eṁdaḍe || Svasti Samasta-bhuvan-āśrayaṁ Śrī-Pṛithvī-vallabhaṁ mahārājādhirājaṁ paramēśvara paramabhaṭṭārakaṁ **Satyāśraya**-

16 **kuḷa**-tiḷakaṁ **Chāḷuky**-ābharaṇaṁ śrīmat-**Tribhuvanamalla-Vīra-Sōmēśvara-dēvan**=uttarōttar-ābhivṛiddhi-pravarddhamānam=ā-chaṁdr-ārkka-tāraṁ **Kalyāṇada** nele-vīḍinoḷ=ṣukha-saṁkathā-vinōdadiṁ rā-

17 jyaṁ geyyuttam=iral=ittal || Vṛi || [3]Jaladhi-byāvēshṭit-ōrvvī-mahiḷege viḷasal-lōla-bhāḷa-sthaḷi-**Kuṁtaḷa**-dēśan=tān=enipp=aṁt=iral=esava lasat-**Kuntaḷa**-kshōṇig=udyat-tiḷakaṁ tāṁ **Ballakundā**-vishaya-

18 m=adhika-lakshmī-samāsēvitaṁ bhū-lalanā-līlā-viḷāsa-sphurita-kabarikā-kundad=ant=oppi tōrkkuṁ || [10*] Ad=ent=eṁdaḍe || Ūr-ūr-ddappade pūta-bhūta-lateyiṁ matt-āḷiyiṁ śāliyiṁd=ūr-ūr-ddappade gaṁ-

19 gariṁ kuḍiyariṁ śrīmaṁtariṁ kāntariṁd=ūr-ūr-ddappade dēvatā-niḷayadiṁ sad-bhaktariṁ chelvu-vett=ūr-ūr-ddappade **Ballakuṁde**-naḍu-nāḷ=saṁtaṁ basaṁtaṁ karaṁ || [11*] Antu nāḍa naḍuve || Kaṁ || [4]Keḷa-balada jala-

20 da durggaṁgaḷan=alevudu nereya horeya taru-giri-durggaṁgaḷan=iḷisi tanna[5] meṟavudu kula-giri **Kuṟugōḍa** durggav=ā[r]gguṁ durggaṁ || [12*] Vṛi || Chōḷanan=āḷav=āḍuvudu Gūrjjaranaṁ salo tarjjikuṁ

21 karaṁ **Lāḷanan**=āḷi māḍuvudu Pāṁḍyanan=aṇḍalegaṁ Teluṁga-bhūpāḷanan=ōḷid-irkkeyane māḍuvud=ī **Kuṟugōḍa** kōṭe tāṁ kūḷegav=endaḍ=ēḷu-maḍi perchchuvud=achchariy=āro kāḍuvar || [13*] Ā

22 kōṭeya poṟa-voḷal=ent=endaḍe || Tiḷaka-tamāḷa-tāḷa-kadaḷī-vakuḷ-āvaḷi-pāṭaḷ-āḷi-pippaḷa-daḷa-mātuḷuṁga-ghanasāraka-kōsara-karṇṇikāra-śālmali(ḷi)-lavaḷī-lavaṅga-saha-kāraka-kiṁśuka-nāḷikēra-

23 saṁkuḷa-sakaḷa-rttu-nandanadin=oppugum=ī **Kuṟugōḍa** suttaluṁ || [14*] Mattav=ā paṭṭaṇadoḷ || Kaṁ || Dhanadanan=iḷipar=ddhanikar=vvanadhipanaṁ naguvar=alli ratna-vivēkar=Mmanuvaṁ pōlvar=jjanapar=jjana-nutav=idu pōlkuv=alte Bhō-

24 gāvatiyaṁ || [15*] Bhaktiya mane bhaktiya nele bhaktiy=avati(te)[6] bhaktiy=ēḷge bhaktiya rājyaṁ bhaktiya bhaṇḍāraṁ Śiva-bhaktiya siri baṁdu nelasit=ī **Kuṟugōḍoḷ** || [16*] Ā nagarakk=adhināthaṁ Śrī-nārī-kucha-vilōḷa-kuṁ-

25 kuma-vakshaṁ bhū-nutan=esedaṁ nisadan=tān=**Irmmaḍi-Rāchamallan**=apratimallaṁ || [17*] Va || Ā nṛipan=anvayam=ent=eṁdaḍe || Kaṁ || Mṛiḍana niḍu-dōḷa bāḷina kaḍu-vogarina poḷapan=uragi gett=uragēṁdraṁn=to-

26 ḍardalli bhāva-ratiyind=oḍan=ogedaṁ **Sindan**=akhiḷa-bhuvan-ānanda[ṁ] || [18*] Ant=ante **Sinda-bhūpana** santatiy=aḍaguuti perchche perchchidan=ativikrāṁtaṁ Jaya-kāṁtaṁ Śrī-kāntaṁ śrī-**Rāchamalla**-dharaṇī-kāntaṁ || [19*] Śrī-vanit-ē-

27 śvaraṁge Śiva-pāda-śikhāmaṇi **Rāchamalla-dēv**-āvanipāḷakaṁge sati **Sōvala-dēvige** puṭṭidaṁ yaśaḥ-śrī-varan=artthigaḷg=ereda poṁgaḷan=ishṭakaraṁgaḷaṁ samast-āvanibhṛit-sa-maṁgaḷan=**Iruṁguḷan**=īvan=u-

[1] For *nōḷpaḍe*.

[2] This second *ḷā* is superfluous.

[3] The *prāsa* is imperfect, unless we correct *lalanā* to *laḷanā*.

[4] The *prāsa* is irregular, the alliteration being on the words *keḷa, durggaṁgaḷan* (twice), &c.

[5] See above, p. 266.

[6] The reading of this word is not certain; but I can think of nothing better.

28 dātta-maṁgaḷaṁ || [20*] Mudadiṁ śrīmad-Iruṁguḷa-kshiti-vadhū-nāthaṁgav=udyad-guṇ-āspadey=appe(ppa) **Bala-dēvigan=tanayar=ādar=Bhbhīmanuṁ Pārtthanuṁ** toḍal=ill=eṁbinegaṁ kram-ōnnatiyoḷ=ā-

29 **sā-vartti-sat-kīrtti-saṁpadan=int=Irmmaḍi-Rāchamalla-nṛipanuṁ śrī-Sōma-bhūpāḷanuṁ** || [21*] Ā yirvvaroḷ tad-agrajana mahimey=eṁt=eṁdaḍe || Vṛi || [1]Puli-vālaṁ nalid=uṇḍa śaktiy=ahiy=ēka-

30 chh[ch]attrav[2]=āg-irdda pemp=aḷa-vaṭṭ=ā chamarī-mṛigaṁ chamara-jaṁ tad-bhadra-jāt-ibha-saṁkuḷa-bhadr-āsana-rājya-chihna-sahitaṁ **śrī-Sindā-Gōvindan=ār=aḷav=all=Irmmaḍi-Rāchamallan=adaṭiṁ Bhōgīṁdra-vaṁś-ōdbhavaṁ** || [22*] Dhṛita-mahimaṁ

31 mahī-nuta-sukh-ābhinav-ātiśayaṁ yaśaḥ-prakāśita-bhuvanaṁ nav-Ābja-nayanaṁ naya-nandana-saṁnutaṁ tanūkṛita-Kaḷi-kāḷimaṁ maḷina-dūritan=**Irmmaḍi-Rāchamalla**-bhūpati-tiḷakaṁ kaḷā-

32 kuśaḷan=āhava-chakkradoḷ=ā Ttrivikkramaṁ || [23*] Kaṁ || Poḍaviya samasta-bhaktara naḍuve Mṛiḍaṁ mechchi nichcha-varavaṁ kuḍal=**Irmmaḍi-Rāchamalla-dēvaṁ** paḍedaṁ nitya-prāsaḍa-rājya-śrīyaṁ || [24*] Va || Aṁt=enisi ne-

33 gaḷda śrīman-mahāmaṇḍaḷēśvaran=**Irmmaḍi-Rāchamalla-dēvana** rājyam=uttarōttaraṁ susthiram=āgutt-ire | tat-pāda-padm-ōpajīvi Śiv-aika-bhāvi **Kaśyapa-gōtra-pavitraṁ Āchharasana** putraṁ sarvv-ādhi-

34 kāri Telgara māri *pati-kāryya-dhurandharan=abhinava-yugandharaṁ Vājasanēya-kuḷ-āṁbara-dyumaṇi maṁtri-chūḍāmaṇi Svayaṁbhu-dēva-labdha-vara-prasādaṁ śrīman-mahā-pradhānaṁ haḍapava-

35 ḷaṁ **Bēchirājana** mahimey=ent=eṁdaḍe || Ka || Oḍaveyan=oḍalaṁ dēvargg=oḍan-oḍane nivēdisutt[u*] Śiva-sannidhiyaṁ paḍedaṁ lōkadoḷ=orvvane haḍapavaḷaṁ daṇḍanāyakaṁ **Bēcharasaṁ** || [25*] Va || Ant=ā **Bēchara-**

36 **saṁ** śrī-Svayambhu-dēvargge dēv-āl̤ayaman=ettisi nija-patige dharmma-kāryyamaṁ vijñāpisalu śrīman-mahāmaṇḍaḷēśvaraṁ **Piriya-Rāchamalla-dēvarasar** śrī-Svayaṁbhu-dēvar=aṁga-bhōga-raṁga-bhōgakkaṁ

37 alliya sthān-āchāryyaru svasti yama-niyama-svādhyāya-dhyāna-dhāraṇa-mō(mau)n-ānushṭhāna-Śiva-pūjā-tatparar=app=**avara** mahimey=eṁt=eṁdaḍe || **Ka** || Ā Lākuḷīśvar-āgama-Kāḷā(lā)mukha-

38 darśanaṁgaḷan=tāḷdi tapō-līlege muyv-āṁt-irppaṁ **Bāla-Śivāchāryya** varyyan=agaṇita-dhairyyaṁ || [26*] Va || Aṁt=enisida **Bāla-Śivāchāryyara** kāḷaṁ karchchi vā(dhā)rā-pūrvvakaṁ māḍi **Sa(śa)ka-va-**

39 **rsha[3] 1095neya Vije(ja)ya-saṁvatsaradha(da)** Mārggaśirad=amāvāsye Sōmavāra sūryya-grahaṇa-tā(ta)t-kāladandu **śrī-Svayaṁbhu-dēvargge** koṭṭa keyi **Kuṛugōḍiṁ** mūḍa-voladalli Nīra-

40 halladiṁ paḍuval takkila mattaru 3 arasara kammatadiṁ paḍuval saul mattar 1 Puṁḍarīkana keṛeyiṁ mūḍaṇa pū-dōṁṭa 1 dēvara muntana gāṇa 2 **Rāhe-kall**[8] mū-

41 ḍa-volada **Ballakuṁdeya** bole-vēṛeyiṁ paḍuvalu takkil mattar 12 ā vūra Erada keṛeyiṁ teṁkalu kisu-vattar[4] 5 **Bāḍanahaṭṭiyalu** dharmmētada sthaḷadiṁ teṁkalu takkila ma 1

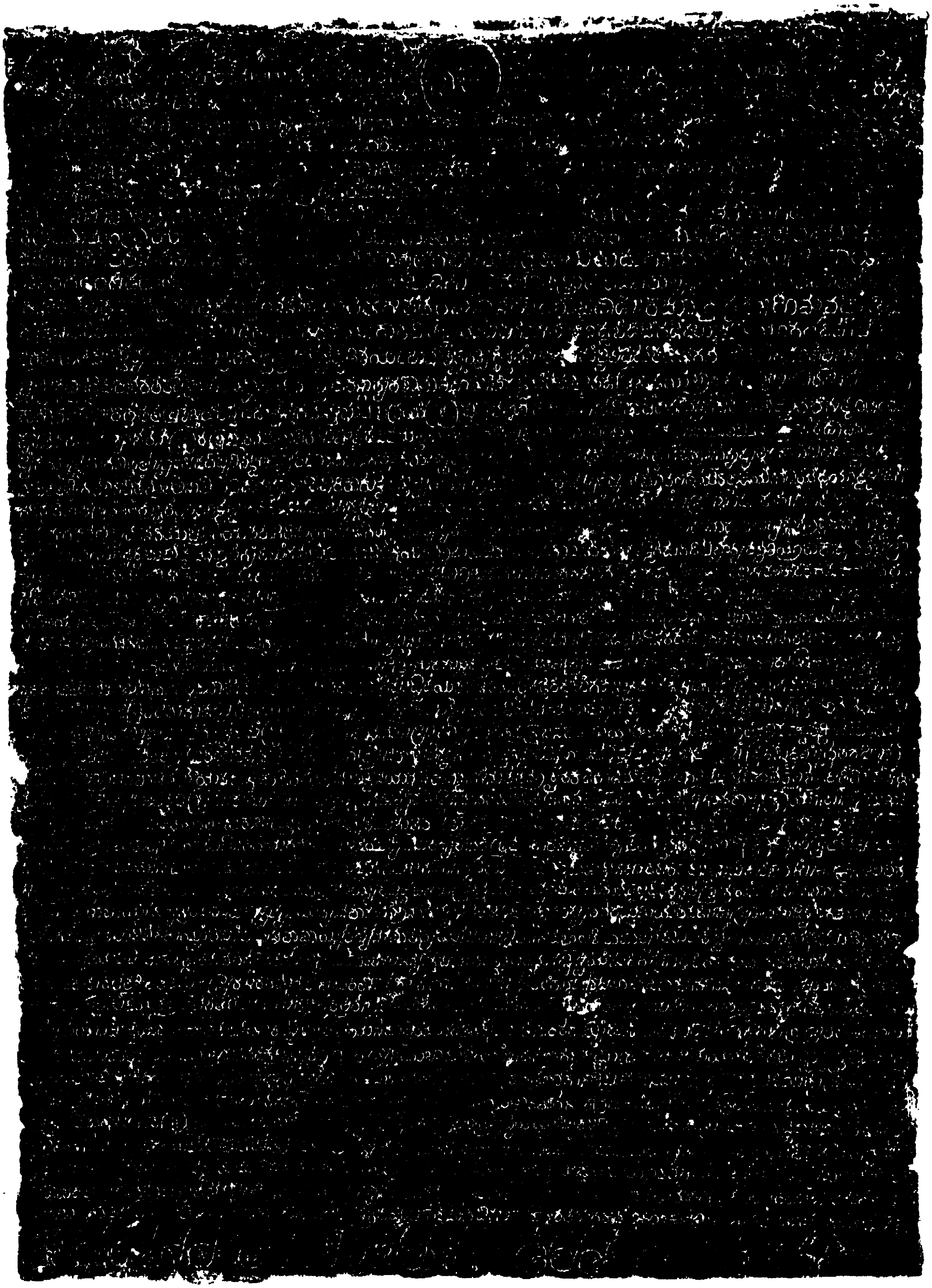
[1] The *prāsa* in this verse is imperfect; the alliterative words are *puli, saṁkuḷa, aḷa, aḷav=*.

[2] Read *ēka-chchhattrav=*.

[3] It is to be noted that neither here nor in the second date in l. 45 below does the original contain the word Śālivāhana; see remarks on p. 265 above.

[4] Possibly, but less probably, *mattar*; see l. 48.

Kurgod inscription A: Saka 1095 and 1103.



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42 alli **Bīyanahaṭṭiya** dāriyiṁ teṁkaṇa kisu kammaṁ 450 **Bīyanahaṭṭiy=īriṁ** teṁka Bhīmanātha-dēvara koyyiṁ mūḍaṇa takkila mattar 1• kammaṁ 450 **Arakeṟeyal**u

43 **Doṁḍavaṭṭiya** dāriyiṁ mūḍaṇa sthaḷav=eraḍakkaṁ kisu kamma 700 alliya bāduṁbeyaniṁ baḍagaṇa gadde-kaṭṭu 5 Puṁḍarīkana keṟeya keḷage gadde-kaṭṭu 3 iṁt=iv=inituṁ

44 **Hiriya-Rāchamalla-dēvaru** munnaṁ koṭṭ-irddavu[1] [||*] Mattaṁ **Siṁda-Gōvinda** sita[ga*]ra gaṁṇḍaṁ **Pātāḷa-chakravartti Bhōgāvatī-puravar-ādhiśvara** śrī-Vīra-Kalidēva-nitya-prasādaṁ śrī-

45 man-mahāmaṇḍaḷēśvaraṁ **Yirmmaḍi-Rāchamalla-dēvarasaru** **Śaka-varsha** 1103 **neya**[2] **Plava-saṁvatsu(tsa)rada** Kārttika-puṇṇami **Sōmavāra** sōma-grahaṇadaṁdu **Śrīpuravan**=agrahāravaṁ **māḍuva** kāladalu **Bāḷa-Śiva-dēva-**

46 **ra** kālaṁ karchchi dhārā-pūrvvakaṁ śrī-Svayaṁbhu-dēvar=aṁga-bhōgaṁ(ga)-raṁga-bhōga-naivēdya-jīrṇṇ-ōddhāra-Chaitra-pavitra-svādhyāya-Vaiśēshika-byākhyāna-khaṇḍika-Śiva-dharmma-purāṇa-paṭhanav-anna-dānav=int=initakkaṁ **Tokkokala**

47 hole-vēreyiṁ mūḍal **Araḷiyahāḷa** sīmeyiṁ teṁkal **Haṁgaveyiṁ** paḍuval **Goṟanahāḷa**[3] sīmeyiṁ baḍagal Ballakuṁde-nāḍa baḷiya pūrvva-sīm-ānvitav=āgi-koṭṭal **Jintegrāma** 1[4] [||*]

48 Mattaṁ **Kuṟugōḍa** holadalu **Uppuvaḷḷadiṁ** mūḍaṇa kisu-vattar 3 **Or vāyalūriṁ**[5] mūḍal **Arakeṟeya** hole-vēreyiṁ paḍuval takkil ma 1 kamma 300 [||*] Mattaṁ **Bēchaiyan**=oḍale Kaiḷāsakke hōha

49 **same(ma)yadal**-agni-pravēśavaṁ māḍuvalli dharmma-patni patibrate **Baiḷiyak-kanuṁ Malpāṇiyakkanuṁ** śrīmad-arasaraṁ bēḍi koṁḍu **Maṇivūra** sthaḷadalu Tuṁgabhadrā-dēviyiṁ teṁkal **Sūgūra** hole-vēre-

50 yiṁ mūḍuvalu[6] koṭṭa takkilu mattar 2 chinnageykada-nakharaṁgaḷuṁ kōḍi achchina moḷeyalli koṭṭa daḷakke vīsa 2 kāṇi 2 mattav=avaru koṇṭa(ṇḍa)lli so 2 koṭṭalli so 2 mattaṁ aṅgaḍiyalu saṭṭ[u*]g-āyaṁ 1

TRANSLATION.

(Line 1.) Homage to the blessed Lord Svayaṁbhū!

(Verse 1.) Homage to Śaṁbhu, beauteous with the yak-tail fan which is the moon kissing his lofty head, the foundation-column for the construction of the city that is the threefold world!

(Verse 2.) Victorious is he of brilliant glory, fulfilling the objects of desire, pervading all worlds, emperor of gods, dispeller of Daityas' pride, embracer of Pārvatī, Śaṁbhu to whom sages bow, the Svayaṁbhū who is god of gods.

(Verse 3.) Homage to that Śaṁbhu on whose conquest of the haughty Three Cities by the fiery ray from his frontal eye the multitude of gods' skulls were restored to life by the nectars streaming from his oozing moon-digit, and praised him in delight; and who smiles as Gaurī embraces him in an access of terror at the clamour arising thence.

(Verse 4.) Victorious in victory over women is he whose magnificent breast has been given the same colour as the covering saffron lying on Gaurī's full bosom, who is truly skilful in crushing Kandarpa's pride, who has three flashing eyes, who protects the company of the

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[1] After this word there are three *śaṅkhas* on the stone, marking the end of that part of the record.

[2] The writer first wrote the figures 1102, and then corrected the 2 into a 3, not very successfully.

[3] The syllable *Go* is somewhat doubtful.

[4] After this figure is the sign of a *śaṅkha*.

[5] Instead of *Or vāyalūriṁ* as two words, read *Orvāyalūriṁ*.

[6] Read *mūḍalu*.

gods, through whom tremble the columns in the foundations of the structure of the three worlds, the friend of Lakshmī's Lord [Vishṇu], Śambhu engaged in sport,[1] the Svayambhū.

(Verse 5.) May he whose majesty is extolled by the goddess Fortune's Lover [Vishṇu], the darling of the Mountain's Daughter [Umā], who illumines the regions of space with the radiance of the high ruddy rubies on the diadems of the princes of gods and demons bowing at his feet, who wears the Sadyōjāta-face,[2] the god Svayambhū, with joy of soul ever grant us fortune in devotion and prosperity.

(Verse 6.) May Śambhu, whose two lotus-feet are grazed by the broad diadems of the brilliant King of Gods [Indra], the King of Kings [Vishṇu],[3] and the multitude of princes of Daityas, and who bears the eight bright forms of water, earth, air, sky, fire, sun, moon, and soul,[4] grant us (*our*) desire.

(Verse 7.) May Śambhu, who, pervading and protecting the fourteen worlds from the seat of his three Powers of Will, etc.,[5] creates prosperous life in the multitudes of all beings, dwelling in the souls of votaries, everlastingly with joy bestow a revelation of himself in the lotus of my spirit!

(Verse 8.) May Śambhu of surpassing majesty preserve us—he who praises for her supreme simplicity the great mountain Himavat's Daughter, who, when she saw the little moon-crescent on his locks, (*and*) when through the bright light spreading over his moon-like brow in lovely lustre there was the phenomenon of a full moon, cried: "Lo, O God, the young moon has grown to an over-full moon!

(Verse 9.) A place of beauty is the continent of Jambūdvīpa, which is surrounded by the seven seas, seven continents, and seven ranges of central mountains; as in the region of Bharata belonging to this continent there is to be seen a province [Kuntala], the lord of the goddess of this land of **Kuntala**, which is famed for displaying to the eye exceeding brilliance, is a moon expanding the lotuses of the **Chāḷukya race**, an Indra of bright semblance.

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[1] I understand *ṇamma-Sambhū* as *narma-Śambhu*, comparing such expressions as *Nṛitta-Gaṇapati*, *Gīta-Gōvinda*, etc.

[2] This is one of the *pañcha-mukha* or five faces or phases of Śiva. The beginning of this cult appears in the *pañcha-brahma-mantra*, i.e. Taitt. Āraṇyaka X. 43-47, in which Sadyōjāta, Vāmadēva, Aghōra, Tatpurusha, and Īśāna are worshipped; Sāyaṇa *in loco* says that Sadyōjāta is the western face, Vāmadēva the northern, Aghōra the southern, and Tatpurusha the eastern. This is elaborated in the *Pañcha-brahma Upanishad* (especially § 7); and the *Bṛihaj-Jābāla Upanishad* i. 8 says that from the Sadyōjāta face arose Earth, thence the Nivṛitti Kalā, etc. The Southern Śaivas teach that Īśāna is the supreme phase, having the function of grace (*anugraha*), and termed *mūrtta* ("embodied"); Tatpurusha, termed "mouth" (*vaktra*), with the function of concealment (*tirōdhāna*), pervades all souls as *antaryāmin* and conceals the nature of the universe by means of the *sapta-jāla* arising from the Nāda and Bindu; Aghōra, termed "heart" (*hṛidaya*), has the function of dissolution (*saṁhāra*); Vāmadēva, termed "secret organ" (*guhya*), with the function of maintaining the cosmos (*sthiti*), keeps souls fettered in the illusion of Māyā and educes discriminate perception (*vijñāna*), etc., from the Bindu; and Sadyōjāta, termed "body" (*mūrtti*), with the function of creation (*sṛishṭi*), unites bodies to souls. Cf. Nallasvami Pillai's translation of Aruṇandi's *Śiva-ñānā-siddhiyār*, p. 156 n. The formula quoted in *Sarva-darśana-saṅgraha* (Calcutta edn., 1872, p. 93) identifies Īśāna with the head, Tatpurusha with the mouth, Aghōra with the heart, Vāmadēva with the secret parts, and Sadyōjāta with the feet; cf. Cowell and Gough's translation, p. 117. Cf. Gopinatha Rao, *Elements of Hindu Iconography*, Vol. II, pp. 64, 97 f., 366 f., 375-9, 384, 388, 404. See also *Mṛigēndra Āgama* iii. 8, and also on the ritual *Kāraṇa Āgama* i. 64.

[3] *Rāja-rāja*: cf. Śabara-śaṅkara-vilāsa ii. 29, *ananta-bhūshitan=iḷādhara-rājan*.

[4] Cf. *Mahābhārata* VII. ccii. 67 (Pratapchandra Ray's edn.), the opening stanzas of *Abhijñāna-śakuntala* and *Mālavikāgnimitra*, etc.; see also Nallasvami Pillai's *Studies in Saiva-siddhanta*, p. 93 ff., and Gopinatha Rao, *Elements of Hindu Iconography*, Vol. II, pp. 403 ff.

[5] Namely, Thought (*jñana*), Will (*ichchhā*), and Action (*kriyā*).

(Lines 15-17.) And as regards his titles: Hail! the asylum of the whole world, beloved of Fortune and Earth, the great Emperor, the *paramēśvara*, the *paramabhaṭṭāraka*, ornament of Satyāśraya's race, embellishment of the Chāḷukyas, the fortunate Tribhuvanamalla Vīra-Sōmēśvara-dēva, in a course of continually increasing prosperity reigning for as long as moon, sun, and stars endure at the standing-camp at Kalyāṇa in the enjoyment of pleasant conversations, then—

(Verse 10.) As one may call it "the land of Kuntala, the brilliant graceful brow of the Lady of the ocean-encompassed Earth," there is displayed of the radiantly brilliant land of Kuntala a high forehead-ornament, the county of Ballakundā, haunted by extreme good fortune, like a jasmine on the braided tresses, quivering in sportive grace, of the Lady Earth.

(Line 18.) If it be asked how this is:—

(Verse 11.) Adorned with pure creeping-plants, eager bees, (*and*) rice-crops, never a village failing; with *gaṅgas*, yeomen, wealthy and charming persons, never a village failing; with temples of gods, never a village failing; with worthy votaries, never a village failing—the mid-county of Ballakunde is delightful, in truth (*like*) the spring.

(Line 19.) So the midst of the county—

(Verse 12.) The stronghold of Kuṟugōḍu puts to shame the strongholds of the oceans on the right and left; surpassing strongholds of woods and hills on the adjoining sides, it displays itself (*like*) a central mountain, impassable to all.

(Verse 13.) This fortress of Kuṟugōḍu holds in control the Chōḷa; it verily threatens the Gūrjara; truly it rules over the Lāḷa[1]; it presses sorely upon the Pāṇḍya; it confronts with opposition the monarch of the Telugus; in the matter of warfare it waxes seven times greater—a marvel! who can disturb it?

(Lines 21-22.) As regards the outer town of this fastness:—

(Verse 14.) It is resplendent around this Kuṟugōḍu with rows of *tilakas* [symplocos racemosa], *tamālas* [xanthochymus pictorius], palmyras [borassus flabelliformis], plantains, *vakulas* [mimusops elengi]; with lines of trumpet-flowers [bignonia suaveolens]; with clumps of fig-trees [ficus religiosa]; with multitudes of citron-trees [citrus medica], camphor-trees, *kēsaras*,[2] *karṇikāras* [pterospermum acerifolium], silk-cotton trees, *lavalis*,[3] clove-trees [myristica caryophyllata], mangoes, *kiṁśukas* [butea frondosa], and cocoanut palms; and with parks of all seasons.

(Line 23.) Furthermore, in this town—

(Verse 15.) The wealthy make naught of the Wealth-giver [Kubēra]; the jewellers there laugh at the Lord of the Ocean [Varuṇa]; the rulers resemble Manu; famed among men, it is verily like Bhōgāvatī.

(Verse 16.) A home of devotion; a site of devotion; an established order (?) of devotion; a (*seat of*) growth of devotion; a realm of devotion; a treasure of devotion—the spirit of devotion to Śiva has come and settled in this Kuṟugōḍu.

(Verse 17.) There has arisen in sooth a ruler of this town, whose bosom wears the charming saffron of the breasts of the Lady Fortune, the peerless Irmaḍi-Rāchamalla [i.e. Rāchamalla II].

(Line 25.) With regard to this king's lineage:—

(Verse 18.) When a lord of snakes, deeming the brightly flashing lustre of the sword in the long arm of the Gracious [Śiva] to be a female snake, had embraced it with delight of spirit, there was born Sinda, joy of all the world.

[1] Scil., the natives of Lāṭa, Southern Gujarat.

[2] Either the Mesua ferrea or Rottleria tinctoria.

[3] The Averrhoa acida or Cicca disticha.

(Verse 19.) When thus the line of king **Sinda's** descendants had waxed great, there grew to greatness the blessed **Rāchamalla [I]**, a darling of Earth, exceedingly valorous, beloved of Victory, beloved of Fortune.

(Verse 20.) To king **Rāchamalla-dēva [I]**, lord of the damsel Fortune, who bore as his crest-jewel Śiva's feet, and to the good lady **Sōvala-dēvi** was born a wooer of the goddess Fame, (*namely*) **Iruṅguḷa**, peer in blessings to all monarchs, exalted in blessings, a giver of gracious largesses of gold craved by suitors.

(Verse 21.) To (*their*) joy there were born to the blessed **Iruṅguḷa**, lord of the damsel Earth, and to **Bala-dēvi**, who was a seat of lofty virtues, sons who were in respective distinction a Bhīma and a Pārtha [Arjuna], as one may aver without untruth : to wit, king **Irmaḍi-Rāchamalla** [i.e. Rāchamalla II], endowed with goodly glory pervading the regions of space, and the fortunate king **Sōma**.

(Line 29.) As regards the greatness of the elder of these two :—

(Verse 22.) As he possesses the majesty of one who joyfully sucked and consumed a tigress's milk (*and*) had the unique umbrella of a Snake,[1] and bears as tokens of royalty these yak-cows, the offspring of the yak, a multitude of high-bred elephants, a throne of honour, and royal insignia, to whom is not peer in pride the blest **Gōvinda of the Sindas, Rāchamalla II**, scion of the lineage of the Snake-lords ?

(Verse 23.) Possessing majesty, enjoying a singularly high degree of world-famed happiness, illuminating the world by his fame, a new Lotus-eyed [Vishṇu], renowned in the Nandana-park of polity, reducing the impurity of the Kali (*Age*), far removed from impurity, is the ornament of kings **Rāchamalla II**, skilful in arts, that Trivikrama[2] in the circle of battle.

(Verse 24.) As the Gracious [Śiva], approving of him among all votaries of the earth, granted him a lasting boon, **Rāchamalla-dēva II** obtained royal fortune as a constant gift of grace.

(Lines 32-35.) As the kingdom of the **Mahāmaṇḍalēśvara Rāchamalla-dēva II**, who is thus renowned, was continuing in increasing security :—as regards the greatness of him who lives upon the lotuses of his feet, solely devoted to Śiva, purifying the Gōtra of Kaśyapa, son of **Āchharasa**, a General Officer, destroyer of Telugus, manager of his lord's affairs, a modern *yugandhara*,[3] a sun in the sky of the Vājasanēya race, crest-jewel of ministers, receiver of the grace of boons from the god Svayambhū, the High Minister, the Bearer of the Betel-bag, **Bēchirāja** :

(Verse 25.) The Bearer of the Betel-bag, the General **Bēcharasa**, having offered immediately substance and body[4] to the god, alone in the world was favoured with a revelation of Śiva.

(Lines 35-36.) So this **Bēcharasa** having raised a temple to the god Svayambhū and presented to his lord a memorial regarding the holy cult—

(Lines 36-37.) The Mahāmaṇḍalēśvara **Piriya-Rāchamalla-dēvarasa** [i.e. Rāchamalla I] for the personal enjoyment and theatrical entertainment of the god Svayambhū,—the local Āchārya there, a person devoted to—hail!—the major and minor disciplines, scriptural study, meditation, spiritual concentration, observance of (*the vow of*) silence, and worship of Śiva, as regards whose greatness—

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[1] See above, p. 269.

[2] This epithet is chosen to indicate (1) that the king has the attributes of Vishṇu, and (2) that he is extremely valiant (*tri-vikrama*, "triple prowess").

[3] Literally, "supporter of the age." The title has been given to some ancient Jain teachers of supposed catholic importance.

[4] Cf. the North Indian phrase *man tan dhan*, "soul, body, and property" (devoted to the deity).

(Verse 26.) The excellent **Bāla Śivāchārya**, immeasurable in strength of will, maintaining the **Lākuḷīśvara** traditional lore and **Kāḷāmukha** doctrines, applies himself to ascetic devotion as to a sport—

(Lines 38-44.) Having washed the feet of this **Bāla Śivāchārya**, with pouring of water, on Monday, the new-moon day of Mārgaśira of **the 1095th Śaka year, the cyclic year Vijaya**, on the occasion of an eclipse of the sun, granted an estate to the god Svayambhū: viz. in the field east of **Kuṛugōḍu**, west of the Nīrahaḷḷa stream, 3 *mattar* of unploughed **land**; on the west of the king's *kammata*[1], 1 *mattar* of *saul*[2]; to the east of Puṇḍarika's Tank, 1 flower-garden; in front of (*the temple of*) the god, 2 oil-mills; of the eastern field of **Hāhe-kallu** [the Doll's Stone], west of the boundary of the dry-lands[3] of **Ballakunde**, 12 *mattar* of unploughed land; on the south of the Jujube-tree Tank of that town, 5 *mattar* of red land (*kisu*); in **Bāḍanahaṭṭi**, south of the grounds of the *dharmēla*, 1 *mattar* of unploughed land; in the same, to the south of the road to **Bīyanahaṭṭi**, 450 *kamma* of red land; to the south of the village of **Bīyanahaṭṭi**, east of the field of the god Bhīmanātha, 1 *mattar* 450 *kamma* of unploughed land; in **Arakeṛe**, of the two grounds on the east of the road to **Doṁḍavaṭṭi**, 700 *kamma* of red land; on the north of the *bāḷumbeyi* of the same place, 5 paddy-fields[4]; below Puṇḍarika's Tank, 3 paddy-fields: this much was formerly granted by **Rāchamalla-dēva I.**

(Lines 44-45.) Furthermore, the **Gōvinda of the Sindas**, warrior to the wanton emperor **of Pātāla, lord of Bhōgāvatī best of cities**, endowed with constant boons from Vīra Kali-dēva, the Mahāmaṇḍalēśvara **Rāchamalla-dēvarasa II,**

(Lines 45-48.) on Monday, the full-moon day of Kārttika of the **1103rd Śaka year, the cyclic year Plava**, during an eclipse of the moon, on the occasion of making **Śrīpura** an Agrahāra, after washing the feet of **Bāla Śiva-deva**, with pouring of water, granted for the god Svayambhū's personal enjoyment, theatrical entertainment, offerings of food, restoration of worn-out (*buildings*), the *Chaitra* and *pavitra*,[5] scriptural study, lectures on the Vaiśēshika, class-reading[6] of the *Śiva-dharma-purāṇa*,[7] and charitable gifts of food, the one [entire] village of **Jintegrāma** with its former bounds, within the county of **Ballakunde**, situate on the east of the boundary of the dry-lands[8] of **Tokkokal**, south of the bound of **Araḷiyahāḷu**, west of **Haṁgave**, north of the bound of **Goṛanahāḷu** (?). Likewise, in the fields of **Kuṛugōḍu**, to the east of the **Uppuvaḷḷa stream**, 3 *mattar* of red land; to the east of **Orvāyalūr**, west of the boundary of the dry-lands of **Arakoṛe**, 1 *mattar* 300 *kamma* of unploughed land.

(Lines 48-50.) Furthermore, when they were entering the fire on the occasion when **Bēchaiya** was going to Kailāsa in bodily form [lit. by his body[9]], his lawful wives the

[1] Possibly this is the same as the modern *kamata* (see Kittel, s.v.), but I doubt it.

[2] This would seem to be connected with *savuḷu, sauḷu*, "brackishness," also "muriate of lime."

[3] *Hole*, dry land unsuitable for growing rice.

[4] *Gadde-kattu*, ground suitable for growing paddy.

[5] See *Ind. Ant.*, Vol. XXXVIII, p. 52.

[6] Cf. *khaṇḍikada dharma*, *Ep. Carn.* VII. 1, Hl. No. 66. A *khaṇḍika* is a class of students (ib. III. 1, TN. No. 27; VII. 1. Sk. No. 185; IX. Bn. No. 6; III. 1, TN. 27).

[7] A book called *Śiva-dharma*, perhaps the same as this, is mentioned in *Ep. Carn.* Vol. VII. 1, Sk. No. 185. Cf. Aufrecht's *Catal. Catall.* s.v.

[8] *Hole*: Mr. Narasimhachar suggests however that this is a variant for *hola*.

[9] *Oḍale*: Mr. R. Narasimhachar in a letter to me has kindly pointed out that this is the instrumental case of *oḍal* with suffix *-e*. "Though Kēśirāja," he adds, "limits the suffix *-e* to neuter words ending in *-a* (*Śabdamaṇi-darpaṇa*, s. 107), we have examples of the suffix used in words of other genders and endings: *alliye* ('with affection'), Ajita-purāṇa i. 77-8; *muni-patiye pēḷe-paṭṭudu* ('it was stated by the lord of sages'); *aḷkare taḷke-geydu* ('having embraced with affection'), *līleye nuṅguva mṛityu* ('Death which swallows with ease').

devoted **Baiḷiyakka** and **Malpāṇiyakka** made a request to the king, and (*with his permission*) granted in the grounds of **Maṇivūr**, south of (*the sanctuary of*) the goddess Tungabhadrā, east of the boundary of the dry-lands of **Sūgūr**, 2 *mattar* of unploughed land. On the (?) mintage,[1] jointly with the goldsmith-burgesses, there was granted on the *daḷa* 2 *visa* 2 *kāṇi*; also on their buying 2 *so*[*llage* ?] and on their selling 2 *so*[*llage*]; also in the shops a tax of one ladleful.[2]

B.—OF THE SAME REIGN.

This epigraph, an unfinished one, is carved on the back of the stone which has inscription A on its face.—The writing covers an area of approximately 2 ft. 4½ in. in height and 2 ft. 9 in. in width. It is much worn, and in places is almost illegible; but careful study has made it possible to recover practically the whole of the text; and it has been found worth illustrating by a plate to exhibit some features in the characters mentioned below.

The **character** is a good Kanarese, similar in type to that of A. The letters vary in height from ½ in. to ⅝ in. The scribe is fond of flourishes. In line 1 the first word, *Śrī*, is almost as ornate as in A; the *r* in *chaṁdra* is curled round the *d* in bold floral decoration; and some other letters are prolonged upwards in sweeping flourishes, while several subscript letters on the left-hand margin of various lines are similarly extended downwards. Some letters are much larger than the rest: for instance, *vē* in *Śaṁbhavē* (l. 1), *ṭha* in *kaṁṭhaṁ* (l. 4), *ḷa* in *Mahākāḷa* (l. 16), *kamaḷa* (l. 27), and *dhavaḷa* (l. 28), and *tha* in *nātha* (l. 16). The special characters for *m*, *y*, and *v* are common, as in A. In ll. 1-3 the special *m* occurs 14 times, the ordinary *m* only 7 times; the special *v* is also very frequent, and the peculiar *y* appears 9 times.

The **language** is Old Kanarese, prose and verse, with introductory formula and verse 1 in Sanskrit. Of some lexical interest are *uddṛigu* (l. 3), *unmuktā* (l. 4), *unmantra* (l. 35), the prefix *ud* expressing high degree. As regards orthography, we may note that the archaic *ḷ* never occurs in words where it is primitive; but, as if to make amends for this, it is written wrongly in four Sanskrit words—*kuḷa* (l. 6), *Mahākāḷa* (l. 16), *kamaḷa* (l. 27), and *dhavaḷa* (l. 28),—and in the last three of these the character is made exceptionally large, as if to bid defiance to laws of grammar. Final *-m* alternates with *-v* before vowels, and it is sometimes hard to decide which is the true reading.

The **record** refers itself to the same reign as A. It opens with an invocation of **Udbhava-Rāchamallēśvara**, a phase of the god Śiva, which we shall find explained below, ll. 19-21; and after the regular verse of salutation to Śiva (v. 1) comes a stanza adoring the god under the name Rāchamallēśvara (v. 2). After a fanciful description of the ocean (v. 3: see note *in loco*) we are informed that in Jambū-dvīpa lies Bharata-kshētra, and in the latter is the province of **Kuntala**, the reigning sovereign of which is **Tribhuvanamalla Vīra-Sōmēśvara-dēva** (IV). In Kuntala is the county of **Ballakunde** (v. 4), and in Ballakunde is the hill-fortress of **Kuṛugōḍu**, which is described in glowing terms (ll. 8-12). The **Sinda Rāchamalla** (I), Mahāmaṇḍalēśvara of Kuṛugōḍu, is then eulogised with due fulness (ll. 12-14); and we learn that in the course of his pious and glorious reign he was favoured with an epiphany of the god Śiva and his attendant spirits (ll. 14-18); he accordingly rose to exceedingly high estate in life, and after death was translated to *sālōkya* in Śiva's heaven, subsequently appearing on earth as a manifestation of Śiva in the form of a **self-created Liṅga**[3]

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[1] Mr. Narasimhachar suggests that this may mean a place or shop.

[2] For the explanation of this passage I am again indebted to Mr. Narasimhachar. The ladleful is perhaps of grain.

[3] The Śaiva Āgamas recognise six kinds of Liṅgas, viz. (1) *svāyaṁbhuva*, self-created, (2) *bāṇa-liṅga*, prepared by Siva, (3) *daiva*, set up by gods, (4) *ārsha*, prepared by Rishis, (5) *gāṇava* or *gāṇavat*, set up by Śiva's Gaṇas or goblin troop, and (6) *mānusha*, prepared by godly and instructed men (*Kāmika Āgama*, ch. 50, vv. 35-38). Cf. Gopinatha Rao, *Elements of Hindu Iconography*, Vol. II, pp. 79-82, 86.

on the west of the temple of Svayambhū (Śiva) in Kuṟugōḍu, where a sanctuary was raised and worship paid to him under the name of **Udbhava-Rāchamallēśvara**, "the god Īśvara of Rāchamalla in (miraculous) revelation" (ll. 18-21). We then learn that Rāchamalla I begot by Sōvala-dēvi **Iruṅgōḷa** (not Iruṅguḷa, as in A), who by **Ēchala-dēvi** begot **Rāchamalla II** (ll. 21-22); and upon the power and blessed estate of the last-named our poet dilates in ll. 23-26. We may note the statement that his hero was suckled by a tigress, was covered by the hood of a cobra, rode on elephants, and had Kalidēva as the tutelary god of his race (v. 11); on this see above, p. 269. It is then announced that in his reign there was a high minister, the royal treasurer **Rēchirāja**, the son of **Sāyidēva** (**Sāvidēva** or **Svāmidēva**) and Savitri, and Sāyidēva was the son of an older Rēchirāja by Rōkāmbikā-dēvi (ll. 30-35). The inscription here breaks off; presumably it was intended to record an endowment of the temple of Udbhava-Rāchamallēśvara by the Mahāmaṇḍalēśvara at the instance of the younger Rēchirāja.

TEXT.[1]

[Metres: v. 1, *Ślōka* (*Anushṭubh*); vv. 2, 13-15, *Sragdharā*; vv. 3, 6, 7, 9, *Mahāsragdharā*; v. 4, *Utpalamālā*; v. 5, *Kanda*; vv. 8, 10, *Mattēbhavikrīḍita*; v. 11, *Champakamālā*; v. 12, *Śārdūlavikrīḍitā*.]

1 [2]Śrīmad-Udbhava-Rāchamallēśvarāya [namaḥ ||*] Namas=tuṁga-śiras-chumbi-chaṁdra-chāmara-chāravē [|*] trailōkya-nagar-āraṁbha-mūla-staṁbhāya Śaṁbhavē || [1*]

2 Śrīmat-śailēṁdra[3]-putrī-pati namag=abhivāṁchchh-ārtthamaṁ māḷke tēja[s*]-stōmaṁ prastutya-nity-ōdbhavav=esar(v)-esav=ī **Rāchamallēśvar-ā-**

3 khy-ōddāmaṁ nissīma-nāmaṁ stuvad-akhiḷa-lasat-sāmau=ātm-ābhirāmaṁ bhīmaṁ jūṭ-āgra-sōmaṁ vinuta-jana-manaḥ-prēman=uddṛigu-lalāmaṁ || [2*] Jaḷa-kallōḷ-āḷi bāhā-

4 yugaḷa | v=esevi(va) kūrmmaṁ padaṁ | bāḷa-mīṁ kaṇ | poḷev=unmuktāphaḷaṁ pal | kuḷiśame nakha | v=ā kaṁbu kaṁṭhaṁ | sunīḷaṁ viḷasat-kēś-āvakāśaṁ | toḷasuva pavaḷaṁ bāy | ka[ra]ṁ

5 padmarāgaṁ taḷam=āgal | rēji ratnākarana vol=esaguṁ rāja-chadrraṁ[4] samudraṁ || [3*] Ant=enisida gaṁbhīrara[5]-ratnākaranim parivṛitav=āda Jaṁbūdvīpada Bharatakshētradoḷu

6 **Kuṁtaḷa**-vishayam=uṁṭ=alli || Svasti Samasta-bhuvan-āśrayaṁ Śrī-Pṛithvī-vallabhaṁ mahārājādhirājaṁ paramēśvaraṁ paramabhaṭṭārakaṁ **Satyāśraya-kuḷa(ḷa)**-tiḷakaṁ **Chāḷuky-ā**bharaṇaṁ

7 śrīmat-**Tribhuvanamalla-Vīra-Sōmēśvara**-dēvana rājyam=uttarōttarav=āgutt-iral=ittal || Vṛi || Ant=enis-irdda Bhārata-mahī-mahiḷā-mahanīya-bhāḷadoḷu kuṁtaḷa-

8 [d=ante] śōbhisuva **Kuṁtaḷa**-bhūtaḷa-bhāmeg=ō(ā)vagaṁ kāṁta-mukh-āṁtadoḷ=piḍida kaṁṇaḍiy-anname chennan=āgi vōr-aut=ire **Ballakuṁde** naḍu-nal=karam=oppugum=etta nōlpaḍaṁ || [4*] Va || Ant=ā nā-

9 ḍa naḍuvo rājad-rāja-nagara-ramaṇī-ramaṇīya-maṇidarppaṇāyamānam=enise Bhargg-ādriy=aṁt=ārggav=ari-durggamam=āda **Kuṟugōḍa** giri-durggada poṟa-voḷala viḷāsam=eṁt=eṁdaḍe || Kaṁ ||

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[1] From the ink-impressions.

[2] This word is preceded by the *śaṅkha* symbol.

[3] Read *Śrīmach-chhailēṁdra-*.

[4] Read *rāja-mudraṁ*; cf. the inscription *PSOCI.* No. 83 (*Ind. Ant.*, Vol. IX, pp. 96 f.), v. 2, and the Sabara-śaṅkara-vilāsa, i. 30.

[5] Read *gaṁbhīra-*.

10 Naradana toṛade saradiṁ tārā-pathad=aṁte rāja-haṁs-ānvitadiṁ kshīr-ābdh śayanan=uraḍa vol=ārameyin=tuṟugi poṟa-voḷalu sā(so)gayisuguṁ || . [5*] Mattam=ā pur-āṁtarbbhāgam=oṁt=e-

11 [ndade || Vṛi] || Bharadiṁd=Aurvv-ānalaṁ taṁn=oḷagaṇa jalamaṁ pīrvvaṇ=end= Abdhi-nāthaṁ pirid=oṁd=āśaṁkeyind=ī puradoḷe nava-ratnaṁgaḷaṁ baytan=eṁb= aṁt=iral=irkkuṁ kshatra-ratnaṁ | chatura-yuvati-ratnaṁ | sa-

12 [— — ⏑ ra]tnaṁ | vara-ratnaṁ | vīra-ratnaṁ | sujana-purusha-ratnaṁ | gaj-āśv-ādi-ratnaṁ || [6*] Va || Ant=ā purakk=adhiśvaraṁ mahāmaṇḍaḷēśvaraṁ Siṁda-kuḷa-kamaḷa-mārttaṇḍaṁ sitagara gaṇḍanum=enisi ñegaḷda śrīmad-Rāchamalla-dēvana

13 mahimey=eṁt=eṁdaḍe || Vṛi(vṛi) || Vara-mārggaṁ | śrī-nisarggaṁ | vinaya-vinata-Bharggaṁ | jit-ārāti-varggaṁ | sthira-kāryyaṁ | Mēru-dhairyyaṁ | sujana-vanaja-sūryyaṁ | mahīpāla-varyyaṁ | Smara-rūpaṁ | sa-

14 pratāpaṁ kṛita-ripu-nṛipa-tāpaṁ kaḷ-āḷī-kaḷāpaṁ | dhareg=ellaṁ Rāchamallaṁ kuḍutav-irale ballaṁ yaśaḥ-śrīge nallaṁ || [7*] Ant=ā sukha-saṁkathā-vinōdadin-irutt-ire || Vṛi || Dhāreg=āścha-

15 ryyado Rāchamalla-mahipa[ṁ] gō-bhū-hiraṇy-āṁna-pāna-ras-ādy-ākhiḷa-dānadiṁ taṇipi śisht-ēshṭ-ārttha-sadu-bhaktaraṁ piriduṁ mannisal=īśvaraṁ varadan=āgaḷ rājyaman=tāḷdi vistarisutt=opp-i-

16 re dēvar=oṁdu diva=aṁ pratyakshadiṁ be(ba)rppudhu(du)ṁ || [8*] Va || Āgaḷ Naṁdinātha - Naṁdi-Mahākāḷa(ḷa) - Vīrabhadra-pramukha-pramatha-yūtha-samētanuṁ Hari-Viriṁchi-sur-āsur-ōrag-ādi-prasiddh-ā-

17 mara-gaṇa-sēvitanum=enisi Pārvvatī-pati baṁd=avatarisi nind-iral Rāchamallarasaṁ bhoṁkane kaṇḍu poḍa-vaṭṭ=ānaṁdadiṁ kara-kamaḷa-mukuḷitan=āg-iral Hara[ṁ*] dara-hasita-vadan-āravindaṁ Kaiḷās-āva-

18 ḷōkan-ārtthav=abhaya-hast-āvaḷaṁbakan=āge mahā-prasādam=eṁdu mahā-vibhūtiyiṁ gaṇ-āḍambaravaṁ māḍi Śiv-ārchchaneyan=ādi || Vṛi || Dhareg=iṁt=atyaṁta-chōdy-āvaham=ene Śiva-liṅg-ārchchanaṁ māḍi

19 pṛithvī-bhara-rājya-śrīyumaṁ saṁtatige nilisidaṁ Rāchamallaṁ śarīraṁ beras= uttuṁg-āśva-chaṁchach-chamara-ruhe(ha)-śi(si)ta-chchhatra-chihn-ānvitaṁ Śaṁ-karanoḷ=sālōkyamaṁ porddiyum=avanige sāyu-

20 jyadiṁ liṁgav=āḍe || [9*] Va || Aṁtu Kuṟugōḍa paṭṭaṇada śrī-Svayaṁbhudēvara paśchim-ābhimukhadoḷu baṁdu niṁdu sakaḷa-lōkakke kautukam=āgi liṁga-mūrttiyind=udbhavisalu śrī-

21 mad-Udbhava-Rāchamallēśvara-dēvar=eṁba pesaraṁ tāḷdi suprasiddham=āg-ire || mattaṁ tadīya-saṁtatiy=aḍaguṁtiy=eṁt=eṁdaḍe || Vṛi || Madavad-vairi-karīndra-kēsariy=enipp=ā Rāchamallaṁgav=āspa-

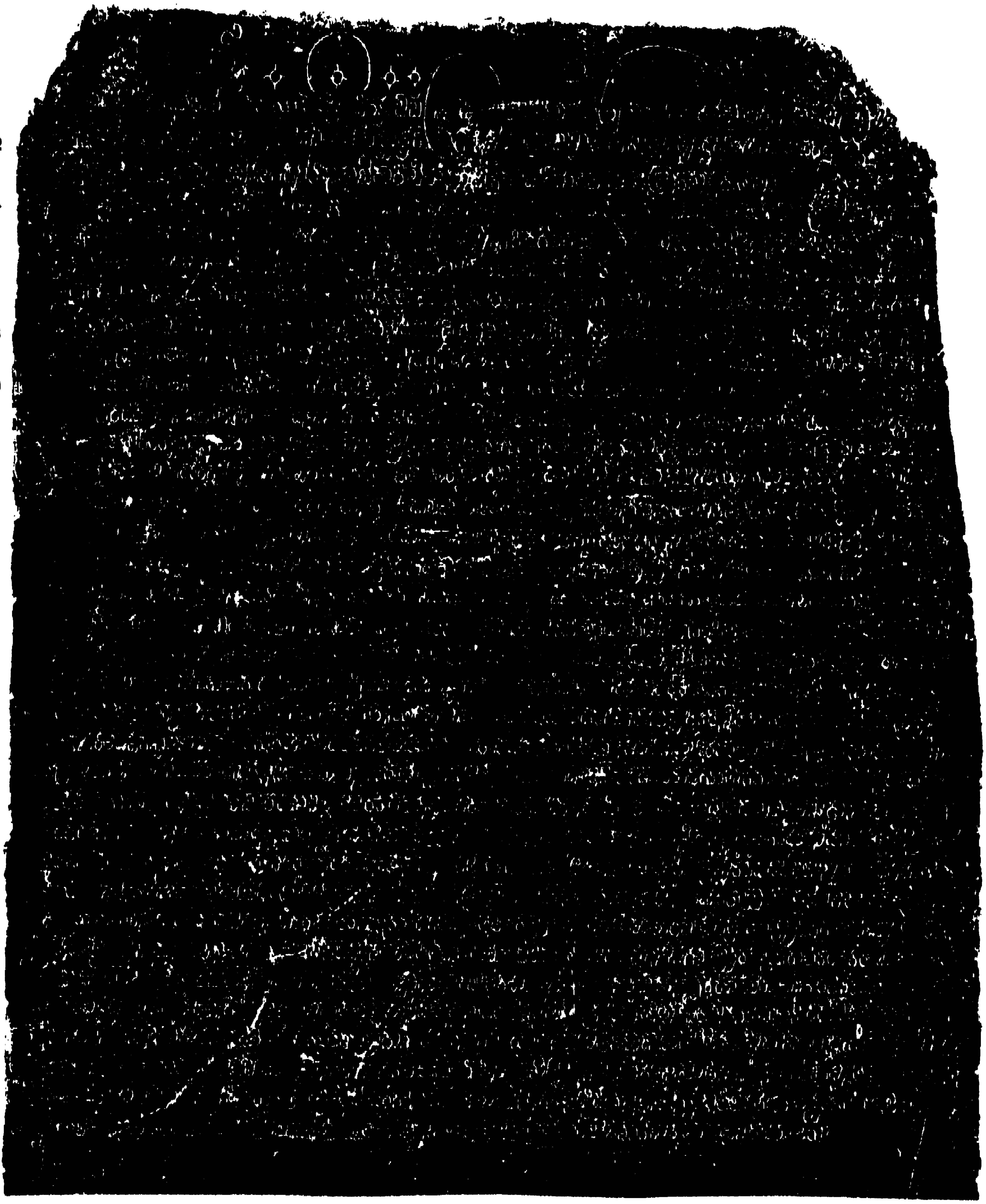
22 dadiṁ Sōvala-dēvigan=tanujan=āg-irdd=ā Yiruṁgōḷa-bhū-viditaṁg=Ēchala-dēvigaṁ tanayan=ādaṁ kshatra-chāritra-saṁpadan=int=Irmmaḍi-Rāchamalla-mahipaṁ śrī-Siṁda-Nārāyaṇaṁ || [10*]

23 Va || Ant=ātanoḷu bilaṁ-goṁḍu kalita-Naḷa-balupiṁ kādi gelal=ārggam=arid= eṁt=ene || Vṛi || Puli mole-vālan=ūḍe | phaṇipaṁ peḍeyaṁ koḍey=ette siṁdhuraṁ sa-lalita-bhadra-vishṭaram=ad=āge | cha-

24 mach-chamarī-mṛig-āḷi-kōmaḷa-chaḷa-chāru-chāmaraman=ikke | diṭaṁ Kalidēvan= āvagaṁ kulad=adhidaivav=āgo | gelal=ār=ddorey=Irmmaḍi-Rāchamallanoḷu || [11*] Mattaṁ || Vīra-śrī-

25 Kalidēvadēvan=Abhavaṁ nitya-prasād-ōdbhav-ōdāra-śrīyan=anārataṁ kuḍut-iral Śrī-chāru-vāk-śrī-lasad vīra-śrī-ruchir ēṁdu-kuṁdha(da)-nibha-kīrtti-śrī-

Kurgod inscription B.



J. F. FLEET

SCALE ONE-FIFTH

W. GRIGGS & SONS, LTD., PHOTO-LITH.

26 yuma[ṁ] bhāgadoḷ | vārājan-mukhadoḷ | bhujā-yugaḷadoḷ | dik-chakradoḷ | varttisal vīraṁg=**Irmmaḍi-Rāchamalla**-mahipaṁg=inn=ārppar=ṁ baṁdapar || [12*] Iṁtu negaḷtegaṁ pogaḷtegaṁ

27 neley=enisi | Svasti Samadhigata-paṁcha-mahā-śabda-mahāmaṁḍaḷēśvaranuṁ **Ballakuṁdā-dēś-ādhīśvaranuṁ Bhōgāvatī-puravar-ādhīśvaranuṁ Siṁda-kuḷa**-kamaḷa(ḷa)-mārttaṁḍanuṁ sitagara gaṁḍanuṁ śārddū-

28 ḷa-vijaya-patākanuṁ samuddaṁḍa-maṁḍaḷi(ḷī)ka-bhayaṁkara-chaturaṁg-ānīkanuṁ daśa-diśā-varttita-dhavaḷa(ḷa)-kīrttiyuṁ **Pātāḷa-chakravarttiyuṁ** śrī-Vīra-Kalidēva-dibya-śrī-pāda-

29 padma-nitya-prasād-āsādit-ātma-prabhāvanuṁ saṁgaḍada maṁḍaḷīkara taleyaṁ kāvanuṁ bēḍidargg=ill=ennad=īvanum=enisi negaḷda **śrīmad-Irmmaḍi-Rāchamalla-dēvaṁ Kuṛugōḍa** paṭṭa-

30 ṇadoḷ sukha-saṁkathā-vinōdadiṁ rājyam-geyyuttam=ire-yire tat-pāda-padm-ōpajīvi mahā-pradhānaṁ vibudh-aika-bāṁdhavaṁ śrīkaraṇaṁ **Rēchirājan**=anvayav=ent=eṁdaḍe || Vṛi || Svasti śrī-[1]

31 Chaṁdra-vaṁś-ōdbhava-Harita-kuḷaṁ Kaṁmme-sat-kīrtti-valli vistār-ā-tāra-tārāchaḷa-bhuvana-taḷaṁ tān=enal sat-kavīṁdra-prastutyaṁ **Rēchirājaṁg**=anuvaśe guṇi **Rēkāṁbikā-dēvigaṁ** saṁtra-

32 st-ārāti pradhānaṁ sutan=udayisidaṁ **Sāyidēva-pradhānaṁ** || [13*] Rāmaṁg=ā Rāmey=eṁt=aṁt=Amara-patige Paulōmiy=eṁt=aṁte Lakshmī-dhāmaṁg=ā Lakshmī(kshmī)y=eṁt=aṁt=Atanu-ripug=U-

33 mādēviy=eṁt=ante Tārā-rāmaṁgo Rōhiṇī-prēyasi sogayipaḷ=eṁt=aṁt=amāty-[— ◡ —][2]ōddāmaṁ śrī-**Sīvidēvaṁg**=ati-pati-hito **Sāvitre(trī)y**=aṁt=opput-irddaḷ || [14*] Ant=ā śrī-

34 **Svāmidēvaṁgaṁ Sāvitrī-dēvige** || Vṛi(vṛi) || Rājat śrī[3]-**Svāmidēvaṁg**=anuvaśe guṇi **Sāvitrigaṁ** puṭṭidaṁ śrī-bhājaṁ tigmāṁśu-tējaṁ gata-bhaya-hṛidha(da)y-āṁbhōjan=ā pu-

35 ṇya-bījaṁ bhrājat-kāṁtā-**Manōjam** vibudha-vibudha-bhūjaṁ yaśaḥ-śrī-samājaṁ naij-ōnmaṁtr-ābdhi-rājaṁ suvibhava-Sumanō-rājan=ī **Rēchirājaṁ** || [15*]

TRANSLATION.

(Line 1.) To the blessed Udbhava-Rāchamallēśvara (*homage*) !

(Verse 1.) (Identical with v. 1 of inscription A.)

(Verse 2.) May the blest Lord of the Great Mountain's Daughter—he who is a mass of radiance,[4] who has famous eternal birth, that most illustrious one who is glorious with the name of **Rāchamallēśvara**, whose name is boundless, whom all the bright Sāmans praise, lovely in his own nature, terrible, bearing the moon on the tip of his braided locks, beloved of the souls of renowned men, having a stately eye in his brow—fulfil for us the object of (*our*) desire !

(Verse 3.) Like a moving jewel-mine appears the Ocean, bearing the stamp of a king, as the lines of the waves in its waters are (*his*) two arms, the fair turtles (*his*) feet, the little fish (*his*) eyes, the brilliant pearls (*his*) teeth, the *kuliśa* fish (*his*) nails, the shells (*his*) neck, the fine turquoises (*his*) bright hair-tips, the lustrous coral (*his*) mouth, the rubies forsooth (*his*) palms.

[1] After *śrī* is written the syllable *vṛī*, projecting beyond the line.

[2] The engraver has left out these three syllables without marking the omission.

[3] Read *Rājach-chhrī*.

[4] Perhaps a reference to the revelation of Śiva in the form of a fiery Liṅga, the Liṅgōdbhava (see above, Vol. XIII, p. 158 n.).

(Lines 5-6.) In the realm of **Bharata** (*forming part*) of **Jambū-dvīpa**, which is surrounded by the deep Ocean thus described, there is the province of **Kuntala** ; in it—

(Lines 6-7.) Hail ! when the reign of the asylum of the whole world, beloved of Fortune and Earth, the great Emperor, the *paramēśvara*, the *paramabhaṭṭāraka*, ornament of **Satyāśraya's race**, embellishment of the **Chāḷukyas**, the fortunate **Tribhuvanamalla Vīra-Sōmēśvara-dēva** [IV], was advancing in increase, then—

(Verse 4.) The mid-county of **Ballakunde** is indeed conspicuous wherever it is seen, being perfect in beauty, as though it were a mirror held ever to the end of the lovely face of that lady the **Kuntala**-land, who is beauteous as a curling lock on the glorious brow of that dame the Bhārata-land thus described.

(Lines 8-9.) So as regards the beauty of the outer town of the mountain-fortress of **Kuṛugōḍu** in the midst of this county, which may be called a charming jewel-mirror of that lady the brilliant royal city, and which like the mountain of Bharga [Śiva] is for all impassable to foes :—

(Verse 5.) The outer town, thickly clothed with groves, is beautiful like the stars' path [the sky] when studded with royal swans (*as they fly*) ceaselessly amidst the noise of the clouds,[1] (*or*) like the (*dark blue*) breast of (*Vishṇu*) lying in the Milk-Ocean.

(Lines 10-11.) Moreover, as regards the interior of this town—

(Verse 6.) As though the Lord of the Ocean, from a great fear lest the submarine fires should eagerly suck up the waters within him, had lodged in this town the nine (*kinds of*) jewels, there are (*here*) the jewels of chivalry, jewels of graceful damsels, jewels of . . . , choice jewels, jewels of warriors, jewels of good men and followers, jewels of elephants, horses, and other things.[2]

(Lines 12-13.) Now, as regards the greatness of **Rāchamalla-dēva**, who is renowned as the ruler of this town, the Mahāmaṇḍalēśvara, sun to the lotuses of the **Sinda** race, warrior to the wanton :

(Verse 7.) As **Rāchamalla** was dispensing gifts to the whole earth, a man of noble courses, blest of nature, who reverently did homage to Bharga [Śiva], victor over the companies of his foes, steady in duty, having the firmness of Mēru, a sun to the lotuses of good men, best of kings, comely as Cupid, majestic, consuming hostile monarchs, master of the whole series of arts, skilful, lover to the goddess Fame :—

(Line 14.) So as he was (*engaged*) in this enjoyment of pleasant conversations—

(Verse 8.) As amidst the wondering admiration of the earth king **Rāchamalla**, treating most bountifully the good votaries whose objects of desire are noble by gratifying them with all gifts of kine, land, gold, food, drink, etc., was acting as an Īśvara [Śiva] (*and*) a Boon-giver [Vishṇu], and was brilliantly advancing in the course of his reign, the god [Śiva] one day appeared in revelation :—

(Lines 16-18.) Then the Lord of **Pārvatī** [Śiva], accompanied by **Nandinātha**, **Nandi**, **Mahākāla**, **Vīrabhadra**, and the rest of the goblin troop, and attended by **Hari**, Viriñchi [Brahman], the gods, the demons, the Nāgas, and the rest of the famous Immortals' company, came down ; and king **Rāchamalla**, reverently gazing and offering salutation, with joy made the lotuses of his hands to form a bud[3] ; and Hara, the lotus of his face gently smiling, held

[1] Cf. *Mēgha-dūta* i. 12.

[2] With this list of nine *ratnas* may be compared the Buddhist list of the seven *ratnas* in *Dharma-saṅgraha*, § 85, with the references given there.

[3] That is, he clasped his hands in the *añjali*.

out the hand of security, to the end that he should behold Kailāsa[1]; and (*the king*), deeming it a great act of grace, having with much magnificence entertained with pomp the goblins and performed worship of Śiva—

(Verse 9.) Having thus performed the worship of Śiva, so that it caused exceeding admiration to the world, **Rāchamalla** established for his descendants prosperity of rule (*in bearing*) the burden of earth, being while still in the body attended by the tokens (*of royalty, namely*) stately horses, brilliant yak-hair fans, and white umbrellas; (*and*) even after attaining a place in the world of Śiva, he formed a Liṅga for the earth by union therewith.

(Lines 20-21.) So having come and stood at the western side of (*the temple of*) the god Svayaṁbhū of the town of **Kuṟugōḍu,** and arisen in the form of a Liṅga so as to delight the whole world, he became very famous under the title of "The God **Udbhava-Rāchamallēśvara.**" Moreover, as regards the line of his descendants—

(Verse 10.) To this **Rāchamalla,** who was a lion to the mighty elephants his furious foes, and to **Sōvala-dēvi** was (*born*) in their estate a son, the world-renowned **Iruṅgōḷa**; and to him and to **Ēchala-dēvi** was (*born*) a son perfect in chivalrous conduct, king **Rāchamalla II,** a blest **Nārāyaṇa of the Sindas.**

(Line 23.) So, if it be said: "why is it impossible for any to overcome (*him*) by finding weak points in him and warring with the might of a Naḷa?"—

(Verse 11.) As a tigress gave (*him*) to drink the milk of her breasts, a Lord of Snakes raised (*over him*) its hood as an umbrella, the elephant is (*his*) graceful seat of honour, a brilliant troop of yaks give soft quivering beautiful fans, (*and*) Kalidēva in sooth is ever the tutelary deity of his race, who are able to overcome **Rāchamalla II**?

(Line 24.) Moreover—

(Verse 12.) As the god Vīra-Kalidēva, (*who is*) Abhava [Śiva], constantly grants (*to him*) noble fortune by the rise of continual boons; as Fortune places success of sweet speech, success of splendid warriors, and success of fame (*white*) like the radiant moon and jasmine, in (*various*) parts, (*namely*) in (*his*) resplendent mouth, in (*his*) two arms, (*and*) in the circle of space (*respectively*)[2]; can there come now any who are able to prevail against the warrior king **Rāchamalla II**?

(Lines 26-30.) Being thus a subject of glory and praise—Hail! **Rāchamalla-dēva II,** renowned as "the Mahāmaṇḍalēśvara who has attained the five *mahā-śabdas,* lord of the **Ballakundā land, lord of Bhōgāvatī best of towns,** sun to the lotuses of the **Sinda race,** warrior to the wanton, having the victorious **banner (with the device) of a tiger** and a host of four divisions[3] inspiring fear in arrogant feudatory princes, he whose white fame travels through the ten regions of space, **the emperor of Pātāla,** he who has attained his power by the constant grace of Vīra-Kalidēva's lotus-feet, who guards the heads of attendant feudatory princes, who gives without saying nay to suppliants," being in control of the kingdom at the town of **Kuṟugōḍu** with enjoyment of pleasant conversations,—

(Line 30.) as regards the lineage of the one who lives upon his lotus-feet, the high minister, the especial kinsman of sages, the treasurer **Rēchirāja**:—

(Verse 13.) Hail! To **Rēchirāja,** who was sprung from the blest Lunar race and belonged to the Harita family, a creeping-plant of goodly fame to the Kammo caste, celebrated by the

[1] That is, Śiva held out a hand in the *abhaya-mudrā* or gesture indicating protection and security, as a promise that the king should be translated to Kailāsa, Śiva's paradise.

[2] An instance of the rhetorical figure *yathā-saṁkhya.*

[3] Namely, infantry, cavalry, horses, and elephants.

best of good poets as being the ground (*supporting*) a star-high Tārā's Mountain[1] of dignity, and to the devoted virtuous **Rēkāmbikā-dēvi** was born a son, the minister **Sāyidēva**, a minister who terrified foes.

(Verse 14.) As with Rāma Rāmā [Sītā] is radiantly present, as with the Lord of the Gods [Indra] Paulōmi, as with the Home of Fortune [Vishṇu] Lakshmī, as with the Disembodied One's Foe [Śiva] Umā-dēvi, as with the Stars' Lover [Chandra] the lady Rōhiṇī, so with the blest **Sāvidēva**, majestic among ministers (?) was **Sāvitri**, exceedingly faithful to her lord, conspicuous.

(Lines 33-34.) So to this **Svāmidēva** and **Sāvitri-dēvi**—

(Verse 15.) To the brilliant blest **Svāmidēva** and to the devoted virtuous **Sāvitri** was born one enjoying fortune, having the radiance of the sun, the lotus of whose heart was void of fear, that seed of righteousness, a Cupid to radiant ladies, a celestial tree to sages, a meeting-place for the goddess Fame, a lord of the ocean of his own high verses of prayer, a most magnificent king of the *sumanas*,[2] this **Rēchirāja**.

No. 20.—TAXILA INSCRIPTION OF THE YEAR 136.

BY STEN KONOW.

This inscription was discovered by Sir John Marshall in the course of his excavations at Ancient Taxila during the winter 1912-13, and published by him in the Journal of the Royal Asiatic Society for 1914,[3] with additions and a plate in the same Journal for 1915.[4] Valuable remarks have further been published by Messrs. Thomas,[5] Fleet,[6] Boyer,[7] and Bhandarkar,[8] and the record has been utilised in my Indo-Scythian Contributions.[9] It is of such importance that it is advisable to record it in the pages of the Epigraphia.

Concerning the discovery of the inscription Sir John states that it was "made in a small chapel immediately west of the so-called 'Chir' *stūpa*. The chapel in question is built in a small diaper type of masonry, which came into vogue at Taxila about the middle of the first century A.D. and lasted for about a hundred years. Its entrance faced the main *stūpa*, and near the back wall opposite this entrance, and about a foot below the floor, I found a deposit consisting of a steatite vessel with a silver vase inside, and in the vase an inscribed scroll and a small gold casket containing some minute bone relics. A heavy stone placed over the deposit had, unfortunately, been crushed down by the fall of the roof and had broken both the steatite vessel and the silver vase, but had left the gold casket uninjured and chipped only a few fragments from the edge of the scroll, nearly all of which I was, happily, able to recover by carefully sifting and washing the earth in the vicinity. The cleaning and transcription of the record was a matter of exceptional difficulty, as the scroll, which is only $6\frac{1}{4}$ inches long by $1\frac{3}{8}$ inches wide and of very thin metal, had been rolled up tightly, face inwards, in order that it might be enclosed in the silver vase; moreover, the metal of which it is composed is silver alloyed

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[1] This seems to be the Kishkindha-parvata in Oḍra-dēśa, on which Dēvī was worshipped by the name of Tārā (*Matsya Purāṇa*, xiii. 46), being apparently identified with the epic heroine Tārā, the wife of Vālin (*Rāmāyaṇa*, IV. 16 ff.; *Mahābhārata*, Prat. Ray's edn. III. 279).

[2] Meaning either "king of sages" or "king of gods" (Indra), according as we translate *sumanas*.

[3] Pp. 973 ff.

[4] Pp. 191 ff.; compare also *Archæological Survey of India, Annual Report*, 1912-13, pp. 18 ff.

[5] *JRAS.*, 1914, pp. 987 ff. 1915, pp. 155 ff.

[6] *JRAS.*, 1914, pp. 992 ff.; 1915, pp. 314 ff.

[7] *Jo. Asiat.*, XI, v, pp. 281 ff.

[8] *Ind. Ant.*, 1916, pp. 120 ff.

[9] *SBAW.*, 1916, pp. 787 ff.

with a small percentage of copper, which had formed an efflorescence on the surface of the extremely brittle band, with the result that I could neither unroll it without breaking it, nor subject it to the usual chemical treatment. By the use of strong acid, however, applied with a zinc pencil, I was able to remove the copper efflorescence and expose, one by one, the punctured dots of the lettering on the back of the scroll, and then, having transcribed these with the aid of a mirror, to break off a section of the scroll and so continue the process of cleaning and transcription. In this way I succeeded in making a complete copy of the record from the back of the scroll, while the letters were yet intact. Afterwards I cleaned in like manner and copied the face of each of the broken sections, and was gratified to find that my second transcript was in accurate agreement with the first." Later on Sir John, by means of other methods, was able to clean the scroll more effectively, and succeeded in presenting a photographic reproduction of practically the whole inscription.

The characters are Kharōshṭhī of the early Kushaṇa type. As in other Kharōshṭhī inscriptions, the length of vowels and diphthongs has not been marked. In the case of *a*, *i*, and *u* it is usual to retain this peculiarity in transliterating, while *e* and *o* are often marked as long, if we have no special reasons for assuming that they are short. The only consistent transliteration is, however, not to use the sign of length in the case of *e* and *o* any more than in the case of *a*, *i*, and *u*. *E* and *o* are, of course, always long in Sanskrit; in the Prakrits, on the other hand, they are sometimes long and sometimes short, just like other vowels. I shall therefore write *e* and *o* throughout, though most of the *o*-s and all the *e*-s occurring in the inscription are probably long. With regard to individual letters we may note the sign for *ña* in *-ñati-*, l. 4, and *f* in *Iṁdafria*, l. 2. The voiced and voiceless dentals are carefully distinguished; compare *pradisthavita*, ll. 1 and 2; *rajatirajasa*, l. 3, etc. The compound letter *tva* occurs in *bodhisatva-*, l. 3. The same sign has hitherto been transliterated *tm* in *atmaṇo*, l. 5. The only reason for this latter writing is that the corresponding Sanskrit word *ātmanaḥ* contains a *tma*. If that had not been the case, nobody would have thought of reading otherwise than *tva*. Prakrit is not, however, Sanskrit, and I have no doubt that the correct reading is *atvaṇo*. In the first place we know from the Ara inscription[1] that there was another compound *tma*, and it is not at all likely that there should be on the one side two different compounds for *tma*, and on the other two different meanings of one of them. Moreover the usual Prakrit forms *atta* and *appa* cannot well be derived from Sanskrit *ātman*, but both seem to go back to an intermediate form *atvan*, just as *sattva* becomes *satta* as well as *sappa*. Another compound occurs in *pradisthavita*, ll. 1 and 2; *vasthaveṇa*, l. 2. It will be seen that it is used both instead of Sanskrit *sta* and of Sanskrit *stha*. As a rule, it can be stated that the compound is rarely used in Kharōshṭhī inscriptions except in foreign words and such as can be considered as Sanskrit loanwords.[2] *St* as well as *sth* regularly became *tth* in the dialect. It is a well known feature of the Prakrits that an *s* causes aspiration of a neighbouring consonant, and the necessary link between *st* as well as *sth* and *tth* is *sth*. Similarly we find *shth* in the Iranian name *Hashthuna* in the Wardak vase inscription.[3] It is therefore just as natural to transliterate the compound *stha* as *sta*; and, if we consider its shape, it is evident that the lower portion is identical with the letter *tha* and has nothing to do with *ta*. I therefore write *stha* and consider this as a semi-learned writing which does not represent the phonetical features of the dialect.

With regard to orthography, we may note, in addition to the use of the compound *stha*, that *ya* represents a Sanskrit *ja* in *puyae*, ll. 4 and 5. The writing is not over careful. Thus we find *a* for *e* in *putraṇa*, l. 2, *prachaga-*, l. 4, and perhaps in *ma*, l. 5. Syllables have been left out in *Tachhaśio*, for *Tachhaśilae*, l. 3; *arahaṇa*, for *arahantaṇa*, l. 4; *sarvasaṇa*, for *sarvasatvaṇa*, l. 4, and *-salohiṇa*, for *-salohidaṇa*, l. 4.

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[1] Above, p. 143.
[2] Cf. Lüders, *SBAW.*, 1914, p. 416.
[3] Cf. Senart, *Jo. Asiat.*, XI, iv, p. 574. Konow, *SBAW.*, 1916, p. 808. Mr. Pargiter reads *Kashṭuna*.

The greatest difficulty connected with the interpretation of the inscription rests with the word *ayasa*, l. 1. Sir John considered it as the gen. of *Aya*, or Azes, and explained it to mean that the record was dated in an era founded by Azes, and this era he identified with the Vikrama era. Messrs. Thomas and Fleet were of opinion that the word could hardly be the name of a king, because no royal title is used. They further maintained that, if *ayasa* were really the name of a king, it would place the inscription in the reign of this king, who would then most likely have to be identified with the *Khushaṇa* mentioned in l. 3. Dr. Thomas propounded the possibility of considering *ayasa* as the gen. of a demonstrative pronoun, and Dr. Fleet adopted the explanation and translated[1] : "In the year 136 : on the day 15 of this (*present*) month Āshāḍha," or "In the year 136 : on the day 15 of the month Āshāḍha of this (*year*)."

A form *ayasa* of the base which we know from Sanskrit *ayaṁ* is, of course, possible, though I do not think it a likely one. But the use of such a pronoun in this place is not in agreement with the practice in other old inscriptions. The use of *atra*, *etaye*, etc., in *atra divase* in the Sue Vihar inscription, *etaye purvaye* in the Patika plate, and so forth, cannot be compared, because such expressions always follow after the mention of the month and the day and recapitulate the whole dating, just as *iśa divase* in the present record.

M. Boyer agrees with Messrs. Fleet and Thomas in thinking that *ayasa* is not the genitive of *Aya*, Azes. He explains *ayasa* as standing for *ayyasa* and this further as corresponding to Sanskrit *ādyasya*. The month *Āshāḍha* he thinks may have been called *ādya* because the year was *āshāḍhādi*. I do not know any old date which might be compared. Mr. Bhandarkar likewise explains *ayasa* as a Prakrit form corresponding to Sanskrit *ādyasya*, but thinks that it has been added because there was, in that year, a second, intercalated, Āshāḍha.[2]

Sir John Marshall is quite right in comparing the wording of the Taxila copper-plate where we read *saṁvatśaraye athasatatimae 78 maharayasa mahaṁtasa Moyasa Panemasa masasa divase paṁchame 5*. I do not know of any other old inscription where we find a similar addition between the mention of the year and the month. If, however, *Ayasa* is the name of a ruler, the inscription must, as urged by Messrs. Thomas and Fleet, be dated during the reign of this king.

Dr. Fleet further remarks that, if *Ayasa* were the name of the king ruling when the inscription was deposited, this would tend to mark him as the Kushaṇa king referred to in line 3. Such an inference is not, however, necessary. The so-called Takht-i-Bahi inscription is dated during the reign of Gudufara, but in honour of another prince, and the same can very well be the case in the Taxila record.

The chief difficulty in explaining *Ayasa* as the name of a king rests with the fact that no royal title is used in connexion with the name. I have thought of the possibility of explaining this anomaly by assuming that Aya was the ruler, not of Taxila, but of the donor's home Noacha, and that Azes II might have spent his last days as a local ruler of Noacha. Such an assumption cannot, however, be substantiated by any fact, and the absence of every royal designation is so extraordinary that I think we must abandon Sir John's explanation of the word *ayasa* altogether.

Provisionally, therefore, I am inclined to adopt the explanation of Mr. Bhandarkar. We do not know how *dy* was regularly treated in the old dialect of the North-Western frontier. In the Shāhbāzgarhī and Mansehra versions of the Aśōka edicts *dy* becomes *j* in *aja*, Skr. *adya*, but in *uyana*, Skr. *udyāna*, it becomes *y* as in Pāli. It is possible that the same development

[1] *JRAS.*, 1915, pp. 317 f.

[2] Cf. Fleet, *JRAS.*, 1914, p. 998.

has taken place in *ādya*, and I think this explanation, for the time being, the most likely one, though I am far from feeling certain about it.

Urasakeṇa I take to be the name of the donor. The correct reading of this word is due to Dr. Thomas, who explains it as meaning "of Uraśa" and indicating the nationality, not the name, of the donor. Though M. Boyer is of the same opinion, I prefer to explain *Bahalieṇa* as the national name, Sanskrit *Bahlīkēna*. In the North-Western dialect in which the inscription is composed, the general rule seems to be that intervocalic *k* became a soft spirant and was eventually dropped in Indian and Indianised words, while it was commonly retained in foreign names and loan words which had not become naturalised. Thus in the Mathurā lion capital we find *samanumotakra*, *nakraraasa*,[1] *mahasaghiana*, *kusulaasa*, but *Padika*, *Miyika*, *horaka*; in the record under discussion we have *prachaga* and *Bahalieṇa*, but *Urasakeṇa*. *Urasaka* is, moreover, a very likely name, containing the element *sāka*, strength, which is rather common in Iranian.[2]

The reading of the word after *Urasakeṇa* is not certain. Sir John, who originally read *Dhitaphria*, has finally adopted the reading *Lotaphria*. Dr. Thomas suggests *Iṁtaphria* or *Viṁtaphria* and sees in this name a variant of *Vindapharna*, *Undopherres*, *Gondophernes*, etc. So far as I can judge from the photograph the reading *Iṁtaphria*, or, as remarked by M. Boyer, rather *Iṁtafria* is the most likely one. The second *akshara* is not, however, to judge from a photograph which I owe to the kindness of Sir John Marshall, *ta* but *da*. The anusvāra at the bottom of the letter seems to be certain, and the top is also different from *lo*, *l.* 5. I would therefore provisionally read *Iṁdafria*, though I admit that *Loṁdafria* is also possible. At all events the form is certainly the genitive sing. of a name ending in *fri*. Compare *Ayasia* in the Mathurā lion capital; *Datia* in the Kaldarra inscription; *Kaviśia* in the Māṇikiāla bronze inscription[3]; *Kamagulya* in the Wardak vase inscription.

Dhamaraïe may be the oblique form of a *dhamaraï*, which would represent a Sanskrit *dharmarājī*. This again might be a shorter form of the word *dharmarājikā*, a stūpa. M. Boyer has, however, drawn attention to the fact that in another Taxila inscription we find *Tachhaïle agadhamaraïe*, which seems to represent a Sanskrit *Takshaśilē agradharmarājikē*. It is, therefore, more probable that we have to assume a form *dharmarājika* with the same meaning as *dharmarājikā*, though it is impossible to make any definite statement.

According to Professor Vogel[4] *dharmarājikā* is more especially a stūpa the erection of which was ascribed to king Aśōka, the *dharmarāja*. M. Boyer[5] has, however, shown that this explanation is not quite certain, and I think the word can also be explained as meaning a stūpa containing relics of the Buddha, the real *dharmarāja*. At all events *dhamaraïa* must denote the Chir stūpa itself, and this stūpa M. Boyer is inclined to identify with the Kunāla stūpa mentioned by Hüan-tsang.

Tachhaśie is, of course, miswritten for *Tachhaśilae*, the oblique form of *Tachhaśila*, Sanskrit *Takshaśilā*.

Taṇuvae was explained by Sir John as the name of some locality at Taxila. M. Boyer thinks that the word represents a Sanskrit *tanuvyaya*, "sacrifice of the body," and is the name of the Bōdhisattva chapel mentioned in the next word. He compares the Vyāghrījātaka. To me the dropping of the *ya* makes some difficulty. Though I admit the ingenuity of the explana-

[1] The compound *kra* in these words certainly denotes a guttural spirant.

[2] See Justi, *Iranisches Namenbuch*, p. 509.

[3] Mr. Pargiter reads *kavośia* and does not consider the form as a genitive. I read *Kaviśia chhatrapasa G(r)aṇafryaka chhatrapa-putrasa daṇamukho*, "gift of the Kshatrapa Kaviśi, the son of the Kshatrapa Granafryaka." Cf. *SBAW.*, 1916, p. 798.

[4] *Archæological Survey of India, Annual Report*, 1903-04, p. 223.

[5] *loc. cit.*, p. 294.

tion, I prefer to see in *taṇuvae* the genitive of a female name *Taṇuva* which would then signify the founder of the Bōdhisattva chapel.

The various forms of the name which is here written *khushaṇasa* have been discussed by Dr. Fleet,[1] who did not then know the present record. The initial aspirate reminds us of the χ in the Greek legend of some of the coins of Kujula-Kadphises; and, if we compare these two writings, it becomes probable that the first letter of the name was originally a guttural spirant, and, to judge from the *g* in *gushaṇasa* in the Panjtār inscription and *gushaṇa-* in the Māṇikiāla record, a voiced one. I have no doubt that Count Staël Holstein[2] is right in combining the name *kushaṇa* with Chinese *yüe-chi*, older *güt-ṣhi* or *gür-shi*. I am further convinced that a short form *kushi*, corresponding to *yüe-chi*, occurs in *koshano*, which is used in the coin legends of Kanishka and his successors. Dr. Fleet[3] considers this *koshano* as an adjective in the nom. sing. I hope, however, to have proved[4] that the whole legend is composed in a language which is, to all practical purposes, identical with ancient Khotanī. The only exception would, if Dr. Fleet were right, be the word *koshano*. In old Khotanī this form can only be the genitive plural of a *koshi*; it cannot by any means be explained as a nominative singular of an old *a*-base. In that case it would have sounded *koshani*. Dr. Fleet thinks that, if we explain *koshano* as a genitive plural, we must arrange the words of the legend "in an order in which they were not intended to be taken." In two Junnar inscriptions, however, we find a genitive plural denoting nationality after a personal name exactly in the same way as in the Kanishka coin legends. Compare No. 1154 in Professor Lüders' List, *Yavanasa Irilasa Gatāna*, "of the Yavana Irila, of the Goths," and No. 1182, *Yavaṇasa Chiṭasa Gatāna*, "of the Yavaṇa Chiṭa, of the Goths," where the Yavanas (i.e. Europeans) Irila and Chiṭa are evidently described as belonging to the people of the Gatas, i.e. Goths.[5]

Though I agree with the Count in assuming the existence of a short base *koshi* in such forms as *koshano*, I am unable to understand how he came to deny the existence of another form *kushaṇa* or *kushāṇa*. The new Taxila inscription proves, as remarked by Dr. Thomas,[6] the existence of such a word, which is in itself a very likely one. Compare the two forms *a-she* and *a-she-na* which the Chinese used to denote the ancient royal family of the Turks. The only difficulty is whether the first *a* of this word is short or long. This question would be solved if the reading *kushāṇaputrō* in the Māt inscription were certain. There is, however, a mark above the *ṇa* in this word, and Count Staël Holstein reads *kushāṇaṁ putrō*. I therefore prefer to read *kushaṇa*, leaving the question as to the length of the *a* open.

In the last line the photograph favours the reading *nivaṇae*, as stated by Dr. Thomas. M. Boyer explains *a-de* as Sanskrit *agrataḥ*, principally, and *samaparichago* as Pāli *sammāparichchāgō*. Instead of the latter it would be possible to assume *sa me parichago*, "this my gift."

The most important questions connected with this record are its date and the identity of the Kushaṇa ruler mentioned in it.

Sir John Marshall has shown that the record was found in strata which belong to the Kadphises kings and are deeper, i.e. older, than those of the Kanishka group. So far as I can see, his excavations have finally established the priority of the two Kadphises kings to the Kanishka group. On the other hand, Sir John has left the question open which of the two Kadphises kings is meant. He says,[7] "The next important point is to determine which of the Kushan kings is referred to as reigning in that year. That he is identical with the nameless Kushan ruler mentioned in the Panjtār record of fourteen years earlier, is probable;

[1] *JRAS.*, 1914, pp. 369 ff.
[2] *SBAW.*, 1914, pp. 645 ff.
[3] *loc. cit.*, p. 379.
[4] *ZDMG.*, 68, pp 93 ff.
[5] See Konow, *JRAS.*, 1912, pp. 380 ff.
[6] *JRAS.*, 1914, p. 990.
[7] *JRAS.*, 1914, pp. 977 f.

and here, again, I think Dr. Fleet may be correct in identifying the latter with Vima-Kadphises.[1] On the other hand, it is also possible that Kujula-Kadphises may be meant. The monogram on the scroll is characteristic of coins of Vima-Kadphises, but is also found on coins of his predecessor. Again, the title *maharajasa rajatirajasa* also suggests Vima-Kadphises; indeed, it was stated by several speakers during the discussion on the date of Kanishka that Kujula-Kadphises was only a petty local chief (*yavuga=jabgou*), never 'a king of kings,' like his successor. But this assertion is erroneous. On some of his coins Kujula-Kadphises styles himself *maharaja rajadiraja*, and, according to Cunningham, *devaputra* also. That he ruled, moreover, at Taxila, and consequently over the north-west of the Punjab and Frontier generally, is abundantly clear from his coins, which are found there in larger numbers than those of any other king except Azes I and Azes II. Other considerations, too, favour the identification with Kujula-, rather than Vima- Kadphises. For, in the first place, it would be natural for the first emperor of the dynasty to be styled 'the Kushan emperor' without any further appellation, while it would be equally natural for his successors to be distinguished from him by the addition of their individual names. Secondly, the stratification of coins at Taxila shows that Kujula-Kadphises succeeded the Pahlava kings there, and consequently he can hardly have conquered the country before *circa* A.D. 50; and, inasmuch as his coins betoken a fairly long reign there, and he is known from other sources to have lived to a great age, he may well have been ruling in the 122nd and 136th years of the era of Azes, i.e., approximately, in A.D. 65 and 79."

Dr. Thomas seems inclined to ascribe the Taxila record to the reign of Vima-Kadphises. The era is, he maintains,[2] the same as in the Takht-i-Bahi and Panjtār records and probably an old Śaka era, which was continued by the first Kushaṇa rulers, at least as late as the years 122 and 136. He goes on to remark: "If Gondophernes died about A.D. 50 after forty years of rule, the year 136 would correspond to A.D. 50+33+14=*circa* A.D. 70, which approximates to A.D. 78, the beginning of the so-called Śaka era. And A.D. 78—twenty-eight years after Gondophernes—will be a very suitable date for the death of Vima-Kadphises, who succeeded an octogenarian probably soon after the death of Gondophernes. This would fit the commencement of Kanishka's reign . . . in A.D. 78. We may urge further (1) that the era of the Śakas, having been actually employed by the early Kushans, can have been overthrown only by the definite institution of a new era, which will naturally be the known era of Kanishka; (2) that the so-called Śaka era must have owed its institution to the intentional abolition of a real Śaka era, that is, to the new epoch of Kanishka. On the other hand, if 136+ = A.D. 78, the commencement of the era is not B.C. 58, but a few years earlier. If, however, the + = 0, we arrive actually at B.C. 58. Although the era which we know as the Mālava and Vikrama era is dated, as I have endeavoured to show above (pp. 413-14), from the institution of non-kingly (oligarchical) rule in Ujjain, it is quite conceivable that it was a consequence of the foundation of the real Śaka era and followed after only a short interval; for the Sakas in question may have overturned a ruling dynasty in Ujjain."

So far as I can see, there cannot be much doubt that the Kushaṇa emperor of the Panjtār and Taxila records was Kujula-Kadphises, and not Vima-Kadphises, who does not on his coins style himself a Kushaṇa.

We learn from Chinese sources that the Yüe-chi, after their defeat by the Hiung-nu in the second century B.C., proceeded westwards, and that, on the southern slopes of T'ien-shan, they came into contact with the Sai-wang, who in their turn migrated southwards and made themselves masters of Ki-pin. Later on, about 160 B.C., the Yüe-chi were attacked by the

[1] See, however, Dr. Fleet's remarks, *JRAS.*, 1914, p. 993 and note 1.

[2] *JRAS.*, 1914, pp. 989 ff.

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Wu-sun and continued their march towards the west. In Bactria they settled down under the rule of several *hi-hous*. More than hundred years later the *hi-hou* of Kuei-shuang K'iu-tsiu-k'io conquered the other *hi-hous*, established himself as king and adopted the dynastic title "King of Kuei-shuang." He invaded An-si (Parthia), conquered Kao-fu and annihilated P'u-ta and Ki-pin. He died at the age of eighty years and was succeeded by his son Yen-kao-chēn, who "again" conquered India and appointed a governor of that country.

It is now generally recognised that K'iu-tsiu-k'io is identical with Kujula-Kadphises and Yen-kao-chēn with Vima-Kadphises, and that the Sai-wangs were the people who in India were known as Śakas or Śaka-muruṇḍas.[1] The information which can be gathered from Chinese tradition is accordingly to the following effect :—

The Śakas conquered the country which the Chinese called Ki-pin. Here they were later on replaced by the Kushaṇa chief Kujula-Kadphises, who also invaded Parthia, and whose son Vima-Kadphises "again" conquered India. We are not told whether the Śakas extended their conquest beyond Ki-pin. The remark, however, that Vima-Kadphises' conquest of India was a re-conquest would naturally lead to the conclusion that India had formerly been subjected to the rule of the Śakas.

Sinologists seem to agree that Ki-pin in the times of the Han and the Wei denoted Kashmir, while in the T'ang period it was identified with Kapiśa, i.e. the country drained by the northern tributaries of the Kabul river.[2] There cannot be any doubt about the correctness of the latter statement that the terms Ki-pin and Kapiśa were often in the times of the T'ang dynasty used to denote the same locality. The principal reasons on which it is based have been ably summarised by M. Chavannes,[3] as follows,—

(1) In the Chinese-Sanskrit dictionary Fan-yü-tsa-ming by Li-yen *Kie-pi-sho-ye*, i.e. Kapiśa, is given as a synonym of Ki-pin ;

(2) Hüan-tsang states that the kings of those parts were in the habit of spending the summer in *Kia-pi-shi*, i.e. Kapiśa, and the winter in Gandhāra. A century later Wu-k'ung gives the same information, but substitutes *Ki-pin* for *Kia-pi-shi* ;

(3) From the T'ang-shu we learn that in the days of Hüan-tsang the dominions of the Tu-küe extended as far as Ki-pin, and the Turkish Kagan gave the Chinese pilgrim an escort to Kia-pi-shi, i.e. to the southern limit of his empire.

That Ki-pin was, in the T'ang period, different from Kashmir can also be inferred from the fact that Wu-k'ung came to Kashmir after having visited Ki-pin. According to him Gandhāra was the eastern capital of Ki-pin, and, as Gandhāra was the lower Kabul valley, Ki-pin must have comprised the central part of that valley.[4]

Finally *Ki-pin* can be considered as a Chinese rendering of the word Kapiśa,[5] though it is by no means certain that such be the case.

Kapiśa seems to have been an old country. Lassen[6] has identified it with *Kapissa* which, according to Pliny VI. 25, was conquered by Kyros, and, if this identification can be upheld, we should be able to trace the name back to the 6th century B.C.

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[1] Cf. *SBAW.*, 1916, pp. 787 ff.

[2] Franke, *Beiträge aus chinesischen Quellen zur Kenntnis der Türkvölker und Skythen Zentralasiens.* Berlin, 1904, p. 80.

[3] *Documents sur les Tou-kiue (Turçs) occidentaux.* St. Pétersbourg, 1903, p. 52[1].

[4] Lévi, *Jo. As.*, IX, vi, pp. 371 ff.

[5] Lévi, *Jo. As.*, IX, vii, pp. 161 ff. According to a note added to the Ming edition of the *Na-sien-king* (Milindapraśna), Ki-pin is a *fan*, i.e. Indian word, meaning "mean fellow." Cf. Lévi, *Jo. As.*, IX, x, p. 529[3] ; Schlegel, *T'oung-pao*, II, i, pp. 329 f. Perhaps this means that *Kapiśa* was explained as *ka* (or *ku*)-*pēśas*.

[6] *Indische Alterthumskunde*, Vol. I, pp. 859 f.

In the T'ang period Kapiśa was a considerable power. In Hüan-tsang's time Gandhāra had fallen under its domination, and Wu-ta-kia-han-ch'a, i.e. Udabhāṇḍa on the Indus, was one of the residence towns of its king. Nagarahāra, Lampāka, and other countries belonged to their dominions, which later on also comprised Udyāna. Takshaśilā, which had formerly belonged to Kapiśa, on the other hand, had recently passed into the possession of the Kashmir kings.[1]

The arguments in favour of the identity of Ki-pin and Kashmir in the Han and Wei periods are far less convincing. According to M. Lévi[2] they are,—

In Chinese works such as the Pien-yi-tien section of the T'u-shu-tsi-ch'êng and the Hai-kuo-t'u-chi, Ki-pin and Kashmir are identified ;

The old annals distinguish Ki-pin from Kao-fu, which latter name must signify Kabul ;

The Wei annals state that the country was surrounded by four mountain ranges, and that it extended 800 li from east to west and 300 li from north to south ;

Finally *Ki-pin* can very well be a rendering of an Indian word *Kapira* ; cf. the transliteration of *Rāhula* as *Lo-yun*. This *Kapira* can be compared with Ptolemy's *Kaspēria*, *Kaspeiraioi*, and may represent a Sanskrit *Kaspīra=Kāśmīra*. Paramārtha, a native of Ujjayinī, who lived in the second half of the 6th century, in his translation of the *Abhidharmakōśa* always renders *Kāśmīra* by *Ki-pin*,[3] while Hüan-tsang, a century later, in his translation of the same work, renders the Indian name as *Kia-shi-mi-lo*.

These reasons are far from being conclusive. The identification of Ki-pin and Kashmir in some Chinese sources does not prove much, if we remember that Kashmir became part of the empire of the Kushaṇas, of whom we know that they made themselves masters of Ki-pin after the Śakas. Mountain ranges are found everywhere in Afghanistan as well as in Kashmir, and the fact that Ki-pin *may* be a rendering of Kāśmīra does not prove that such is actually the case. Ptolemy's Kaspeiraioi are located between the country of the Pāṇḍavas and the Vindhya hills,[4] and Paramārtha's rendering would, at the utmost, prove the identity of Ki-pin and Kashmir in his time, and we have already seen that such cannot be the case.

It will accordingly be necessary again to examine the information which can be gathered from the oldest Chinese sources.[5]

The Chinese first heard about Ki-pin during the rule of the emperor Wu-ti (140-87 B.C.). The country was then in the possession of the Sai, i.e. the Śakas. Later on it was conquered by the Kushaṇas, and the first Kushaṇa ruler does not seem to have extended his power beyond Ki-pin into India proper. In the time of Yuan-ti (48-33 B.C.) embassadors from Ki-pin arrived in China and were escorted back as far as Hien-tu, which was accordingly on the way to Ki-pin. Also the Sai, i.e. the Śakas, passed Hien-tu on their way to Ki-pin.

According to M. Specht, Hien-tu was situated to the east of Badakshan. Professor Franke,[6] on the other hand locates it at a short distance to the west of Skārdu. He bases his conclusions on Fa-hian's description of his route from Turkistan to Udyāna. After crossing the passes he arrived at Kio-cha, and thence proceeded along the hills towards the south-west and arrived at a gorge where one had to descend and cross (*tu*) by means of hanging (*hien*) ropes. This description seems to suit the famous gorge near Skārdu. From Hien-tu Fa-hian then arrived in Udyāna, i.e. the Swat valley. He did not accordingly

[1] Chavannes, *loc. cit.*, p. 174 ; Lévi, *Jo. As.*, IX, x, p. 529[2].

[2] *Jo. As.*, IX, vi, pp. 371 ff.

[3] *Ibidem*, p. 384.

[4] Lassen, *loc. cit.*, Vol. III, p. 146.

[5] Cf. Franke, pp. 59 ff.; Specht, *Jo. As.*, VIII, ii, pp. 323 ff. ; IX, x, pp. 162 ff.; Lévi, *Jo. As.*, IX, vi, pp. 371 ff.

[6] *Loc. cit.*, pp. 56 ff.

proceed from Hien-tu to Kashmir, but towards the west, whereby he would have to cross the Indus a second time.' His description would accordingly lead us to infer that Ki-pin was situated to the west of Kashmir.

This well agrees with the information which can be gleaned from older Chinese sources. According to the Han annals Ki-pin was bounded towards the south-west by Wu-i-shan-li, towards the north-west by the Bactrian empire of the Yüe-chi, while towards the north-east it was eight days' journey distant from Nan-tun, and towards the east 2250 li distant from Wu-cha. In another place Ki-pin is mentioned between An-si, i.e. Parthia and Wu-i-shan. Wu-i-shan-li is, as shown by Professor Marquardt,[1] a rendering of the Greek Alexandria, i.e. Kandahar, or, according to M. Chavannes,[2] Herat, and according to Cunningham[3] it comprised the whole of South-western Afghanistan. This description certainly seems to indicate parts of Afghanistan, to the south of the Hindukush. Of Kao-fu, to the south-west of the Ta Yüe-chi, we hear[4] that it sometimes belonged to Ki-pin and sometimes to T'ien-chu. Kao-fu has been identified with Ptolemy's Kaboura, the present Kabul, and, if we consider Kao-fu as the border land between Parthia and Ki-pin,[5] to which latter country it sometimes belonged, we are led to think of parts of the Kabul valley and neighbouring districts, i.e. territories which we have found formed part of Kapiśa. Professor Franke therefore arrives at the conclusion that Ki-pin comprised the north-western portion of the present Kashmir state, the Indus country down to the Kabul river, the country between the lower Kabul river and the Swat river, and further parts of the Panjāb. These must be added, because we learn about Ki-pin that it was a flat and hot country, a designation which does not at all suit Kashmir. I think that we cannot get nearer at the truth. The only territories mentioned by Professor Franke which I do not think can be proved to have belonged to Ki-pin are the north-western districts of Kashmir. On the other hand it is possible that it extended a little further towards the west and the south-west.

Ancient Ki-pin thus included districts which were later on known as Kapiśa, and I do not see why it should be necessary to assume that the Chinese at different periods used the designation Ki-pin in two different senses. It seems to me that we shall have to return to the old explanation of Ki-pin as a rendering of the same word which the Greeks made into Kōphēn, whereby we must bear in mind that the Greek *ph* was an aspirated labial and not a spirant. The reasons brought forward against this identification are little convincing. M. Lévi[6] thinks that the name Kōphēn had probably already become obsolete when Megasthenes picked it up. Ptolemy ignores it and calls the principal river of Afghanistan Koas, and finally Strabo has another form of the name, viz. Kōphēs. I cannot find anything in these arguments which disproves the old identification of the names Kōphēn and Ki-pin, which is in itself much more likely than the supposed renderings of Kapiśa and Kāśmīra by Ki-pin. The fact remains that the Greek knew a name which they thought sounded like Kōphēn, that this name sounds much more like Ki-pin than any other name which has been suggested, and that we have every reason for looking for Ki-pin in the same neighbourhood where the ancient Greeks located Kōphēnē, the country on the Kōphēn. The fact that the Chinese later on used the name Kapiśa of districts which others included in Ki-pin seems to be much more naturally explained by assuming that Kapiśa formed part of ancient Ki-pin and was sometimes designated by means of the wider name Ki-pin.

In support of my location of ancient Ki-pin I may mention a small detail. I hope to have proved in another place[7] that the so-called Muruṇḍas who ruled in the Ganges valley in

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[1] *Untersuchungen zur Geschichte von Eran*, H. 2, Leipzig, 1905, p. 176.

[2] *T'oung pao*, II, vi, p. 514.

[3] *Ancient Geography of India*, Vol. I, p. 39.

[4] Specht, *Jo. As.*, VIII, ii, p. 325.

[5] Franke, p. 77.

[6] *Jo. As.*, IX, vi, pp. 371 ff.

[7] *SBAW.*, 1916, pp. 790 ff.

the second and third centuries A.D. were in reality the Kushaṇas, and that the word *muruṇḍa* itself is not the name of a tribe, but a Śaka word meaning "lord," which was used as a title by the Śakas and after them by the Kushaṇas, while the Kshatrapas translated it by the corresponding Indian word *svāmin*. Wherever we meet with the designation *muruṇḍa*, we are justified in thinking of Śakas or tribes that can be considered as the heirs and successors of the Śakas. Now Lassen has long ago[1] drawn attention to the statement in Hēmachandra's Abhidhānachintāmaṇi, v. 960, *Lampākās tu Muraṇḍāḥ syuḥ*, "the Lampākas would be (called) Muraṇḍas." Lassen inferred that the *Muraṇḍas*, who must be identical with the *Muruṇḍas*, should be located in the present Laghman. This, however, is impossible, when we consider the information about the Muruṇḍas which can be gleaned from Indian, Greek and Chinese sources, which unanimously locate the so-called people in the Ganges valley. If we examine the preceding stanza in Hēmachandra's work, we there find the remark, *Turushkās tu Sākhayaḥ syuḥ*, "the Turushkas would be called Sākhis." It has long ago been recognised that this *sākhi* is nothing else than the title *shāhi*, and we are quite justified in looking for a title in *muruṇḍa* as well. Now that we know that *muruṇḍa* was actually a Śaka title, the natural inference is that the Lampākas had preserved this title from the time when they were ruled by Śakas, in other words that their country belonged to the dominion of the Śakas, of whom we know that they ruled in Ki-pin.

Finally, the location of ancient Ki-pin here attempted is the only one which suits what we know about the ancient history of the Śakas and the Kushaṇas. We have no traces of the Śakas or of Kadphises in Kashmir, and there is not the slightest indication that they ever ruled there. Numerous finds, on the other hand, prove that they held sway in Taxila and further to the west, at least as far as towards Jalalabad. Of Huvishka we have traces as far west as in Khawat.

I have consulted Professor Franke about the results of my study of the question, and he kindly authorises me to state that he agrees with me. The support of his great authority makes me confident that I am right.

Taxila, the find-place of the present inscription, accordingly belonged to Ki-pin, and "India" which was reconquered by Vima-Kadphises was beyond Ki-pin, i.e. beyond the north-western Panjāb. We thus have an old tradition about a king who succeeded the Śakas in Ki-pin, and about his son, who reconquered India. Now I have shown in my Indo-Scythian Contributions that the Kushaṇas in India must be considered as the heirs and successors of the Śakas, that they were known under the Śaka title *muruṇḍa*, and that it would be nothing extraordinary if a Kushaṇa ruler were designated as a Śaka. I have therefore compared the Chinese tales about the Sai-wang and the Kuei-shuang in India with an Indian tradition, which has been handed down in the Jain work Kālakāchāryakathānaka.[2]

We there learn how the king of Ujjayinī, Gardabhilla, abducted the sister of Kālaka, who went to the country of the Śakas (*sagakūla*) and prevailed upon some of the *sāhis*, i.e. chiefs, to accompany him to India (*Hindugadēsa*). They first proceeded to Surat (*Suraṭṭha*) and thence, in the autumn, to Ujjayinī, where Gardabhilla was made prisoner. A *Sāhi* was made over-king, and thus the dynasty of the Śaka-kings originated. After some time, however, Vikramāditya, the king of Mālava, ousted the Sakas and became king, whereafter he established his own era. After the lapse of 135 years his dynasty was overthrown by another Śaka, who in his turn introduced the Śaka era.

I have no doubt that this second Śaka king who reconquered India is identical with Vima-Kadphises, who "again" conquered India; and, if that is admitted, the Jain tale at once acquires

[1] *Loc. cit.*, I, p. 548[1].

[2] *ZDMG.*, 37, pp. 247 ff.

great importance. It must be a very old tradition, and we have no reason to reject any portion of it, unless it can be disproved. I know that most European scholars, though many of them speak with respect about Indian tradition, do not usually take any notice of it, but I am unable to see why. And with regard to the narrative of the Kālakāchāryakathānaka I see no reason whatever why we should disbelieve it. I have shown elsewhere[1] that there are good reasons for assuming the existence of a Mālava king Vikramāditya at an early date, and[2] that the oldest dates in the Mālava-Vikrama era are recorded according to a system which is quite different from that followed in old Kharōshṭhī inscriptions, and which is probably the old national Indian one. I think the only sensible course is to abandon the idea that the Vikrama era was established by foreigners and return to the traditional theory that it dates back to an Indian ruler of Mālava, who upset the rule of Śaka conquerors. As remarked by Dr. Fleet, everything we know about Indian eras is to the effect that they were started by individual kings, and, though the Vikrama era was later on known as the era of the Mālava corporation, I do not think that Dr. Thomas has succeeded in making it probable that "it dates from the foundation of the tribal independence of the Mālavas."[3]

The oldest dates in the Śaka era are recorded in the same way as the ancient Kharōshṭhī inscriptions, and this state of things makes it almost certain that Dr. Thomas was right in assuming[4] that these latter ones were likewise dated in a Śaka era. The second Śaka era, of A.D. 78, was according to the Kālakāchāryakathānaka founded by the Śaka ruler who ousted the dynasty of Vikramāditya and "again" subjected India to the sway of the Śakas. I have already remarked that I identify this Śaka ruler with Vima-Kadphises, who "again" conquered India and appointed a governor to rule the country. If we remember that Surat and Mālava were the countries which the Śakas invaded at the invitation of Kālaka, when he asked them to accompany him to India, it becomes probable that the governor whom Vima-Kadphises appointed was the first of the Western Kshatrapas, i.e. in my opinion, Bhūmaka=Ysamōtika.[5] It is thus easily explained why the inscriptions of the Western Kshatrapas are dated in the Śaka era.

If now Vima-Kadphises was the ruler who established the Śaka era, he can scarcely be the king alluded to in the Taxila inscription. His conquest of India did not probably take place in the first year of his reign, and we may roughly place his accession in A.D. 75. His father, who died as an octogenarian, would then have been born *circa* 5 B.C. According to Professor Franke[6] the consolidation of the Kushaṇa empire under Kujula-Kadphises had not taken place in A.D. 24, but did not happen long after that date. In l. 5 of the so-called Takht-i-Bahi inscription I read *erjhuṇa Kapśasa puyae*, "in honour of prince Kapśa." This prince Kapśa can hardly be anybody else than Kujula-Kadphises, of whom we know that he invaded Parthia. The Takht-i-Bahi inscription is dated in the year 103 of the era which I follow Dr. Thomas in considering as an old Śaka institution. It can, of course, be anterior to A.D. 24, but scarcely much later. The initial date of the era would accordingly not fall later than about 75 B.C., but might fall some years earlier. At least there cannot be any question of the Vikrama era, which, I think, we must finally ascribe to Central India. With an initial date in or about 75 B.C., the year 136 would fall about A.D. 60, at a date when there can be no question of placing Vima-Kadphises; and, even if we were to assume that Kujula-Kadphises ascended the throne as much as 10-15 years after A.D. 24, the Taxila inscription would still have to be ascribed to Kujula-Kadphises. It should finally be borne in mind that we have the definite statement about him in Chinese sources that he assumed the title "King of Kuei-shuang," i.e. Kushaṇa king.

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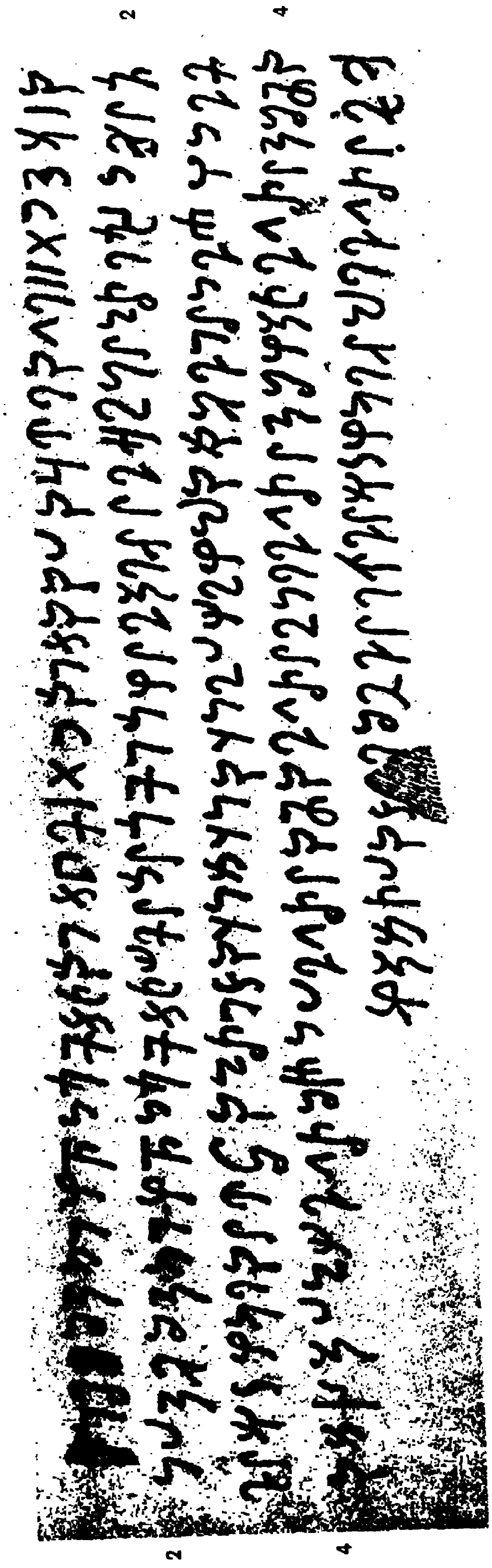
[1] *SBAW.*, 1916, p. 812.
[2] *Above*, pp. 135 ff.
[3] *JRAS.*, 1914, p. 414.
[4] *JRAS.*, 1913, p. 637.
[5] *SBAW.*, 1916, p. 814
[6] *Beiträge*, p. 72.

Taxila Kharoshthi Inscription of the year 136.

Original.



Transcript.



TEXT.

1 **Sa 100 20 10 4 1 1 ayasa Ashaḍasa masasa divase 10* 4 1** iśa divase pradisthavita bhagavato' dhatu[o] Ura[sa]-

2 kena Imdafria putr[e*]ṇa Bahalieṇa Noachae ṇagare vasthaveṇa Teṇa ime pradisthavita bhagavato dhatuo dhamara-

3 ie Tachhaśi[la*]e Taṇuvae bosi(dhi)satva-gahami maharajasa rajatirajasa devaputrasa Khushaṇasa arogadachhiṇae

4 sarvabudhaṇa puyae prach[e*]gabudhaṇa puyae araha[nta*]ṇa puyae sarvasa[tva*]ṇa puyae matapitu puyae mitr-amacha-ñati-sa-

5 lohi[da*]ṇa puyae atvaṇo arogadachhiṇae ni[va]ṇae hotu a . . de sama-parichago

TRANSLATION.

In the year 136, on the 15 day of the first month of **Āshāḍha**, on this day relics of the Venerable One were enshrined by Urasaka, the son of Imdafri, a man from **Balkh**, a resident of the town **Noacha**. By him the relics of the Venerable One were enshrined in the **Dharmarājika** (*stūpa*) in **Takshaśilā**, in the Bōdhisattva-chapel of Taṇuva, for the bestowal of health on the great king, the king of kings, the son of the gods (of heaven), the **Khushaṇa**; in honour of all the Buddhas; in honour of the individual Buddhas; in honour of the Arhats; in honour of all beings; in honour of (*his*) parents; in honour of (*his*) friends, ministers, kinsmen and blood-relations; for the bestowal of health upon himself; to Nirvāṇa may this proper gift lead hereafter (?).

No. 21.—ARTHUNA INSCRIPTION OF THE PARAMARA CHAMUNDARAJA: VIKRAMA-SAMVAT 1136.

By Lionel D. Barnett.

The village of **Arthūṇā** lies about 28 miles in a westerly direction from Bānswārā in Rājputānā; it is shown on the Indian Atlas quarter-sheet 36 (1905) as lying in lat. 23° 29⅔′, long. 74° 9⅓′. About a mile to the east of Arthūṇā is a temple of **Maṇḍalēśvara Mahādēva** (Śiva); the present inscription, which records its foundation and endowment, is on a slab on the right side of its *śikhara*. According to local tradition, the place formerly bore the name of **Amarāvatī**. An abstract of this record was published by Professor Kielhorn in *Ind. Ant.*, Vol. 22 (1893), p. 80. Recently Mr. Shyama Shankar Har Chaudhuri, M.A., with great kindness obtained for me from the Antiquarian Department of His Highness the Maharajá of Jhalawar's Government the loan of an ink-impression of the stone, together with a transcript by the learned Curator of the Department, Pandit Gopal Lal Vyas, on the basis of which I now edit the text. Unfortunately the ink-impression in several places has been touched up with white paint, which somewhat lessens the value of its testimony; but in spite of this fact and of the frequent incorrectness of the original writing the greater part of the inscription can be determined with certainty.—The character is Northern, of a type common in Rājputānā during the period; the letters are on the average about ⅜″ in height. They are for the most part fairly well preserved. The area covered by the writing is 2 ft. 6½″ wide and 2 ft. 2″ high.—The language is throughout Sanskrit, all verse, with the exception of the colophon on l. 53. The spelling throughout shews a tendency to confuse *ś* and *s* (I fear I may not have always succeeded in distinguishing what the engraver really cut in this respect, owing to the touching up of the ink-impression), and sporadic doubling of consonants after *r*. In the somewhat ambitious *praśasti* occupying ll. 1-45, which shews that the poet was a careful student of Kālidāsa, there is little of special linguistic interest; we may note the words *tōṇīra* (for *tūṇīra*, l. 5), *kaṁḍūla* (l. 12), and *uchch[u*]lumpchukāra* (l. 40). But in the business part of the record, comprising the articles of the endowment (l. 45 to end), there is a fair number of

rare words, mostly of a homely kind, viz. *prati* (ll. 45, 46), *haṭṭa* (l. 46), *mūṭaka* (ll. 46, 50), *pūlaka* (l. 47), *jāla* (ib.), *utthapanaka* (ib.), *vuṁvaka* (l. 48), *lagaḍā* (ll. 48, 50), *saṁta* (l. 48), (?)*pāṇaka* (ib.), *vṛisha-viṁśōpaka* (l. 49), *tavāṇi* (ib.), *araghaṭṭa* (ib.), *hāraka* (ib.), *chhaṅga* (l. 50), *vāpa* (ib.), and *āṭavika* (ib.).

The subject of the inscription is the foundation and endowment of the temple of **Maṇḍalēśa** (Śiva) at Arthūṇā by the **Paramāra** king **Chāmuṇḍarāja**. After two Śaiva benedictory stanzas, it gives the familiar legend of the origin of the **Paramāras**. First Mount **Arbuda** (Ābū) is described (v. 3); here the saint Vasishṭha performed his holy rites (v. 4), in company with his wife Arundhatī (v. 5) and the Cow of Desire (v. 6). **Viśvāmitra**, son of Gādhi, stole the cow (v. 7). To recover her Vasishṭha miraculously created a warrior, who defeated the enemy and brought her back (vv. 8-10). Vasishṭha blessed him and gave him the name **Paramāra**, "Destroyer of Foes" (v. 11). In his lineage was the warrior king **Vairisiṁha** (v. 12), who, despising common glory, became master of the earth (vv. 13, 14). Next his younger brother **Ḍambarasiṁha**, a valiant and charming prince, is introduced (vv. 15-16). In his lineage was **Kaṁkadēva** (probably an error for **Kakkadēva**), a brave warrior (vv. 17-18), who in a battle on the banks of the **Narmadā** overthrew the army of the king of **Karṇāṭa**, and in fighting on the side of **Śrīharsha** of **Mālava** died a hero's death (v. 19). We are then told of the glories of his son **Chaṇḍapa** (vv. 20-21), Chaṇḍapa's son **Satyarāja** (vv. 22-24), Satyarāja's son **Maṇḍanadēva** (vv. 25-45), and Maṇḍanadēva's son **Chāmuṇḍarāja** (vv. 46-54). He (apparently Chāmuṇḍarāja) gloriously overcame **Sindhurāja** (v. 55); his splendours are further described (vv. 56-61). He established religion in an unprecedented degree (v. 62), and dispensed rich bounties to Brāhmaṇs and others (vv. 63-65). He caused the temple of **Maṇḍalēśa** to be built (v. 66); may his fame endure for ever (v. 67). Then follow the details of the endowment (vv. 68-81), and comminatory stanzas (vv. 82-83). In the **Sādhāra** family was the learned poet **Sumati-Sādhāra** (v. 84); his son was **Vijaya-Sādhāra** (v. 85), whose younger brother was **Chandra**, the author of this poem (v. 86). The fair copy was written by **Āsarāja**, son of the Kāyastha **Śrīdhara** (v. 87).

The family of kings introduced to us by this *praśasti* is a junior branch of the **Paramāra** dynasty. The point at which they branched off from the main stock (as represented by the family ruling Mālwā from Kṛishṇa-Upēndra down to Arjunavarman: above, Vol. I, p. 224, *Ind. Ant.*, Vol. XIX, pp. 345 ff.) is not clear: it may be from Vairisiṁha and his brother Ḍambarasiṁha, for conceivably the former may be identical with the Vairisiṁha I of the Mālwā dynasty.[1] Some generations after these we find Kakkadēva fighting for the cause of "Śrīharsha" of Mālwā against the "Lord of Karṇāṭa." This "Śrīharsha" is most probably **Harshadēva-Sīyaka II** of Mālwā; and the "Lord of Karṇāṭa" may be the **Rāshṭrakūṭa Khoṭṭiga**, against whom Sīyaka II waged a successful war about 970 A.D. Accordingly we may assign Chaṇḍapa to about 1000 A.D., Satyarāja to about 1025, Maṇḍanadēva to about 1050, and Chāmuṇḍarāja to 1080, which was the actual year in which the present inscription was set up. Some difficulty, however, arises from the obscurity of the verses 47 ff. To all appearance they refer to Chāmuṇḍarāja, and we should naturally gather from them that it was he who conquered Sindhurāja (v. 55), patronised religion (v. 62), and built the temple of Maṇḍalēśa (v. 66). But immediately afterwards we find a prayer for the continuance of the glory of Maṇḍanadēva (v. 67) and a statement that certain imposts for the benefit of the temple were established by the latter (v. 70). The most natural conclusion is that vv. 47-66 *do* refer to Chāmuṇḍarāja; that the temple of Maṇḍalēśa built by him was a new structure taking the place of an older sanctuary to which his father Maṇḍanadēva had

[1] Considerations of chronology forbid us to identify him with Vairisiṁha II of Mālwā.

previously granted an endowment[1]; and that the present inscription was intended to record these facts and to amalgamate the endowments of the father and the son.

Who **Sindhurāja** (v. 55) can be is not clear. He cannot be the well-known Sindhurāja of Mālwā, whose period is about 990-1010 A.D.; for, even if we refer v. 55 to Maṇḍanadēva, the latter can hardly have been old enough to wage a victorious war before 1010; and as we saw, the probability is that the verse refers to his son, which will bring it still further down in time. Possibly *Sindhurāja* is to be understood as meaning "a king of Sindh."

The date as given on the ink-impression and read by Pandit Gopal Lal Vyas is: **Samvat 1136**;[2] Phālguna śuddha, the 3rd day; Friḍay. On this Mr. R. Sewell has kindly supplied to me the following remarks: "Since the month is Phālguna, the beginning of the year, whether Chaitra, Kārttika, or Āshāḍha, makes no difference in the year's number; and since the *tithi* was in the bright half, it makes no difference whether the months began with the new or full moon. Hence the only question is whether the year was current or expired. Take the *expired* case first. In that case Samvat 1136=A.D. 1079-80. The lunar year began 7 March 1079, and 3 śukla Phālguna corresponded with **Tuesday, 28 January, A.D. 1080.** This, therefore, does not fit. Now take the *current* Samvat 1136. This=A.D. 1078-79, which began in lunar reckoning on 17 March 1078. 3 śukla Phālguna of that year must have been coupled with a civil day 327 days later, viz. with **Thursday, 7 February, A.D. 1079.** On that day, 3 śukla Phālguna ended about 11 h. 24 m. before mean sunrise on the Friday next day, and it could not be coupled with that Friday. However, this is nearer than the Tuesday of the former case."

On the other hand, Professor Kielhorn, in his notice of the inscription, read the number of the *tithi* as *seven*, and accordingly calculated the date as **Friday, 31 January, A.D. 1080,** when, according to his reckoning, the seventh *tithi* of the bright half ended 20 h. 3 m. after mean sunrise. Mr. Sewell has pointed out to me that this is a satisfactory solution. "Only," he adds, "Kielhorn made a slip about the end of the *tithi*, so it seems to me. My work shews that the 7th śukla *tithi* of Phālguna in Samvat 1136 *expired* was current at mean sunrise on Friday, 31 January, A.D. 1080. It had *begun* 2 h. 25 m. before that mean sunrise, and was coupled with the civil day Friday . . . Supposing that the calculation for the given date had been made for the moment of true sunrise, not mean, would the results be different? I think not. In Northern India true sunrise on Jan. 31 would take place *after*, not *before*, mean sunrise. Hence, since the 7th śukla *tithi* had begun 2 h. 25 m. before mean sunrise, it would have run a still longer time at the moment of true sunrise." Accordingly it would seem most probable that the numeral representing the *tithi* on our inscription was really 7, and has been wrongly altered by the preparer of the ink-impression to 3.

The only **places** mentioned are: Mount **Arbuda**, now Ābū (v. 3), **Karṇāṭa**, the **Narmadā**, and **Mālava** (v. 19).

TEXT.[3]

[Metres: vv. 1, 3, 4, 13, 19, 24, 28-9, 31, 37, 39, 40-1, 43, 45-6, 49, 58, 63-4, 67, *Śārdūlavikrīḍita*; vv. 2, 5-7, 14, 16, 18, 21, 23, 26-7, 30, 32-5, 42, 44, 47, 52-3, 57, 61-2, 65, 68-70, 72-84, 87, *Anushṭubh*; vv. 8, 48, *Drutavilambita*; vv. 9, 10, 38, 51, 56, *Sragdharā*; vv. 11, 36, 71, *Svāgatā*; vv. 12, 15, 17, 22, 25, *Vasantatilaka*; vv. 20, 86, *Trishṭubh*; vv. 50, 59, 60, *Mandākrāntā*; vv. 54, 66, *Mālinī*; v. 85, *Āryā*. V. 55 is compounded of a *Rathōddhatā* (*pāda* 1) and *Svāgatā* (*pādas* 2-4).]

1 Ōm[4] Ōm Namaḥ Si(śi)vāya | Pāṇau va(ba)ddha-bhujaṁga-phūtkṛiti-bhayāt-saṁkōchayatyāḥ karaṁ vyākṛishṭaṁ jaratī-janēna rabhasās(ch)=Chhaṁbhōr-

[1] Possibly the name *Maṇḍalēśa* was intentionally chosen to commemorate the name of Maṇḍanadēva by likeness of sound.

[2] Curiously enough, the poet in v. 86 gives the year as *Śaka* 1136; chronological considerations prove this to be an error.

[3] From the ink-impression

[4] Denoted by a symbol.

dṛiḍhaṁ gṛihna(hṇa)taḥ | bhrāṁtāḥ saṁbhramataḥ sukhān=mukulitā visphāritāḥ kautukāta(d)- vrīḍā-maṁvvāratā[1] vivāha-samayē Dēvyā dṛiśa[ḥ*]

2 pāṁtu vaḥ || [1*] Iṁduṁ mūrddhni dadha[t*] kshīṇaṁ pātu vaḥ Sasi-sēkharaḥ[2] | khēdād=iva sad-āsanna-Gaurī-mukha-parājayāt || [2*] Asty=uchchair=gagan-āvalaṁva(ba[bi ?—Ed.])-si(śi)kharaḥ kshōṇībhṛid=asyāṁ bhuvi khyātō Mēru-mukh-ōchchhrit-ād[r*]ishu parāṁ kōṭiṁ gatō=py=Arvvu(rbbu)daḥ | yatra sphāṭika-pushpa-rāga-kira-

3 ṇ-āliḍh-ārkka-chaṁdrau kshaṇaṁ dṛishṭvā siddha-janair=amanyata divā rātris(ś)=cha naktaṁ dinaṁ || [3*] Tasmiṁs=tyakta-bhavas(ś)=charitra-vibhavas=tathyaṁ [5]apō=tapyata vra(bra)hma-jñāna-nidhir=guṇē(ṇai)r=niravadhiḥ srē(śrē)shṭhō Vasishṭhō muniḥ | yasya prajvalit-āgni-hōtra-jvalitair=dhūmair=iva vyōma-gē(gai)r=jātāḥ saṁmīlitās(ś)=chirēṇa haritās=tē

4 Hāridasvā(śvā) hayāḥ | (||) [4*] Munēs=tasy=āntikē rējē nirmmalā dēvy=Aruṁdhatī | sthira-vasy(śy)-ēṁdriya-grāmā tapaḥ-śrīr=iva jaṁgamā || [5*] Ananya-sulabhā dhēnuḥ kāma-pūrvv=āsya sannidhau | dadatī vāṁchchhitān kāmā[ṁ*]s=tapaḥ-siddhir=iva sthitā || [6*] Tataḥ kshatra-mad-ōdvṛittō Gādhi-rāja-suta-

5 ch(ś)=chhalāt | dhēnuṁ jar(ja)hrē=sya duḥprāpyāṁ[3] vighnaṁ siddhim=iv=ōdyatāṁ || [7*] Atha parābhava-saṁbhava-manyunā jvalana-chaṁḍa-ruchā munin=āmunā | ripu-vadhaṁ prati vīra-vidhitsayā hutabhuji sphuṭa-maṁtra-yutaṁ hutaṁ || [8*] Pṛishṭhē tōṇīra-yugmaṁ dadhad=atha cha karē chaṁḍa-kō-

6 daṇḍa-daṇḍaṁ va(ba)dhnan=jūṭaṁ jaṭānām=atiniviḍataraṁ pāṇinā dakshiṇēna | kruddhō yajñōpavītī nija-vishama-dṛiśā bhāyayañ=jīva-lōkaṁ tasmād=uddāma-dhāmā prativa(ba)la-dalanō nirggataḥ kō=pi vīraḥ || [9*] Ādishṭas=tēna yātō raṇām=amara-gaṇair=mmaṁ-

7 galō gīyamānō vā(bā)ḍhaṁ vyāpt-āṁtarālair=dinakara-kiraṇa-chhādakair=vvā(bbā)ṇa-varshe(rshai)ḥ || (|) kṛitvā bhaṁgaṁ ripūṇāṁ prava(ba)la-bhuja-va(ba)laḥ kāma-dhēnuṁ gṛihītvā bhaktyā tasy=āṁhri(ghri)-padma-dvaya-lulita-si(śi)rāḥ sō=vatasthau purastāt || [10*] Ānatasya jayinaḥ paritushṭō vāṁ-

8 chchhit-āśisham=asāv=abhidhāya | tasya nāma Paramāra it=itthaṁ tathyam=ēva munir=āsu(śu) chakāra || [11*] Tasy=ānvayē krama-vaśād=udapādi vīraḥ śrī-Vairisiṁha iti saṁbhṛitāsanha[4]-nādaḥ | durvvāra-vairi-vara-vāraṇa-kuṁbha-kūṭa-bhēd-ōdyat-āsi-nakha-

9 r-ōḍḍamaraḥ kshitīndraḥ || [12*] Kīrttiṁ tāvad=avēkshā(kshya) bhāva-chapalāṁ saṁbhōga-vṛiddh-āpriyāṁ n[i*]tyaṁ maṁgala-sadmanā su(śu)bha-chatur-ddik-kuṁbhi-kuṁbha-prabhē(hau) | dōr-ddaṇḍa-dvaya-śālinā kshitibhujām=āsā(śā)-chatushk-āntarē yēn=ākāri kara-grahō vasudhayā gāḍa(ḍha)ṁ guṇ-āśa(sa)-

10 ktayā || [13*] Gata-śrīḥ śrī-nidhānēna sa-va(ba)ṁdhaḥ saṁyat-āriṇā | na yēna samatāṁ dhattē jaḍadhiḥ paṭu-vu(bu)ddhinā || [14*] [5]Tasy=ānujō Ḍamva(mba)rasi[ṁ*]ha iti prachaṇḍa-dōr-ddaṁḍa-chaṁḍima-vaśīkṛita-vairi-vṛiṁdaḥ [|*] sṛi(śṛi)ṅgāra-sāra-taruṇī-jana-lōchan-āsi(li)-puṁj-ōparu-

11 ddha-vadan-āṁvu(bu)ruhō va(ba)bhūva || [15*] Chaṁdrik=āpi kathaṁ-kāraṁ yasya kīrttyā samaṁ samā | ēkā dōsh[ā*]kar-ōdbhūtā guṇ-ōtkara-bhav=āparā ||

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[1] Read -maṁtharitā.

[2] Read Śaśi-śēkharaḥ.

[3] Read dushprāpyāṁ.

[4] Read saṁbhṛita-siṁha-.

[5] Metre: Vasantatilaka; the metre of pāda 1 is wrong. [The reading Ḍamara° would make it right.—H. K. S.]

[16*] Tasy=ānvayē kari-kar-ōddhura-vā(bā)hu-daṇḍaḥ śrī-Kaṁkadēva[1] iti lavdha(bdha)-jayō va(ba)bhūva | darpp-āṁdha-vairi-vanitā-kucha-patra-vallī- ||[2]

12 saṁdōha-dāha-dahana-jvalita-pratāpaḥ || [17*] Yuddha-kaṁḍūla-dōr-ddaṁḍa-dvayō yaḥ samaraṁ prati | mēnō ripu-sa(śa)r-āghāta-nakha-kaṁḍūyanaiḥ sukhaṁ || [18*] Ārūḍhō gaja-pṛishṭha vāhuta(āhata ?)-sa(śa)r-āsārai raṇē sarvvataḥ Karṇṇāṭ-ādhipatēr=vva(bba)laṁ vidalayaṁs=tan=Narmmadāyās=ta-

13 ṭē[3] [|*] śrī-Śrīharsha-nṛipasya Mālava-patēḥ kṛitvā tath=āri-kshayaṁ yaḥ svarggaṁ subhaṭō yayau sura-vadhū-nētr-ōtpalair=archchitaḥ || [19*] Tasy=ātmajas(ś)=Chaṁ ḍapa-nāmadhēyō vra(bra)hmāṁḍa-vō(vi)bhrānta-yasā(śā) va(ba)-bhūva [|*] sāmaṁta-kāṁtā-jana-hāsa-haṁsa-śrēṇī-pravās-aika-payōda-kā-

14 laḥ | (||) [20*] Vra(bra)hma-staṁva(ba)sya yat-kīrttir=mmaṁjar=īv=ōpari sthitā | sasvat[4]=kinnara-bhṛiṁg-ō(au)ghair=upagīt=ādhikaṁ va(ba)bhau || [21*] Saty-āspadaṁ dahana-duḥsaha-vāma-dhāmā śrī-Satyarāja iti tasya sutō va(ba)bhūva | sāmaṁta-dūra-nati-saṁgi-lalāṭa-paṭṭa-lagn-ōllasat-tilaka-pāda-na-

15 kh-āṁśu-jālaḥ || [22*] Vana-mālā-dharā nityaṁ hi(bhi)yā yasy=āchyasā[5] api | ripavō na cha vijñāṁ(jñā)tā na lakshmī-patayaḥ kathaṁ || [23*] Nirvyā-jaṁ karuṇ-ārdritō=pi satasō[6] nistṛi(stri)ṁśa-karmm-ōdyataḥ saṁjāta-prasarō=pi vikrama-śatair=aṁtaḥ sadā saṁyataḥ | ā-mūlaṁ guṇa-varddhitō=

16 pi va(ba)hudhā dōsh-ārjjita-śrī-harō yō=py=ēvaṁ niyataṁ viruddha-charitō lōk-āviruddō(ddhō)=bhavat ||[7] [24*] Tasmād=abhūd=iha nayād=iva vṛiddhi-yōgaḥ puṇyas=trilōka-tilakō vipul-ōnnat-āṁśa(sa)ḥ | gīrvāṇa-chāru-charit-ārppita-karṇṇa-pūraḥ Śrī-maṁdiraṁ jagati Maṇḍanadēva- |[8]

17 nāmā || [25*] Viśāl-ōra[ḥ*]-sthalaṁ kā[ṁ*]taṁ manyō Śrīr=utthit-ōditaṁ | na vavaṁdha[9] yam=āsādya purāṇa-purushē ratim | (||) [26*] Anavachchhinna-dān-aughō yaḥ pralaṁva(ba)-kar-ōddhuraḥ | kul-aika-dhavalō bhadraḥ sura-dvipa iv=āvahau[10] || [27*] Visphūrjjan-nakha-chaṁdra-dīdhiti lasal-lāvaṇya-

18 nīr-ōchchayaṁ susnigdha-sphuṭa-dīrgha-rāji-ruchi-bhṛit sat-sa(śa)ṁkha-mīn-āṁkitaṁ | vāhinyā[ḥ*] prapatitvā-yōgyam=atulaṁ khyāva(ta)ṁ śriyaḥ kāraṇaṁ yasy=ādhatta kar-āṁhri(ghri)-padma-yugalaṁ sāmudrikaṁ lakshaṇaṁ || [28*] Va(ba)ddhvā kautukam=anvay-ōttha-ruchirā sarvv-āṁga-pūrṇ-ādhikaṁ yēn=ātra Smara-rū-

19 piṇā dṛiḍha-bhujā-daṁḍ-ōllasan-maṁḍapō | vairi-śrīr=nṛi-varēṇa bhavya-divas-āvāptau parair=īhivā(tā) datt=ōyaṁ nija-vikramēṇa mahav(t)=ō(ai)v=ōchchair=udūna[11] svayaṁ || [29*] Dhṛita-viśvaṁbharā-bhāraḥ khaṁḍi[t-ā*]rāti-vigrahaḥ | asi[r*]=mmaṁtr=īva satataṁ yasy=āvarddhayataḥ(ta) śriyaṁ || [30*] Yasy=ārā-

20 ti-vadhū-janasya saralaiḥ svā(śvā)s-ānilaiḥ sō(śō)ka-jair=ushṇ-ōshṇaiḥ paritō yug-āṁta-pavana-pasparddhiri(bhi)ḥ kānanē | dagdhē nīla-tṛiṇ-āṁkur-ōtkara-bharē nirē=dhikaṁ śōshitē |[12] kṛichchhrōṇ=āśana-pāna-vṛitti-rahitaiḥ khinnair=mṛigaiḥ sthīyatō || [31*] Dīpyamānaḥ sadā sarvva-vāhin-īśa-

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[1] Read *-Kakkadēva*.

[2] Delete this *daṇḍa*.

[3] This syllable is engraved outside the line, in front of *śrī*.

[4] Read *śaśvat=*.

[5] Corrupt. The transcription of Pandit Gopal Lal Vyas gives *achyutā*, which suits well the sense (see translation and note), but does not seem to be the reading of the ink-impression.

[6] Read *śatatō*.

[7] The *daṇḍa* is followed by a rosette and another *daṇḍa*.

[8] Delete this *daṇḍa*.

[9] Read *babaṁdha*.

[10] Read *=ābabhau*.

[11] Apparently a mistake for *udūḍhā*.

[12] Delete this *daṇḍa*.

21 kshay-ōlla(lba)ṇaḥ | pratāpō yasya jajvāla Vā(bā)ḍavō=gnir=iv=āparaḥ || [32*] Kīrtti-nirggamanāth(d)=ēva śṛiṁkhal=ēva ripu-śriyāṁ | yasy=āsiḥ samarē bhāṁ-(bhā)ti vēṇik=ēva jaya-śriyaḥ || [33*] Valabhid=va(ba)la-yuktēna Gōtrahā gōtra-naṁdinā | na yēna kṛitinā dhaṭṭē sō=pi sāmyaṁ Puraṁdaraḥ || [34*]

22 Tasy=āsti hṛidayē Lakshmīḥ sa cha Śrī-hṛidayaṁ-gamaḥ | sparddhā[ṁ*] pē(tē)na kathaṁ-kāraṁ karōti[1] Garuḍa-dhvajaḥ || [35*] Yaṁ pratāpa-nava-pallava-kāṁtaṁ kīrtti-nirmmala-dhṛit-ākshata-dēhaṁ [|*] Śrīḥ sadā na hi mumōcha day-āṁbhaḥ-pūritaṁ vijaya-maṁgala-kuṁbhaṁ || [36*] Nirvyājaṁ sura-maṁdirē=tivima-

23 lair=vṛiddhair=guṇaiḥ sthāpitā muktānāṁ ruchi-dhāriṇī su-mahitā lōka-traya-vyāpinī | praty-āśaṁ prati-kānanaṁ prati-puraṁ gēhaṁ prati prastūtāṁ(tā) yasy=aish=ādbhuta-dēvat=ēva satataṁ kīrttir=jjanaiḥ stu(stū)yatē || [37*] Lakshmyā yasminn=upāttaṁ jananam=atha yaśaḥ-pāṁḍu-pīyūsha-pūrair=yatr=ōdbhūtaṁ

24 samantād=akhila-bhṛita-lasad-bhūtal-ās(ś)-āntarālaḥ | kshīr-āṁbhōdhir=guṇ-aughō niravadhir=abhavad=yasya chāritra-sīmnaḥ sītāṁsu[2]-śrīr=yad-utth=āchchhurayati gaganaṁ kīrtti-kallōla-mālā || [38*] Kharvvā kv=āpi na[3] kuttra-chin=na hi tathā lōkē gatā śēshatāṁ na prāptā viratiṁ sphuṭaṁ na hi

25 vṛisha-dhvaṁs-ōday-āviḥ(sh)kṛitā | nō pūrṇṇ-aika-pad-ālpaka-tribhuvan-ākrōḍīkṛitā na kva-chid=yat-kīrttir=vvisi(śi)nashṭi kuṁda-dhavalā kṛishṇāṁ tanuṁ Śrī-patēḥ || [39*] Yasy=ōḍḍāna(ma)ra-vā(bā)hu-daṇḍa-yugalasy=ōdyad-va(ba)lēn=ādhikaṁ saṁchchhannēna rajō-bharaiḥ prachalataḥ pratyarthi-vṛiṁdaṁ prati | tē-

26 jas=tyaktam=ahō svakaṁ bhagavatāṁ(tā) Chaṁḍ-āṁśun=āpi sphuṭaṁ praty-āśaṁ bhaya-sā(sa)dma sā(śā)ttravajanasy[4]=ānyasya tat=kā kathā || [40*] Yasy=āsā(śā)-vijay-ōdyatasya nikhila-kshmāpāla-chūḍāmaṇēr=vvairi-śrī-hṛiti-laṁpaṭasya chalatas=tīr[ē*]shu vārāṁ-nidhēḥ | kruddh-ādhōraṇa-tarjjitair=api muhur=mā-

27 n-ōnnataiḥ pīyatē majja[d*]-dig-gaja-dāna-gandhi salilaṁ duḥkhēna sōnā-gajaiḥ || [41*] Uchchair=dhṛita-vṛishō nityaṁ sama-darśī gat-āhitaḥ | jin(t)=a(ā)saṁ-khya-puraḥ pūjyō yō=paraḥ Paramēśvaraḥ || [42*] Vikhyāt=āchapal=ēti [—][5] priyatam=āsau śaṁkit=ēva Śriyā gatv=Ādi-

28 tya-bhuvaṁ surair=api nutā nityaṁ visu(śu)ddhā sati | mānēn=ē(ai)va tath=āpi kīrttir=amalēn=āṁgīkṛit=āpi svayaṁ |[6] yēn=ēyaṁ yaśasā sah=aiva sahajēn=ōtthaṁ jagad=bhrāmyati || [43*] Dhanur-vvidyā-vidā yēna sat[t*]va-saty-aika-sadmanā | raṇē saṁvā(dhā)nam=ānīya kathaṁ nu ripavō hatāḥ || [44*]

29 Ālānō vijaya-dvipasya ruchirā vēṇī nu kīrtti-striyō dōr-ddaṇḍa-priya-nirbhar-aika-vasatēś=chhāyā sphuraṁtī Śriyaḥ | vā(bā)ḍhaṁ vairi-vadh-ōdyataḥ prati-raṇaṁ Kāl-ōgra-daṁḍō gurur=yasy=āsiḥ susubhē[7] parākrama-bhṛitō dṛipt-āri-darppa-chchhidaḥ || [45*] Śūraḥ prauḍha-va(ba)laḥ

30 kul-aika-tilakō durvvāra-vīr-āṁtakō vairi-śrī-haraṇ-aika-laṁpaṭa-lasach-chaṁḍ-āsi-daṁḍ-ōlva(lba)ṇaḥ | kāṁtā-lōla-kaṭāksha-puṁja-nilayaḥ śṛiṁgāra-Mīna-dhvajō jātō yasya ravi-dyutēr=gguṇa-nidhiś=Chāmuṁḍarājaḥ sutaḥ || [46*] Guru-duḥkh-ōshṇa-nisya(śvā)sair=aśru-pūrai-

[1] The ō is wrongly formed, an i being written for the first mātrā and an ā for the second.

[2] Read śītāṁśu-.

[3] Written nu, with the u erased.

[4] The corrections here are suggested by the Editor.

[5] This syllable appears to be illegible on the stone.

[6] Delete this daṇḍa. [In what precedes I should prefer to retain mānēn=ēva.—Ed.]

[7] Read śuśubhē.

31 ś=cha saṁtataṁ | kṛitaṁ yasy=āri-kāṁtābhir=ddagdha-pallavitaṁ vanaṁ || [47*] Ahita-dōsha-gu(ga)ṇair=udit-ōditair=jagati la(bdha(bdha)-jayair=iva vihṛitāḥ | sakala-lōka-nikāya-nirākṛitā yam=iha sarvva-guṇāḥ śaraṇaṁ yayuḥ || [48*] Durvvār-āri-vē(vi)dāriṇā hari-khura-kshuna(ṇṇa)-āntarā-

32 lē bhṛiśaṁ tīkshṇ-āstra-kshata-vānta-śōṇita-payaḥ-pūra-plutē sarvvataḥ | nistṛi-(stri)ṁś-āhata-kuṁbhi-kuṁbha-vigalan-muktāphalānāṁ gaṇāḥ kshiptā vīra-varēṇa yēna samara-kshētrē yaśō-vī(bī)javat || [49*] [1]Vāraṁ vāraṁ prakṛiti-subhagaṁ[2] vau(dhau)ta-nistṛi(stri)ṁśa-pāṇiṁ yuddhē yuddhē satata-

33 vijaya-śrī-priyaṁ khēcharīṇāṁ | tat-kāl-ōttha-smara-bhaya-vaśād=yaṁ prati sparddhay=aitā maṁdaṁ maṁdaṁ chakita-chakitaṁ dṛishṭayaḥ saṁpataṁti || [50*] Krōdhād=yasy=ātibhītā diśi diśi vihat-ānaṁta-sāmanta-kāṁtāḥ kāṁtārēshu pravishṭāḥ śrama-vaśa-vivaśāḥ saṁsri(śri)tā duḥkha-nidrāṁ [|*]

34 svapnē daivād=upāttān=nija-nija-ramaṇān=prāpya saṁbhōgam=ētā(tya) jāgratyē(tyō)=py=āsu(śu) n=ētthaṁ rati-rasa-rasikās(ś)=chakshur=unmīlayaṁti || [51*] Śatravaś=chaṁḍa-kōpēna yēna sva-sthāna-chālitāḥ |[3] nija-kāṁtā-manō muktvā sthitim=anyatra nō gatāḥ | (||) [52*] Sasvatannadakō[4] vā(bā)dhaṁ Va(ba)li-va(ba)ṁdh-ōdit-ōdi-

35 taḥ | Trivikrama iv=ōdārāṁ yā(yō) Lakshmīṁ satataṁ davau(dhau) || [53*] Dṛiḍhataram=abhisa(sha)ktyā bhavya-saṁbhōga-ramyā vidhṛita-vimala-paksha-dvaṁdvām=ānaṁda-hētuḥ | kshaṇam=api na mumōcha prāpya yaṁ rāja-haṁsaṁ kuvalaya-rati-pātraṁ rāja-haṁs=īva Lakshmīḥ || [54*] Siṁdhurājam=ati-

36 mathya hēlayā khaḍga-Maṁdara-bhṛitā yudhi yēna | uttamēna purushōshu vi[5] lēbhē śrīr=yasō(śō)-bhuvana-pāvana-śaṁkhaḥ || [55*] Viśvaṁ vairi-pratāpaṁ jhaṭiti kavalayan līlayā jāṁgal-ābhaṁ chaṁḍ-āṁśōs=tīvra-śōchir-mmilana-kapilit-ārchchiś-chhaṭā-kēsara-śrīḥ | dhārā-daṁ-

37 shṭrā-karālō vilasati samarē jāta-ghāt-ōchcha-nādō yasy=ārāt-ībha-kuṁbha-sthala-dalana-paṭuḥ prauḍha-nistṛi(stri)ṁśa-siṁhaḥ ||[6] [56*] Yasya sarvv-āṁga-sauṁdarya-prativiṁvaṁm[7]=apaśyatā | praśaṁsitā Smarēṇ=āpi nijā chiram=ana[ṁ*]gatā || [57*] Strībhir=yatra gṛihaṁ pratipravi-

38 śati svasthē sva-hṛin-maṁḍalē harsh-ōttālatay=aiva hāra-kiraṇān saṁbhāvya sa-svastikaṁ | uttuṁga-stana-kuṁbha-saṁga-ruchira-śrī-kaṇṭha-kaṁvu(bu)-sphurad-vak[t*]r-āṁbhōja-vibhūshitaṁ nija-vapuś=chakrē svayaṁ maṁgalaṁ || [58*] Dūtīṁ dṛishṭv=ōtsukānāṁ vadanam=abhibhavat=[-?—Ed.]saurabhāt=kāmi-

39 nīnāṁ n=āyāty=āyāti v=ēti sva-vachana uditē yat-kṛitē duḥkha-saukhyaiḥ | jāt-ōshṇaṁ(shṇa)-svā(śvā)sa-dāhān=madhukara-paṭalāny=aśru-saṁpāta-sēkāta(d) vai-kalpya-svāsthya-bhāṁji tvaritana(ta)ram=adhaḥ saṁpratatу=ū(ō)tpataṁti[8] || [59*] Gēhē gēhē=nurāgāt=pathi pathi suchiraṁ prāṁ-

40 gaṇē prāṁgaṇē vā vāraṁ vāraṁ nitāṁtaṁ yuta-yuvati-janō jāta-tṛishṇā-bhar-ārttaḥ | utkallōlaṁ samaṁtād=ahamahamikayā yasya Kaṁdarppa-kāṁtē[r*]=lāvaṇy-āṁbhas=tanu-sthaṁ sva-nayana-chulukair=uchch[u*]luṁpīchakāra || [60*] Anaṁgaḥ sa Smarō yuktaṁ viraha-jvalitē hṛidi |

[1] The verse imitates the style of the Mēgha-dūta.

[2] Read *-subhagā*, or (less probably) *-subhagaṁ*.

[3] The engraver has put this *daṇḍa* before the final *ḥ* of *chālitāḥ*.

[4] Apparently to be corrected to *sa-Śatānaṁdakō* [*śaśvad-unnati-gō* (?)—H. K. S.].

[5] Apparently to be emended to *purushēshv=iva*.

[6] After this *daṇḍa* is a four-armed figure and another *daṇḍa*.

[7] Read *-pratibiṁbam*.

[8] [Read *saṁpataṁty=utpataṁti* ?—Ed.]

41 tasthau yad=iha kāṁtānāṁ chitraṁ yō vasat=īti mō || [61*] Yēna dharmmō mahī-pṛishṭhē kō=py=apūrvvaḥ prakāśitaḥ | yasy=ōnnama[ya*]tō=py=ēva guṇa[ḥ] kōṭiṁ parāṁ gataḥ || [62*] Dattvā kāṁchana-ratna-dānam=atulaṁ dharmm-aika-rāgān(t)=tathā yēn=aiśvaryam=atiprapaṁchitam=ahō puṇya-dvijāḥ

42 prāpitāḥ | jātaṁ maṁdira-mālikāsu timiraṁ dīpair=vin=ō[j*]jṛiṁbhitaṁ jitv=ō[d*]dyōtam=ahar-niśaṁ vidadhatē ratnaḥ(tna)-pradīp-āṁkurāḥ || [63*] Yēna Svarṇṇagiri[⏑—]r=virāchatāḥ[1] s[v*]arṇṇēna sapt-ānvayaḥ svarṇṇāḥ kalpa-taruḥ samasta-vasudhā svarṇṇyāṁ sahasraṁ gavāṁ | ity-ādi dvi-

43 ja-saṁchayāya dadatā sphūrjjad-yaśā(śō)-hāsataḥ s-ōllāsaṁ hāsatā vāla-prabhṛitayaḥ[2] sarvvē=py=amī pārthivāḥ || [64*] Kāma-db[ē*]nur=akām=ābhūch=chi * * * * * *[3] pi | vikalpaḥ kalpa-vṛikshasya śrutvā yad-dānam=adbhuta[ṁ*] || [65*] Nata-ripu-dhṛita-chūḍā-lagna-nīl-ōddha-sō(śō)chi[r*]-madhukara-

44 nikuraṁva(ba)-chchhanna-pād-āṁvu(bu)jēna [|*] ruchiram=idam=udāraṁ kāritaṁ dharmma-dhāmnā vi(tri)daśa-gṛiham=iha śrī-Maṁḍalēśasya tēna || [66*] [4]Yāval=lō[cha*]na-dhūma-daṁḍa-militaṁ chchhatra-chchhav-ī[ṁ*]duṁ davau(dhau) bhōg-ī(ṁ)ndraṁ nava-yōga-paṭṭa-sadṛiśaṁ yāvach=cha maulau Haraḥ | yāvat=kaustubha ē-

45 sha bhāti hṛidayē Vishṇōḥ Śriyō[5] rāgavat (|) śrīman-Maṁḍana-kīrttanaṁ kshiti-talē tāvat=sthiraṁ tishṭhatu ||[6] [67*] Atha Chaitra-chaturddaśyāṁ Yasō(śō)dēv-ādi-k[i*]ṁkaraiḥ | Kīrttirāja-mukhair=anyair=dēvasy=aishā kṛitā pratiḥ || [68*] Vaṇijāṁ khaṁḍa-guḍayōr=bharakaṁ prati varṇṇi-

46 kā | maṁjishṭhā-sūtra-karppāsa-bharakēshu cha rūpakaḥ || [69*] Tathā śrī-Maṁḍanēn=ōyaṁ śāsanēna mahātmanā | haṭṭē vikrīyatē yat=tu t[asy=ā]pi rachitā pratiḥ || [70*] Nālikēra-bharakē phalam=ēkaṁ mānakaṁ lavaṇa-mūṭaka-mathā[7] [|*] pūṁ(pū)gam=ēkam=api pūga-sahasrā-

47 d=ājya-taila-ghaṭakē palik=aikā | (||) [71*] Dāpitō rūpakaḥ s-ārddhaḥ prati karppaṭa-kōṭikāṁ | pūlaka-dvitayaṁ jālād=anna-chchhadmē cha pā iti [8] || [72*] Tatth-ōtthapanakē tēna vaṇijāṁ prati maṁdiraṁ | Chaitryāṁ drammaḥ pavitryāṁ cha dramma ēkaḥ pradāpitaḥ || [73*] Sā(śā)lāsu kāṁ-

48 syakārāṇāṁ māsō drammaḥ kṛitas=tathā | vuṁvakē kalyapālānāṁ rūpakāṇāṁ chatushṭayaṁ || [74*] Prakṛitā(tī)nāṁ ra(cha) sarvvāsāṁ tayā sthity=ānu-maṁdiraṁ | dāpitō dramma ēkaikō dyūtē=smiṁ(n) rūpaka-dvayaṁ || [75*] Lagaḍā yatra saṁtē dvē taila-karshō(rshē) nu pāṇakaṁ[9] | dāpitā[10] pashu(śu)-śākē

49 chchhā[11] vṛisha-viṁśōpakas=tathā || [76*] Drammas=tēna tathā dattō vaṇig-maṁḍalikāṁ prati | sa[r*]vv-āvartta-yutā māsaṁ prati su(śu)klā chaturddaśī

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[1] Read *virachitāḥ*; the next words are more or less corrupt.

[2] Read *hasitā Va(ba)li-prabhṛitayaḥ*.

[3] These six syllables are illegible on the ink-impression; the transcription of Pandit Gopal Lal Vyas suggests the reading *chintā chintāmaṇēr=api*.

[4] See further the translation below, p. 309 and note.

[5] Perhaps to be corrected to *Śriyō*.

[6] After this *daṇḍa* there is a four-armed ornament and another *daṇḍa*.

[7] Corrupt; perhaps *-madhyāt*.

[8] Uncertain; perhaps we should read *pāïlī* or *pāïlā* (i.e. *pāyalī, pāyalā*), or we may take *pā* as an abbreviation of one of these words: cf. above, Vol. XI, pp. 41, 56.

[9] Possibly a mistake for *māṇakaṁ*.

[10] The ending *ā* is wrong.

[11] Corrupt; possibly *cha*.

|| [77*] Arddhā *[1] mā-śatē diśō vyārgha-dōraka-saṁbhavē | tath=ēkshu-tavaṇiṁ drammō=raghaṭṭē yava-hārakaḥ || [78*] Ḍāṇē cha bhāṁḍa-vā(dhā)nyānāṁ bharaka[ḥ*] su(śu)ddha-

50 vi[ṁ*]śatau | tēna datta[ḥ*] sva-dharmmēṇa bharakaś[2]=chhaṅga ēva cha || [79*] Sa-vāṭikaṁ tathā tēna puraṁ dhavala-maṁdiraṁ | kāritaṁ bhūḥ pradattā cha dōvāy=āghāṭa-sammitā || [80*] Vī(bī)japūrakam=ēkaṁ tu lagaḍāyāś=cha dāpitaṁ [|*] yavānāṁ mūṭakē(ka)sy=aisha vāpaś=ch=āṭavikē tathā || [81*] Śrūyatāṁ bhu-

51 vi bhūpālāḥ pradattaṁ śāsanaṁ mayā | pālyatām=anyathā n=ātra maulau va(ba)ddhō=yam=aṁjaliḥ || [82*] Pṛithu-prabhṛitibhir=bhūpair=bhuktōkaiḥkēna[3] mēdinī | tair=apy=ēshā punaḥ sārddhaṁ yatō n=aika-padaṁ gatā || [83*] Kaviḥ Sumati-Sādhārō vaṁśē Sādhāra-saṁbhavē | va(ba)bhūva kramaśō vidv[ā]-

52 n Bhāratī-karṇṇa-kuṁḍalaṁ || [84*] Tasya sut[ō*] guṇa-chaṁdana-suṁdara-saṁjāta-dig-vadhū-tilakaḥ | kavi-jana-mukha-kumuda-saśī[4] jayatā[ṁ*] śrī-Vijaya-Sādhāraḥ || [85*] Tasy=ānujēn=ābhihitā praśastiś=Chaṁdrēṇa chaṁdr-ō[j*]jvala-kīrtti-bhājā | Sa(śa)kā[t*] sahasr-aika-sa(śa)tē prayā[tē shaḍ-u]-

53 [tta]rē triṁsa(śa)ti yāti kālē || [86*] Vā(bā)lasya jāti-kāyastha-Śrīdharasy=ēha sūnunā | likhitā Āsarājēna praśastiḥ svastha-chētasā || [87*] Utkīrṇṇā vijñ * *[5] muṇēkēna | sūtradhārō * * * * * * * * * * * *[6] Saṁvat 1136 Phālguna śu di 3 Sukrē || maṁgalaṁ[7]

TRANSLATION.[8]

(Line 1.) Ōm ! Ōm ! homage to Śiva !

(Verse 1.) May the glances of Dēvī at the time of her marriage protect you—(*glances*) confused with excitement, budding forth with pleasure, quivering with delight, made slow by modesty, as in terror at the hissing of the snakes clinging to his arm she clenched her hand, which was drawn back by the old ladies for Śambhu, who seized it eagerly in firm grasp !

(Verse 2.) May the moon-crested one [Śiva] protect you, who bears on his head the moon that is wasted away as if from annoyance at the superiority of Gaurī's face that is ever present !

(Verse 3.) There is in this land a famous mountain, **Arbuda**, the summit of which supports the heaven on high, (*and*) which stands in the highest rank among the lofty mountains beginning with Mēru; upon which for a moment night has been imagined by Siddhas to be day and day to be night, as they beheld the sun and moon licked by rays (*respectively*) of crystals and topazes.

(Verse 4.) Upon it the excellent saint Vasishṭha, freed from embodied life, magnificent in his conduct, a treasure of divine knowledge, boundless in merits, performed labours of true mortification ; through being long in contact with the smoke flaring up from his *agni-hōtra* rites, (*and*) passing through the sky, as it were, the horses of the Sun were coloured bay.[9]

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[1] For this missing syllable the transcription of Pandit Gopal Lal Vyas gives *shū*. Much of the rest of the verse is corrupt.

[2] Apparently corrupt ; should we read *bharakē* ?

[3] Read *=bhukt=aikaikēna*.

[4] Read *-śaśī*.

[5] One *akshara* is here illegible.

[6] About 12 *aksharas* here are almost illegible, of which nos. 6-10 look like *Guṁdāka-sūtradhārāḥ*.

[7] The transcription of Pandit Gopal Lal Vyas adds here *mahā-śrī* ||.

[8] [In a number of unspecified points I should dissent from the subjoined rendering of this elaborate composition. But it is not necessary to discuss them, as the historical facts are not affected.—Ed.]

[9] The meaning of this *utprēkshā* is that the Sun's horses got their bay colour because of their regularly passing through the sky, which was full of the smoke of his constant sacrifices.

(Verse 5.) In company with this saint shone the stainless lady **Arundhatī**, having the whole of her organs strictly under control, like the embodied spirit of mortification.

(Verse 6.) With him dwelt the Cow of Plenty, obtainable by no others, bestowing objects of desire, like success in mortification.

(Verse 7.) Then the son of king **Gādhi** [Viśvāmitra], inflated with the arrogance of the warrior caste, by fraud carried off his precious cow, as an impediment (*to a religious act removes its*) success when ready.

(Verse 8.) Thereupon that saint, wroth at the occurrence of the insult, like a blazing sun, offered in the fire an oblation attended with clear spells, because he wished to create a warrior to slay (*his*) foes.

(Verse 9.) There issued thence a certain warrior, bearing on his back a pair of quivers and in (*his*) hand a terrible bow, fastening exceedingly tightly the mass of (*his*) braided locks with (*his*) right hand, wrathful, wearing the sacred cord, with awry glances terrifying the world of living beings, magnificent in splendour, crushing opponents.

(Verse 10.) He, who had most puissant strength of arm, being instructed by that (*saint*), entered the fray, while an auspicious song was sung by troops of celestials, routed his foes with showers of arrows forsooth filling the regions of space (*and*) covering up the sun's rays, seized the Cow of Plenty, and presented himself devoutly before (*the saint*), with head quivering upon the pair of lotuses that were his feet.

(Verse 11.) The delighted saint, having pronounced over the bowing conqueror the desired blessing, at once gave him the appropriate name of **Paramāra** [Destroyer of Foes].

(Verse 12.) In his lineage in due course arose a warrior named the blest **Vairisiṁha** because he was able to utter a lion's roar, a monarch terrible with claws consisting of the sword uplifted to cleave the frontal globes of the noble elephants' potent foes.

(Verse 13.) Observing now that Glory was fickle of nature, worn by enjoyment and unpleasing, he, puissant with a pair of long arms (*and*) having ever a festal residence on the periphery (?) of the frontal globes of the brilliant elephants of the four regions of space, held his espousals with [*or*, levied tribute upon] the earth of (*other*) kings, who was deeply enamoured of his virtues, within the area of the four regions of space.[1]

(Verse 14.) The Ocean is not equal to him; for it has lost Fortune, and he was a treasure of fortune; it is in confinement, and he held foes in restraint; it is unintelligent,[2] and he was shrewd of wit.

(Verse 15.) His younger brother **Ḍambarasiṁha** subdued multitudes of foes by the awfulness of his terrible long arms, (*and*) the lotus of his face was obstructed by the mass of bees that were the eyes of damsels who were the very essence of amorous sentiment.

(Verse 16.) How could even moonlight be compared to his glory? The one arises from *dōshākara* [the moon, *or* a mine of faults], the other is produced from a multitude of virtues.

(Verse 17.) In his lineage was the blest **Kakkadēva**, whose long arms were solid as an elephant's trunk, (*and*) whose blazing splendour was a consuming fire to the multitudes of *patra-vallīs*[3] on the breasts of the wives of his pride-blinded foes.

(Verse 18.) In (*his*) two long arms itching for the fray so as to join battle he felt pleasure at the nail-scratchings that were the assaults of foemen's arrows.

(Verse 19.) Mounted upon his elephant's back in battle, on every side with showers of arrows shattering the host of the **Lord of Karṇāṭa** upon the banks of the **Narmadā**,

[1] Despising ordinary glory, he aspired to and quickly won the earth. [*kumbha* also = 'bowl' of water, an auspicious object in the wedding marquee.—Ed.]

[2] There is a play on the double meaning of *jaḍadhi*, "ocean" (= *jaladhi*) and "dull-witted" (*jaḍa-dhī*: cf. Whitney's Grammar, § 354*a*).

[3] Lines drawn with fragrant pigments.

slaying thus the foes of the blest king Śrīharsha the lord of Mālwā, he went to heaven, a valiant warrior, worshipped with the lotuses of the eyes of the ladies of the gods.

(Verse 20.) His son, Chaṇḍapa by name, had fame wandering free through the universe, (*and*) was a peculiar cloudy season (*causing*) the departure of the swans that are the smiles of princes' mistresses.

(Verse 21.) Exceedingly brilliant was his fame, standing like a flower-bunch over (*the universe comprising everything from*) Brahman to grass and constantly attended with song from crowds of Kinnaras like bees.

(Verse 22.) His son was Satyarāja, a seat of truth, having lovely splendour irresistible as fire, (*who made*) the mass of radiance from his toenails a bright forehead-ornament clinging to princes' brows delighting in deep obeïsances.

(Verse 23.) From dread of him his enemies, though . . . constantly wore wild flowers: how surely are the lords of fortune known ![1]

(Verse 24.) Being in a hundred ways active in the works of the sword, yet withal sincerely tender[2] with mercy; always controlled inwardly, though obtaining extension[3] by hundreds of valiant deeds; in many ways winning fortune earned by his arms [*or*, without guilt][4] though nourished in virtue down to his very roots,—he was thus certainly *viruddha* [discrepant] in his conduct, but not *viruddha* [inimical] to the world.

(Verse 25.) From him arose, like a conjunction of prosperity from policy in this world, a holy ornament of the triple universe, broad and lofty of shoulders, an ear-jewel attached to the beautiful deeds of the gods, a palace of Fortune, (*a son*) named Maṇḍanadēva.

(Verse 26.) Finding him arisen in his career, broad of breast, charming, Fortune, as I imagine, held no (*more*) amorous commerce with her ancient husband.

(Verse 27.) Giving out constant streams of *dāna* [largesse, *or* rutting ichor], stout in his long arm [*or*, trunk], uniquely *dhavala* [white with fame, *or* a bull] in his race, *bhadra* [brilliant, *or* a high-bred elephant], he was resplendent as the Elephant of the Gods [Airāvata].

(Verse 28.) The pairs of lotuses that were his hands and feet bore the tokens of cheiromancy, having moonbeams from the glittering nails, (*being surrounded by*) a mass of water of brilliant beauty, bearing a radiance of most graceful clear long lines, being marked with the goodly conch and fish, suitable for the lordship of an army, peerless, famous, a cause of fortune.[5]

(Verse 29.) This excellent king, having the form of the Love-god, binding the marriage-thread here in the brilliant pavilion (*formed*) of the pole of his stout arm, on the arrival of an auspicious day, espoused his foes' fortune, (*as a bride*) who was charming in high descent, exceedingly perfect in all members, desired by rivals, and gloriously given as his wife by his own great prowess.

(Verse 30.) His sword, like a minister, supporting the burden of the earth, shattering the hostile action of foes, constantly fostered his fortunes.

(Verse 31.) As the forest, full of masses of green grass-sprouts, is burned up by the earnest hot grief-born winds of the sighs of his foes' mistresses, which vie everywhere with the

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[1] There is a play on words, designed to suggest that the king was the equal of Vishṇu (Lakshmīpati) or Kṛishṇa (Vanamālin); it would be improved if we adopted Pandit Gopal Lal Vyas's reading *achyutā*. ['How are his enemies neither recognized, nor lords of Fortune?'—Ed.]

[2] Literally, "moistened." [*nistriṁśa* also = 'cruel.'—Ed.]

[3] Scil. of territory or of fame.

[4] If we take *dōsha* in the sense of "arm," we must divide *vahudhā dōsh°*; if in the sense of "guilt," we must divide *vahudh=ādōsh°*.

[5] For the full understanding of this verse the reader must refer to the text-books of palmistry. The figure of a fish in the palm usually portends wealth, progeny, and general success; that of a conch, lordship over millions of men. [*sāmudrikaṁ lakshaṇam*, as also *vāhinyāḥ*, contains a punning reference to the sea, the source of the moon, etc. etc.—Ed.]

blasts of the end of the æon, (*and*) the water is utterly dried up (*by them*), the worn deer exist with difficulty, deprived of their sustenance of food and drink.

(Verse 32.) His splendour, ever brilliant, blazed like a second submarine fire, potent in the destruction of all lords of hosts [*or*, of the Ocean].

(Verse 33.) His sword in battle seems like a fetter for foemen's fortunes after the departure of (*their*) glory, like a braided lock of the goddess of victory.

(Verse 34.) Purandara [Indra] himself does not bear a resemblance to this skilful man—(*the former being*) a destroyer of (*the demon*) Vala, (*the latter*) a possessor of *vala* [strength]; (*the former being*) a smiter of the Gōtras [stalls of mythical kine] [mountains (?)—H. K. S.], (*the latter*) a gladdener of his Gōtra [family].

(Verse 35.) In his heart is Fortune, and he is dear to the heart of Fortune: how can he whose device is Garuḍa [Vishṇu] rival him ?

(Verse 36.) As he was lovely with fresh sprouts of majesty, stainless of glory and bearing an unscathed body, a festal pitcher of victory filled with the water of mercy, Fortune never abandoned him.

(Verse 37.) This his fame, like a miraculous deity, truly established in a temple because of its ancient exceedingly pure virtues, bearing the radiance of pearl-strings, greatly admired, pervading the three worlds, present in every region, in every forest, in every town, in every house, is everlastingly extolled by men.

(Verse 38.) The boundless stream of the virtues of this man, who was a seat[1] of righteous conduct, was a Milk Ocean entirely filling the bright spaces of earth and sky on every side, in which Fortune found birth, and in which arose floods of the pale yellow nectar of fame; whence arising, the garlanded waves of (*his*) glory, radiant as the moon, spread over the heavens.

(Verse 39.) His glory, nowhere insignificant, nowhere in the world becoming a thing of secondary importance, certainly not ceasing, not arising from the occurrence of a failure of righteousness, nowhere finding a lodging in the triple world, which is too small to contain its full single stage, is marking, white as jasmine, the swart body of Fortune's Lord [Vishṇu].

(Verse 40.) Wholly covered up by the masses of dust (*caused*) by the mighty host of this (*king*), who had an awful pair of long arms, as he advanced against the foemen's host, even the lord Sun forsooth plainly surrendered his own radiance in every region of space in an access of terror . . . what need then to speak of other beings ?

(Verse 41.) When this crest-jewel of all monarchs, ready to conquer the (*various*) regions, eager to ravish foemen's fortune, advances on the shores of the ocean, the water, scented with the rutting ichor of the plunging elephants of the quarters of space, is scarcely drunk by the elephants of (*his*) army, lofty in pride, although they are threatened again and again by the angry drivers.[2]

(Verse 42.) Bearing aloft the *vrisha* [rule of righteousness, *or* bull], always having even vision, being free from foes, conquering countless cities, he is another worshipful Paramēśvara [emperor, *or* Śiva].[3]

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[1] Literally, "bound."

[2] The king's elephants feel themselves superior to the elephants of the Quarters, because the king is the conqueror of the Quarters; hence they scorn to drink the water of the ocean.

[3] The king is greater than Śiva. For he bears the *vrisha* ("righteousness," or "bull"), while Śiva is borne on it; he is *sama-dṛishṭi* ("impartial"), but Śiva is *a-sama-dṛishṭi* ("three-eyed"); he has no foes, but Śiva has the foe Kāma; he conquers innumerable cities, but Śiva conquered only the Three Cities. The figure is an *adhik-ābhēda-rūpaka*.

(Verse 43.) Though espoused by him personally from stainless high spirit, that dear mistress Fame wanders thus in company with his native glory through the world, renowned under the title of, "The Unfickle" *(and therefore)* regarded with jealousy by Fortune, penetrating to the realm of the sun, praised even by the gods, everlastingly pure.[1]

(Verse 44.) Learned in the science of the bow, a unique seat of high spirit and truth, when he applied his energy to battle, how were his foes smitten by him!

(Verse 45.) His weighty sword, a tethering-post for the elephant of victory, a bright tress of the lady Fame, a glittering reflection of Fortune, who had her dear and constant peculiar abode on *(his)* long arm, an awful mace of Kāla uplifted to destroy foes in battle after battle, was assuredly radiant, wielded with valour, as he cut down the pride of haughty enemies.

(Verse 46.) To him, who had the radiance of the sun, was born a son, a hero magnificent in might, a peculiar ornament of his race, a destroyer of irresistible warriors, potent with a bright and awful long sword lusting to ravish foemen's fortunes, a site of a mass of lovely women's wanton glances, a Cupid of amorous sentiment, a treasure of virtues, Chāmuṇḍarāja.

(Verse 47.) His foes' mistresses constantly by hot sighs of deep sorrow caused the forest to be burnt up, and by floods of tears made it sprout into bud.

(Verse 48.) To him all the virtues, as if dislodged by the multitudes of enemies' vices which had unhappily risen up[2] and attained victory in this world, *(and as if)* rejected by all classes of beings in the universe, came for refuge.

(Verse 49.) He, best of warriors, cut to pieces troublesome foes, scattered like seeds of fame multitudes of strings of pearls falling out of the frontal globes of elephants smitten by his sword on the field of battle, the spaces whereof were intensely pounded by his horses' hoofs, and which were on all sides flooded with streams of blood vomited forth from wounds made by sharp missiles.

(Verse 50.) Upon him, who wielded again and again a washed sword and was beloved of the goddess of constant victory in battle after battle, fall ever gently, ever timidly, these naturally charming glances of the sky-traversing *(goddesses)*, *(inspired)* by immediate love and fear, in mutual rivalry.

(Verse 51.) Sorely fearing his wrath, the mistresses of countless smitten princes in every region, having entered the forests, overcome by the influence of weariness, *(and)* falling into the sleep of sorrow, in dreams meet and are embraced by their respective lovers, and thus on their waking, imbued with amorous emotion, they do not quickly open *(their)* eyes.

(Verse 52.) Enemies, expelled from their seats by him, who is terrible in his wrath, have found no resting-place anywhere except in their mistresses' hearts.

(Verse 53.) Verily endowed with a hundred delights [*or*, attended by Brahman], succeeding again and again in imprisoning the mighty [*or*, arising to his dismay[3] from Balin's prison], like Trivikrama, he always has been in possession of exalted fortune [*or*, Lakshmī].

(Verse 54.) Having found him, Fortune, who is charming in the embrace of the righteous, a cause of delight, has never quitted him even for a moment, as a female swan *(quits not)* the

[1] The idea of this is that though the king's adscititious fame was acquired lawfully by him and became as it were his lawful wife, yet it spreads freely all over the earth like a common woman. He and his fame are paralleled with Vishṇu and Śrī (Fortune), but they have a point of superiority: Fortune is fickle, the king's fame is not. [I would take *amalēna* not with *mānēnēva* 'as if through temper,' but with *yēna* and *yaśasā sahaiva sahajēna* as = 'with her brother, prestige.' In the next verse *saṁdhānam ānīya riparō hatāḥ* = his enemies were annihilated by his making friends with them.'—Ed.]

[2] I understand the reduplication in *udit-ōditair* in accordance with Pāṇini VIII. i. 10 (*Siddhānta-kaumudī* 2145).

[3] For this meaning of the reduplication, see the previous note.

male swan, for he is most firm in (*his*) attachment, possessed of a stainless double lineage[1] [*or*, bearing a stainless pair of wings], an object of the love of the encircling earth [*or*, a performer of amorous sport amidst the lotuses].

(Verse 55.) He, who in battle bears a sword like Mandara, with which he has utterly shattered Sindhurâja [*or*, has completely churned the ocean] in sport, has found like Purushôttama Fortune (*and*) a world-purifying conch-shell (*consisting*) of fame.

(Verse 56.) That lion his mighty sword, instantly devouring in sport all majesty of foemen as if it were a partridge, having a splendid mane of rays reddened by commixture of the intense radiance of the sun, awful with fangs (*consisting*) of its edge, displays itself in battle, making a loud noise with (*its*) blows, skilful in shattering the frontal globes of enemies' elephants.

(Verse 57.) Seeing not the likeness of his beauty of every member, the Love-god himself has long praised his own *anaṅgatā* [bodilessness, *or* character of Cupid].[2]

(Verse 58.) When he returns to the house, the women in the intensity of their joy, conceiving in imagination gleams of jewel-strings upon their happy bosoms, have made a festal scene of their own bodies, which are marked with *svastikas*, adorned both by shells (*consisting*) of (*their*) throats brilliantly beautiful by union with high pitcher-like breasts and by the lotuses of (*their*) bright faces.

(Verse 59.) When they see the faces of love-lorn damsels surpassing in fragrance their messenger,[3] the troops of bees fly down very hastily in a swarm, enjoying alternative good fortune from (*either the damsels'*) fever of hot sighs (*or*) from the dripping of their falling tears because of sorrow (*in the one case*) or joy (*in the other*) on his account when it is reported of him either that he is not coming or that he is coming.

(Verse 60.) With affection in every house, constantly on every road, and repeatedly, perpetually, in every court, attendant damsels, worn with intensity of desire, on all sides in emulation have stirred up into high waves [stole (?)—H. K. S.] by the scoops of their eyes the water of beauty lying in the person of this (*king*) who is lovely as the Love-god.

(Verse 61.) The Love-god is naturally Anaṅga [" Bodiless "] when he has dwelt here in the heart of lovers which is ablaze with (*the agony of*) separation.[4] . .

(Verse 62.) By him a certain unprecedented religion has been displayed on the face of the earth ; his merit in maintaining it has reached the highest degree.

(Verse 63.) By bestowing unparalleled largesse of gold and jewels in unique affection for religion, he thus forsooth has raised holy Brâhmaṇs to most abounding dignity ; overcoming without lamps the gathered gloom that had arisen in the upper chambers of their dwellings, rays from lamps (*consisting*) of jewels create radiance by day and night.

(Verse 64.) . . . . . .[5] as he gave largesse of such degree to the multitude of Brâhmaṇs, by the splendour of his brilliantly demonstrated fame all those (*ancient*) kings such as Balin have been conspicuously outshone.

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[1] Cf. above, Vol. XIII, p. 32 and note 1.

[2] The king is in the perfect beauty of his every limb an image of Cupid (Kâma, Smara, or Anaṅga). The latter has hitherto boasted of being Anaṅga ("bodiless one "), but that was because he had not yet seen the king : he was " bodiless " only so long as the king, his image in beauty, was not yet visible. It is thus suggested that the king himself is the true Love-god. [Or does *praśaṁśita* imply ' congratulated himself upon ' ?—Ed.]

[3] *Dūtīṁ* : if this is correct (and the reading seems to be certain), it must mean the mango-tree ; but possibly it should be emended to *chūtaṁ*. [But should we not render ' owing to the fragrance which overspreads their faces (they blush, in fact) on seeing a go-between ' and later *sva-vaoana uditē* ' as their own lips pronounce the words ' ?—Ed.]

[4] The latter half of this verse is unintelligible to me, and is perhaps corrupt. [I would translate the verse ' That the bodiless Kâma remained in a heart [sc. that of Rati] on fire with the pain of separation was meet : but when he dwells in the hearts of us who have a [living] lover [" are loved," *kāntānām*] that is surprising to me.' The next verse refers (*guṇa, kōṭi*, etc.) to the bending of a bow : *dharma* = ' fashion.'—Ed.]

[5] [The omitted passage seems to contain a list of *mahādānas* ; cf. e.g. Vol. XIII, p. 128, v. 17.—Ed.]

(Verse 65.) Since men have heard of his marvellous bounty, the Cow of Plenty has been a thing not wanted, as also the idea of the wishing-stone[1] and the conception of the tree of desire.

(Verse 66.) He, the lotuses of whose feet are covered with masses of bees (*consisting*) of the kindled lustre of sapphires fixed in the hair-knots worn by bowing foes, a seat of godliness, has caused to be made here this splendid exalted temple of the blest **Maṇḍalēśa**.

(Verse 67.) As long as Hara bears on his coronet[2] the moon with the hue of a white umbrella joined to the fire[3] of his (*frontal*) eye and as long as he bears the snake-king like a new *yōga-paṭṭa*,[4] as long as that Kaustubha shines on Vishṇu's breast like (*his*) love[5] for Fortune, so long may the praise of the blest **Maṇḍana** abide on the face of the earth !

(Verse 68.) Now on the fourteenth of Chaitra this list of dues of the god was made by **Yaśōdēva** and other servants, (*likewise*) by others headed by **Kīrttirāja**.

(Verse 69.) On each *bharaka* of candied sugar and jaggery belonging to the traders (*there was assigned*) one *varṇikā*; and on each *bharaka* of Bengal madder,[6] thread, and cotton, one *rūpaka*.

(Verse 70.) Likewise the blest **Maṇḍana**, great of soul, by edict made out this list of dues on what is sold in the bazaar.

(Verse 71.) On every *bharaka* of cocoanuts, one fruit; on each *mūṭaka*[7] of salt, a *mānaka*; from every thousand areca-nuts, one nut; on every *ghaṭaka* of butter and sesam oil, one *palikā*.

(Verse 72.) On each *kōṭikā* of clothing fabric were assigned one and a half *rūpakas*; on a *jāla*,[8] two *pūlakas*[9] . . . . .

(Verse 73.) For each house of the traders in the local bazaar (?) was assigned by him a *dramma*[10] on the Chaitra festival and the festival of the sacred thread.[11]

(Verse 74.) On the shops of the braziers was likewise imposed a *dramma* for the month, on (*each*) *vuṁvaka* of the distillers four *rūpakas*.

(Verse 75.) Under this constitution there was assigned on every house of the whole population a *dramma*, on the gambling (*-house*) two *rūpakas*.

(Verse 76.) On each *lagaḍā*[12] were assigned two *santas*, on each *karsha* of oil a *pāṇaka*; and similarly on each load of cattle-fodder a *vrisha-viṁśōpaka*.[13]

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[1] See above, p. 302, note 3.

[2] If *maulau* is right, it is out of place, and should come in the first *pāda*, as I have implied in translation. Possibly, however, it should be corrected to *maunī*.

[3] *Dhūma-daṇḍa*, literally "smoke-staff." There is apparently a play on words: *daṇḍa* is suggested by *chhatra*.

[4] The band used by Yōgins to keep their limbs in a position of rigidity.

[5] A play on the primary meaning of *rāga*, "colour," is intended.

[6] *Rubia munjista*, Roxb.

[7] Apparently "bullock's load": cf. Marathi *mūṭh*, "bullock's pack-saddle," and Telugu *mūṭa*, "bundle," "pack."

[8] This is perhaps connected with Sanskrit *jālaka*, "bunch of buds."

[9] This in Sanskrit usually means "bundle"; it is the Hindi *pulā*, "a small bundle of sticks or plants."

[10] See on this particularly the *Progress Reports of Asst. Arch. Supt. for Epigr., Southern Circle*, 1909, p. 80, 1910, p. 97, 1915, p. 102.

[11] See *Ind. Ant.*, 1909, p. 52.

[12] This seems to be connected with Marathi *lagaḍ*, "a bar of gold, silver, or other metal; a frame of wood or iron in which pitchers are carried upon beasts," and the Gujarati *lagaḍuṁ*, "a coarse bag put on an ass in which the burden is placed."

[13] See above, Vol. I, p. 166; Vol. XI, pp. 41, 59.

(Verse 77.) He likewise gave a *dramma* on each traders' association; the fourteenth day of the bright fortnight in each month was attached to every recurrence.[1]

(Verse 78.) . . . . . and on a pile of sugar[2] a *dramma*, on a water-wheel[3] a *hāraka*[4] of barley.

(Verse 79.) In (*his*) bounty also he granted on a clear twenty (*packs*) of loaded grain one *bharaka* in his piety, and on a *bharaka* (*of the same*) one *chhaṅga* (?).

(Verse 80.) He likewise constructed a town with white houses and furnished with gardens, and bestowed on the god lands duly measured out with their sides of access.

(Verse 81.) He moreover assigned one citron from each *lagaḍā*, and the *vāpa*[5] from a *mūṭaka* of barley and likewise on *āṭavika*.

(Verse 82.) O kings on earth, hearken to the edict granted by me: observe it: for no other purpose are these my hands clasped upon this corpnet.

(Verse 83.) Pṛithu and other kings have severally enjoyed the earth; whence the latter together with them has again passed through various conditions.

(Verse 84.) There was born in due succession in the family sprung from **Sādhāra** the learned poet **Sumati-Sādhāra**, an ear-ring of the Muse.

(Verse 85.) Success be to his son the blest **Vijaya-Sādhāra**, by the sandal-paste of whose virtues there was made a beauteous forehead-ornament for the goddesses of the quarters of space,[6] a moon to the lotuses of poets' faces!

(Verse 86.) His younger brother **Chandra**, having fame bright as the moon, pronounced this panegyric when a period of **one thousand, one hundred, and thirty-six years** was elapsing since the **Śaka** (*king*).

(Verse 87.) **Āsarāja**, son of the junior **Śrīdhara** of the **Kāyastha** race, happy of mind, wrote out here the panegyric.

(Line 53.) Engraved by . . . . . . **Samvat 1136**, on **Friday, the 3rd day** of the **bright fortnight** of **Phālguna**. Good luck!

No. 22.—KADALADI PLATES OF ACHYUTA-RAYA: SAKA 1451.

BY PROF. S. V. VENKATESWARA, M.A., AND S. V. VISWANATHAN, M.A., KUMBAKONAM.

These plates belong to Mr. Yegnaswāmi Ayyar, son of Rāmachandra Dīkshitar, a direct descendant of the donee of our grant, whose name is also Rāmachandra Dīkshitar. He is the village munsiff of Kaḍalāḍi in North Arcot district and has still in his possession the land granted to his ancestor by Achyuta-Rāya. The plates were obtained from him through the kindness of His Holiness the Śaṁkarāchārya at Kumbakonam. They are in good preservation and are at present in the possession of the latter.

The grant is on **five copper plates** bored at the top and held together by a **ring**. The plates bear inscriptions on both sides, excepting the first and the last, which are engraved on one side only. They are **numbered** with Telugu-Kanarese numerals on the first side of each

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[1] *Sarvv-āvartta-yutā*, i.e. assigned as the date of payment as it falls due annually.

[2] *Tavaṇiṁ* (the ending is perhaps wrong) is connected with Marathi *tavaṇā*, "the heap of sugarcane as cut for the mill" (Molesworth).

[3] See above, Vol. XI, p. 29.

[4] Ibid.

[5] A hand-cast or handful: cf. above, Vol. I, p. 161 n. Compare *nirvāpa*, above, Vol. XI, p. 56.

[6] I understand *-suṁdara-saṁjāta . . . tilakaḥ* as an irregular compound similar in structure to the Prakrit *dhavala-ka-ōvavia* (i.e. *dhavala-kṛit-ōpavīta*, for *kṛita-dhaval-ōpavīta*): Pischel, *Gramm. d. Prakrit-Spr.*, 603.

plate. They measure 9·2 in. by 7·4 in. Including the arch at the top, the height is 11·7 in. The writing runs across the breadth of the plates and is quite legible. There are 216 lines in all. All the plates have raised rims. The ring with which the plates are fastened is ·7 in. in diameter.

The characters are Nandinâgarî, excepting the words *Śrî-Virûpâksha*, the signature at the bottom, which is in large Kanarese characters. The average height of the letters is ·2 in., except in the signature. The **language** is Sanskrit, full of errors, and the whole inscription is in verse, except in *Śrî-Gaṇâdhipatayê namaḥ* at the beginning and *Śrî-Virûpâksha* at the end.

The inscription contains some noteworthy **orthographical peculiarities**. The first is that punctuation marks are not supplied in their right places, all the lines of the verses being stopped with a vertical line. These have been pointed out in the footnotes to the text. Here and there we find instances of confusion between long and short *i* and *u*. In these plates, as in others, there is a redundant *anusvâra* before the double consonants *nya* and *ṇya*. Instances of these are: °*hiraṁṇya-payô-dhârâ* for °*hiraṇya-payô-dhârâ* (l. 126), *aṁnyâs=traya*° in the place of *anyâs=traya*° in ll. 127-8, *Śâṁḍily-âṁnvaya* instead of *Śâṁḍily-ânvaya* (l. 189). *Sâmâṁnyô=yaṁ* (l. 214) is a mistake for *Sâmânyô=yaṁ*. *Anusvâra* is wanting in some places, as it is superfluous in others, e.g. *chadra* for *chandra* (l. 1); *Kâṁchyâ* instead of *Kâṁchyâṁ* (l. 36). These, we think, are mostly to be attributed to want of care on the part of the engraver. Visargas are likewise redundant. Examples of this may be seen in l. 66, where we have °*gaṁḍaḥs=tôsha*° instead of °*gaṁḍas=tôsha*°; ll. 119-20 °*saṁyuktaḥm=êkabhôgyaṁ* for °*saṁyuktam=êkabhôgyaṁ*. The confusion between the sibilants, palatal, dental and lingual (श, स and ष), is as common here as in the other grants of the Vijayanagara kings. Instances of this are:—°*shv=apy=a-sêshêshu* in l. 39 instead of °*shv=apy=a-śêshêshu*; *śaṁśôshya* in l. 54 for *saṁśôshya*; *śudhîbhi* in l. 72 in the place of *sudhîbhi*; *a-sêsha* in l. 104; °*kâsîti* in l. 128; °*sêshṭa* in l. 129 and °*śâśanêna* in l. 207 are written instead of *a-śêsha*, °*kâśîti*, °*śêsh(ṭ)a*, and °*śâsanêna* respectively. A conjunct consonant is made up of the full form of the first consonant and the curtailed form of the second consonant. The *r* sign is inserted over the line, where necessary, except in a few instances of double consonants, e.g. *âvajya* in l. 34 and *chatubhuja* in l. 51. In certain cases instead of a double consonant only one of the consonants is written. As in the other inscriptions of the same dynasty, this one also contains the *birudas* attached to the kings—for example *Bhâshegetappuvarâyaraguṇḍaḥ*, *Hindurâyasuratrâṇaḥ*, etc. *Râya* and *Mahârâya* appear frequently in the place of *Râjâ* and *Mahârâja*. There are instances also of Tamil usage. *Tâṁbraśâsanaṁ* in ll. 208 and 209 is evidently the Tamil form of *tâmra-śâsanaṁ* and *varsha* is usually written in Tamil as *varusha*.

The inscription records the grant of the village of **Kaḍalâḍi** *alias* **Paṭendal**, by **Achyuta-Râya** to **Râma-chandra-Dîkshita**, son of **Nâgâ-Bhaṭṭa**, who in his turn splits up the village granted into 110 *vṛittis* and distributes them among other Brâhmans, who are 46 in number. The inscription naturally falls into 4 parts—(1) Vv. 1-3, benedictory verses; (2) Vv. 4-36, the genealogy of the dynasty as far down as Achyuta-Râya; (3) Vv. 37-104, the terms of the grant, names of donees, etc. etc.; (4) Vv. 105-111, the names of the composer, the engraver and the imprecatory verses at the end. Vv. 1-3 invoke Śambhu, the Varâha incarnation of Vishṇu and Gajânana. Vv. 4-8 trace the genealogy of the family as far as **Narasa Nâyaka**. Vv. 9-11 give an account of the gifts made by the king and his exploits; his victory over the kings of the South, **Chêra**, **Chôḷa** and **Pâṇḍya**. Vv. 12 and 13 mention the sons of **Narasa**, **Vîra Nṛi-siṁha** and **Kṛishṇa-Râya** by **Tippâjî** and **Nâgalâ**. Vv. 14-18 contain the praise of Vîra Nṛi-siṁha as king and his gifts at holy shrines; and the beneficent rule of Vîra Nṛi-siṁha. Vv. 19-23 likewise describe the deeds of valour of, and the gifts made by, **Kṛishṇa-dêva-Râya**. Vv. 24-27 describe how **Achyuta** succeeds **Kṛishṇa-Râya** after the latter's death. We have in these a long

list of the *birudas* attached to the name of the king. Vv. 28-36 are in praise of Achyuta-Rāya, who succeeds his brother.

The verse stating that Achyuta was the son of Ōbāmbikā, a step-mother of Kṛishṇa-Rāya, and thus making Achyuta a step-brother of the latter, is not found in our inscription. Our record states, however, that Kṛishṇa-Rāya, after his death, was succeeded by Achyuta-Rāya, a younger brother of his (*anujanma*—v. 29). The genealogy thus stops with Vīra Nṛi-siṁha; and Kṛishṇa-Rāya and Achyuta succeed the latter in due course.

Among the shrines to which Achyuta paid pilgrimage and at which he is said to have made gifts is Viriñchipuram, which is a locality in the Vellore *Tāluk*, North Arcot district. It contains a Śiva temple, known as that of Mārgasahāyēśvara. The late Rai Bahadur V. Venkayya has identified Maratakа-purī (mistake for Marakata-purī), appearing in the Satyamangalam plates of Dēva-Rāya II[1] and in the Madras Museum plates of Śrīgiri-bhūpāla[2] with Viriñchipuram. He says that Marakata-purī is derived from Marakatavallī, the goddess of Viriñchipuram.[3] The city of Viriñchipuram is mentioned as the capital of the country ruled over by Śrīgirīśvara, a brother of Dēva-Rāya II. Of the grants of the second Vijayanagara dynasty so far published it is only in this that Viriñchipuram is mentioned among the shrines visited by Vijayanagara kings. Perhaps at the time of this grant Viriñchipuram, which a century before was ruled over by a branch of the Vijayanagara family, had been lost to them and had come to be classified with Kāñchī as a place of pilgrimage.

(Vv. 37-42) In the **Śaka year 1451** according to the Śālivāhana reckoning, **in the year Virōdhin, in the month Makara, on the trayōdaśī day of the dark half of the month and on Tuesday** (was made the gift) on the banks of the river Tuṅgabhadrā, in the vicinity of Virūpāksha, to the best of Brāhmans, Rāmachandra Dīkshita, the son of Nāgā-Bhaṭṭa. Thus the necessary details as regards the date are given.

The date of the grant is of considerable interest to students of history. In the course of his introduction to the Ūnamāñjēri plates of Achyuta-Rāya[4] Professor Kielhorn has remarked as follows:— "The latest date for Kṛishṇa-Rāya known to me from published inscriptions corresponds to Friday, 23rd April, A.D. 1529, and the earliest date for Achyuta-Rāya to Monday, 15th August 1530." But the astronomical data given in our inscription unmistakably refer to the year 1451 Śaka, etc., i.e. Jan. 1530 A.D. Dr. Kielhorn's earliest date for Achyuta-Rāya has therefore to be revised in the light of this inscription. It is clear also that Achyuta-Rāya succeeded his brother after the natural death of the latter (V. 29 क्रतवति[5] सुरलोकं क्रमपरायै निकाता ।[6] तदनु तदनुजन्म[7] पुण्यकर्माच्युतेंद्रः etc.). So the death of Kṛishṇa-Rāya must be placed before January 1530 A.D.

The only inscription among those as yet discovered that may seem to raise some difficulty as regards our chronological result is No. 369 of 1912, copied by the Madras Epigraphical Survey. It belongs to the reign of Vīra-pratāpa Kṛishṇa-dēva Mahārāya and is dated Śaka 1453, *Virōdhi Śittirai śu di* 10, *Attam*. But another inscription in the same temple[8] records a sale of land made in the reign of Achyutayya-dēva Mahārāya, son of Vīra-pratāpa Narasa Nāyaka, dated Śaka 1452, *Vikṛiti, Makara śu di* 13, Monday, *Pūśam*. If 1452 Śaka year is Vikṛiti, then 1453 cannot be Virōdhin. It is therefore clear that the figure 1453 must be a mistake for 1451, as the figure nearest to '*three*' in Tamil characters is '*one*'.[9]

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[1] See *Ep. Ind.*, Vol. III, p. 35.

[2] *Ep. Ind.*, Vol. VIII, p. 308.

[3] *Ep. Ind.*, Vol. III, p. vii.

[4] *Ep. Ind.*, Vol. III, p. 148.

[5] Read गतवति.

[6] Read निजायां.

[7] Read °जन्मा पुण्यकर्माच्यु°.

[8] No. 373 of 1912, *Ep. Surv. Report.*

[9] *onnu* (one); cf. *mūnnu* (three). [The inscription reads clearly 1453 and not 1451.—H. K. S.]

Vv. 42-48 record the name of the village granted with its boundaries and neighbouring villages. The village of **Kaḍalāḍi**, the object of the grant, is situated in **Paḍavīḍu**-*mahārājya* in **Jayaṁkoṇḍa-chōḷa**-*maṇḍala*, in **Phalgunna**-*kōṭaka*, in **Paṅgaḷa**-*nāḍu*, on the outskirts of **Kaṭṭagara**. It is surrounded on the north by the village of **Śennāripāḍi**; on the east by the village of **Pālapūr**; on the south by the village of **Chiyanēndil**; and on the west by **Skandanadī** and the village named **Haritālāmaṅgala**. Besides the localities noted above there are others mentioned in the grant. Among those are **Siṅgaṇappāḍi**; **Kunnaturu**; **Māmbākam**, and **Paṭēndal**. Of these **Paḍavīḍu** *mahārājya* was probably called after a town bearing the name Paḍavīḍu in the North Arcot district. This town was very likely the centre round which the *Mahārājya* was situated. **Pālapūr** may be either Polur or Pollilur. The former is a *Tāluk* in the North Arcot district, in which the town Paḍavīḍu is; while the latter is the scene of a battle between the English and Haidar Alī.

Vv. 48-53 describe the terms of the grant, such as are usually found in all Vijayanagara grants. The villages are given in perpetuity as *sarva-mānya*, to be enjoyed by the donee and his descendants. With the grant of the village go also the rights over the property therein. The king reserves to himself no right over the village granted. The village, as the inscription states, is given as *ēka-bhōgya*, which implies the exclusive ownership of the property and the rights over it by a single individual. In effect, however, it is found that the land is not *ēka-bhōgya*, as part of it is divided among others and a portion reserved for the gods. Land which is thus enjoyed by 2 or more parties goes by the name of *gaṇa-bhōgya* or *tri-bhōgya*. The word *ēka-bhōgya* in the particular context can be explained only by the fact that the grant was made in the first instance only to one individual, Rāmachandra-Dikshita, who divided the land among the Brāhmans of the sect to which he belonged. It is, moreover, not clear whether, as in the original grant, Rāmachandra-Dikshita gave to the Brāhmans along with the land allotted among them, rights over it also. Perhaps the rights over the property were reserved by the donor, the donees being allowed only the enjoyment of the fruits accruing from the land.

In vv. 54-104 the village granted to Rāmachandra-Dikshita is divided into 110 *vṛittis*, and the portions allotted among various Brāhmans. The donee takes 27 shares for himself (V. 54). He leaves one *vṛitti* for Vishṇu and one likewise for Śiva (V. 55). The remaining 81 *vṛittis* are divided among 47 Brāhmans, the division ranging from ½ *vṛitti* to 8 *vṛittis*. The donees belong to an important sect of Brāhmans, the **Poysaḷa Kannaḍa sect**—judging from the names and from the fact that there are two of the Sāma *śākhā* (Nos. 14 and 29 below). The Poysaḷa Kannaḍa are, I am told, the only sub-sect of the Kannaḍa Brāhmans where we find Sāma-vēdins. The exact amount given to each, the name of his father and the particulars of his *gōtra*, *sūtra*, and *śākhā*, the nature of the learning of each etc. are appended below in a table.

Donee's name.	Father's name.	Śākhā.	Gōtra.	Sūtra.	No. of shares.	Remarks.
1. Rāmachandra-Dikshita.	Nāgā-Bhaṭṭa	Yajus	Kāśyapa	Āpastamba	27	Vēda-vēdānta purāṇ-āgama-vid, yaśasvin, guṇa-śālin, dhīmat, mah-ātman, Yajvan.
2 & 3. Hara and Hari	......	...	......	...	1+1	
4. Tirumala	Nāgā-Bhaṭṭa	Yajus	Kāśyapa	...	8	
5. Nārāyaṇa	Do.	Do.	Do.	...	5	
6. Nāgā-Bhaṭṭa	[illegible]	Do.	Do.	...	5	

Donee's name.	Father's name.	Śākhā.	Gōtra.	Sūtra.	No. of shares.	REMARKS.
7. Manīshī Rāmachandra.	Gōpinātha	...	Kāśyapa	...	4	
8. Rāmā-Bhaṭṭa	Saṅgā-Bhaṭṭa	...	Do.	...	2	
9. Timmā-Bhaṭṭa	Bhānu-Bhaṭṭa	Bahv-ṛicha	Bharadvāja	...	2	Mahāmati.
10. Chandra-Dīkshita	Māṭha-Bhaṭṭa	Do.	Jāmadagnya-vatsa	...	2	
11. Śrī-Virūpāksha	Rudra-Bhaṭṭa	Do.	Harita	...	2	
12. Koṇḍu-Bhaṭṭa	Akkā-Bhaṭṭa	Do.	Bhāradvāja	...	2	Dhīmat.
13. Sōmanātha-Bhaṭṭa	Śrīkanṭhēśvara	Do.	Viśvāmitra	...	2	
14. Śrī-Virūpāksha	Chauḍi-Bhaṭṭa	Sāmaga	Ātrēya	...	2	
15. Kālahasti	Māda-Bhaṭṭa	Bahv-ṛicha	Jāmadagnya-vatsa	...	1	Aḍhvarin.
16. Viṭā-Bhaṭṭa	Rāmā-Bhaṭṭa	Do.	Maudgalya	...	1	
17. Chauḍi-Bhaṭṭa	Nāgā-Bhaṭṭa	Do.	Ātrēya	...	1	Sudhī.
18. Tirumala	Bhāskara-Bhaṭṭa	Do.	Harita	...	1	Yajvan.
19. Śrī-Virūpāksha	Kāmā-Bhaṭṭa	Do.	Bhāradvāja	...	1	
20. Tippayya	Mahādēva	Vājasanēyin (?)	Viśvāmitra	Bōdhāyana	1	
21. Tirumala	Kēśava-Yajvan	Yajus	Śāṇḍilya	...	1	Sūri.
22. Sāditya-Liṅga-Bhaṭṭa.	Kēśav-Ādhvarin	Do.	Do.	...	½	
23. Tirumala	Tirumala	Bahv-ṛicha	Ātrēya	...	1	
24. Rāmā-Bhaṭṭa	Chiṭṭi-Bhaṭṭa *alias* Bhūtanātha.	Do.	Gautama	...	2	
25. Timmā-Bhaṭṭa	Dēvaru-Bhaṭṭa	Do.	Kāśyapa	...	1	Mahāmati.
26. Vaidyanātha	Nārasiṁha	Do.	Do.	...	1	
27. Uppaṇa-Bhaṭṭa	Nārasiṁh-Ādhvarin.	Yajus (?)	Gautama	Bōdhāyana	½	
28. Dēvarē-Bhaṭṭa	Nṛisiṁh-Ādhvarin	...	Do.	Do.	1½	Manīshin.
29. Dēvarē-Bhaṭṭa	Chauḍi-Bhaṭṭa	Sāmaga	Ātrēya	...	1	
30. Subrahmaṇya	Varada-Bhaṭṭa	Bahv-ṛicha	Bharadvāja	...	1	
31. Nārasiṁha	Tirumala	Yajus	Gautama	Bōdhāyana	½	
32. Viṭhala	Timmā-Dīkshita	Do. (?)	Do.	Do.	½	
33. Śaṅkara	Nārāyaṇa	Bahv-ṛicha	Jāmadagnya-vatsa	...	½	Sudhī.
34. Timmaya	Tippā-Bhaṭṭa	...	Gārgya	...	½	Dhīmatām varaḥ.
35. Airru-Bhaṭṭa	Varada-Bhaṭṭa	Yajus	Bhāradvāja	...	1	
36. Varada-Bhaṭṭa	Timmāvajjalu	Do.	Do.	...	1	Dhīmat.

Donee's name.	Father's name.	Śākhā.	Gōtra.	Sūtra.	No. of shares.	REMARKS.
37. Sūrā-Bhaṭṭa	Varada-Bhaṭṭa	Yajus	Śrīvatsa	...	½	
38. Veṅkaṭēśvara	Mahāliṅga-Bhaṭṭa	Bahv-ṛicha	Viśvāmitra	...	½	
39. Jannaya*	Māra-Bhaṭṭa	Do.	Do.	...	½	
40. Yēllā-Bhaṭṭa	Gauri-Bhaṭṭa	Yajus	Śāṇḍilya	...	½	
41. Srī - Virūpāksha-Bhaṭṭa.	Tirumala	...	Kauśika	...	1	
42. Sāndi-Bhaṭṭa	Liṅgā-Bhaṭṭa	...	Gautama	Bōdhāyana	1	Dhīmat.
43. Kāmā-Bhaṭṭa	Maṅgā-Bhaṭṭa	Bahv-ṛicha	Kāśyapa	...	½	
44. Kōnē[ri]-Bhaṭṭa	Chōḍi-Bhaṭṭa	Do.	Bhāradvāja	...	½	
45. Tirumala	Ananta-Bhaṭṭa	Do.	Kāśyapa	...	½	Sūri.
46. Timmā-Bhaṭṭa	Srī - Vidyānidhi-Bhaṭṭa.	Do.	Kauśika	...	½	
47. Nāgā-Bhaṭṭa	Akkā-Bhaṭṭa	Do.	Bhāradvāja	...	1	Sūri.
48. Vēdaya	Mādhava-Bhaṭṭa	Do.	Kapila	...	½	Vēda-śāstra-vid.
49. Ēkāba	Divākara-Bhaṭṭa	Yajus	Parāśara	...	1	

It is clear from the list given above that of the 47 donees among whom the land was distributed 24 were Ṛig-vēdins (Bahvṛicha); 15 Yajur-vēdins and 2 Sāmagas. It is not stated to which Vēda the remaining 6 donees belonged; 10 were of the Kāśyapa *gōtra*; 8 of the Bhāradvāja; 6 of the Gautama; 4 each of the Viśvāmitra and the Ātrēya; 3 each of the Śāṇḍilya and the Jāmadagnya-vatsa; 2 each of the Kauśika and the Harita; and one each of the *gōtras* Maudgalya, Śrīvatsa, Gārgya, Kapila and Parāśara. 6 belonged to the Bōdhāyana *sūtra*, the rest belonged presumably to the Āpastamba *sūtra*, though this is distinctly stated only of Rāmachandra-Dīkshita, the main donee. As regards relationship of the other donees to Rāmachandra-Dīkshita, it appears probable that Nos. 4-6 were his brothers, and No. 7 a cousin of his. No. 21 was apparently a brother of No. 22, and No. 27 of No. 28. All the donees probably stood in agnate or cognate relationship to Rāmachandra.

As regards the distribution of land among the donees, the allotment among the 47 Brahmans, when totalled up, comes only to 65 *vṛittis* and not to 81, as it should according to the grant (see above). It is not known what became of the remaining 16 *vṛittis*.

After the names of the donees, etc., thus given the record mentions that Paṭēndal was another name by which Kaḍalāḍi was known (V. 103). [If it was a *grāmagrāsa* it must be a separate village.—H. K. S.] Then comes the name of the person who composed the edict of the king. His name was **Sabhāpati**, the famous rhymester of the Court (V. 105). V. 106 gives the name of the engraver, **Vīraṇ-āchārya**, the son of **Mallaṇa**, whose family were the hereditary engravers of the grants of the Vijayanagara kings. Under all these is the signature at the bottom of the last plate, *Śrī-Virūpāksha*, written in bold Kanarese characters, after the concluding imprecatory verses common to all the Vijayanagara grants.

TEXT.[1]

[Metres: vv. 1-4, 6-8, 12-14, 18, 19, 25-27, 35, 37-103, 105-110, *Anushṭubh*; vv. 5. 20, 29. 34, *Śārdūlavikrīḍita*; vv. 10, 11, 15, 16, 17, 21-23, 28, *Sragdharā*; v. 9, *Hariṇī*; v. 24, *Dōdhaka*; vv. 30 & 104, *Āryā*; vv. 31, 111, *Śālinī*.]

[1] From the original plates.

[The first 28 verses of the grant are not printed here, as they are the same as those found in the other grants of the Vijayanagara dynasty that have been published by us. They appear in the Kāñchīpuram plates of Krishṇa-dēva-Rāya (Vol. XIII, pp. 126-9). The first 26 verses are found in the Kuḍiyāntaṇḍal grant of Vīra Nṛisiṁha (Vol. XIV, No. 17). The Bēvinahaḷḷi grant of Sadāśiva contains the first 29 verses of our grant (Vol. XIV, No. 16). Such slight variations as occur are apparently due to mistakes of the engraver, and are not of interest to students of history or epigraphy.]

(77) तदनुजन्म[1] पुण्यकर्माच्युतेंद्र: प्रकटमवनिलोकं

(78) [2]सांग्रमेत्यातिजेता विलसितचचिवेता विद्वदिष्टप्रदा-

(79) ता ।[। २८] यत्कीर्तिचंद्रश्चरति चमायां तिथिष्वशेषासु विव-

(80) र्धते च । तनोति चक्रस्य मुदं समिंधे[3] दिवा च सायं कुमु-

(81) दैर्विबंधे ।[। ३०*] मदं मवसि[4] मारुतं ग्रीथीलयंत्यमेयैर[5]येर्ष-

(82) दश्वपटलीखुरै: चितिचोभिरुत्यापितै:[6] । चजीजनद[7]-

(83) तिक्कथा[8] किमु विशोषयत्यंबुधीं बलप्रमथनस्य

(84) नो [9]रंगविरोधीमं वाजिनं ।[। ३१*] काराग्टहाकलितवा-

(85) सविरोधिभूपदारावलीकरविचालितचामरस्य [।*]

(86) राजाधिराजपरराजभयंकरैकवीरादिकानि बि-

(87) रुदानि बहूनि यस्य ।[। ३२*] गोकर्णसंगमहस्तिसुवर्ण-

(88) संसत्छोणाद्रि[10]पर्वतविरिंचपुरेषु कांच्यां । श्रीका-

(89) लहस्तिनगरेपि च कुंभकोणे[11] दानानि षोडश बहू-

(90) नि कृतानि येन ।[। ३३*] चंभोदैन निपीयमा[12]नसलिलोगस्ते-

Plate III; Side i.

(91) न[13] पीतोज्जि[14]तस्तमो राघवसायकाग्निशिखया स्तांता[15]-

(92) प्यमान सदा[16] । चंतस्थैर्बडवामुखानलशो[17]खाजालै-

(93) वशुष्को[18] [ध्रु]वं यद्दावांबुधवांबरंबुधि[19]रहो पर्ण स[20]सु

[1] Read तदनुजन्मा.
[2] Read स्वांग्रमेत्यारिजेता विलसति चरिचेता.
[3] Read समिंधे.
[4] Read मनसि.
[5] Read ग्रथियन्यत्यमेयैरयेर्यैर्दश्व°.
[6] The reading in other plates is चितिरजोभि°.
[7] & [8] Read °जनदिति क्रुधा.
[9] Read रयविरोधिनं.
[10] Read शोणाद्रि.
[11] Read कुंभकोणे.
[12] Read निपीयमान.
[13] & [14] Read °लोगस्त्येन पीतोज्झित.
[15] Read संता.
[16] Read सदा चंतस्थै°.
[17] Read शि.
[18] Read विशुष्को.
[19] Read यद्दानांबुधनांबुरंबुधि.
[20] Read पूर्णस्य°.

(94) द्योतते । [। ३४*] वंगेनापि कलिंगेन वंगे[1] च परे नृपे[2] । जय जो-
(95) व महाराजेत्यनद्रां[3] गीयते च य[:*] ।[। ३५*] स जयति नरपालो
(96) रत्नसिंहासनस्तो[4] विजयनगरवासी कीर्तिपूर्त्या
(97) विलासी[5] [।*] नृगनलनहुषादीन् नीकयंन्[6] राजनीत्य[7]
(98) निरुपमभुजवीर्योदार्य[8]भूरच्युताख्य:[9] ।[। ३६*] शकाब्दे शालि-
(99) वाहस्य सहस्रेण चतु:स्रतै:[10] । एकाभ्यधिकया पंचाशता
(100) च गणिते क्रमात् ।[। ३७*] विरोधिवत्सरे पुष्यमासे मकरसंक्र-
(101) मे । कृष्णपक्षे त्रयोदश्यां पुंण्यायां[11] भौमवासरे ।[। ३८*] तुंग-
(102) भद्रापगातीरे श्रीविरूपाक्षसनिधौ[12] श्रीमत्काश्य-
(103) पगोत्राय वरापस्तंबसूत्रिणे ।[। ३९*] यशस्विने यजुशाखा-
(104) ध्यायिने[13] गुणशालिने । श्रसे[14]षवेदवेदान्तपुराणाग-
(105) मवेदिने ।[। ४०*] नागाभट्टमहांभोधिपूर्णचंद्राय भूष्णवे । भूदा-
(106) नपात्रभूताय भूमिदेवाग्रया[यि]ने ।[। ४१*] धीमते रामचंद्राख्य-
(107) दीक्षिताय महात्मने । विख्यतश्रीजयंकोंडचालमं-[15]
(108) डलभूषणं ।[। ४२*] पडवीडुमहाराज्ये प्राज्ये विरचितस्ति(स्थि)-
(109) तिं । पलुंनकोडके रंम्ये[16] विवंलुपत्तकेपि च ।[। ४३*] स्ति(स्थि)-
(110) तं पंगलनाडौ च स्कन्दंदाश्च[17] पश्चिमं । श्रीक[ट्*]टगर-
(111) सोमातभावं[18] चापि समाश्रितं ।[। ४४*] पालपूराह्वया[द्*] ग्रा-
(112) मात् प्राचीमाशामुश्रितं[19] । चीयनेन्दिलितिग्रामा-
(113) त् दक्षिण[ा*]माश्रितं दिशं ।[। ४५*] पश्चिमायां हरीतालामं-
(114) गलां समुपाश्रितं । ग्रामाच्छेंनारिपाक्षाख्यादुत्त-
(115) रस्यां दिशि स्थितं ।[। ४६*] पुरीशे सिंगणप्पाडिसीमांतर्व-
(116) र्तिनाड(वु)भौ । श्रीकुंर्णतुरुमांबाकौ[20] ग्रामग्रासमा-
(117) श्रितं ।[। ४७*] कडलाडोति विख्यातं[21]नामानं ग्राममुत्तमं । स-

[1] Read वंगेन.
[2] Read परैर्नृपैः
[3] Read राजेत्यनिशं.
[4] Read °स्थो.
[5] This pāda appears in other Achyuta plates as विजयनगरराजेन्द्रसिंहासनस्थः. This is not suited to the reading in this inscription, as रत्नसिंहासनस्थः appears in the previous pāda. But to style a king as विजयनगरवासी ("residing in the city of Vijayanagara") is unusual, and the poet seems to have been carried away by consideration of rhyme in विजयनगरवासी and कीर्तिपूर्त्या विलासी.
[6] Read नीचयन्.
[7] Read त्या.
[8] Read वीर्यौदार्य°.
[9] Read °भूरच्युताख्यः.
[10] Read चतुश्शतैः.
[11] Read पुण्यायां.
[12] Read °सन्निधौ.
[13] Read यजुःशाखाध्यायिने.
[14] Read शे.
[15] Read ख्या°; °चोल°.
[16] Read म्ये.
[17] Read स्कंदनद्याश्च.
[18] The right reading here seems to be सोमासमीपं.
[19] Read मुपाश्रितं.
[20] Read °कुन्नतुरुमांबाकौ. [The original reads कुंर्णतुरु.—H. K. S.]
[21] Read त.

Plate III; Side ii.

(118) वैमान्यं चतुर्सी[1]मासंयुतं च समंततः ।[। ४८*] निधिनिक्षेप-
(119) पाषाणसिद्धसाध्यजलान्वितं । अक्षिण्यागामिसंयु-
(120) तः[2]मेकभोग्यं सभूरुहं ।[। ४९*] वापीकूपतटाकैश्च कच्छे-
(121) नाम्रि समन्वितं । पुत्रपौत्रादिभिर्भोग्यं कमादाचंद्र[3]-
(122) तारकं ।[। ५०*] दानस्याधमनस्यापि विक्रयस्यापि चोचि[4]-
(123) तः । परीतः प्रयतैः स्निग्धैः पुरोहितपुरोगमै[5] ।[। ५१*] विवि-
(124) धैर्विबुधैः श्रेत[6]पथिकैरधिकैर्गिरा । अच्युतेंद्रम-
(125) हारायो माननीयो मनस्विनां ।[। ५२*] सहिरं[7]ण्यपयोधारा-
(126) पूर्वकं दत्तवान्मुदा । यजमानोत्र वृत्तीनां शतं कृत्वा द-
(127) शोत्तरं[8] ।[। ५३*] सप्तविंशतिसंख्याता वृत्ति(त्तीः) स्वीया विधाय च । चं-[9]
(128) द्रास्त्रयाधिकासीति[10]वृत्तिः पुण्याय भूयसे ।[। ५४*] विप्रेभ्यो व्या-
(129) ख्यातासिष्ट[11]शास्त्रेभ्यो व्यतरन्मुदा । अमरैरर्च्यमानस्य हर-
(130) स्यापि हरेरपि ।[। ५५*] एकैका वृत्तिरत्रैव सुधाहाराय कल्पि-
(131) ता ॥ नागाभट्टात्मजो धीमान् याजुषः काश्यपान्वयः । अष्टौ
(132) वृत्ति[12]रिहाप्नोति यज्वा तिरुमलाह्वयः ।[। ५६*] काश्यपान्वय-
(133) संभूतो नागाभट्टस्य नंदनः । श्रीनारायणभट्टाख्यो या-
(134) जुषः पंचवृत्तिकः ॥ [५७*] नागाभट्टाह्वयो धीमान् नागाभट्ट-
(135) तनूद्भवः । पंचवृत्तिरिहाप्नोति याजुषः काश्यपान्वयः ॥ [५८*]
(136) काश्यपान्वयजस्तूनुः[13] गोपिनाथस्य याजुषः । म-
(137) नीषीरामचंद्रस्यः[14] चतुर्वृत्ति[15]रिहाप्नुते ॥ [५९*] काश्यपा-
(138) न्वयसंभूतः संगाभट्टतनूद्भवः [।*] रामाभट्टाह्वयो वृ-
(139) त्तिद्वयमश्नैति याजुषः ॥ [६०*] भारद्वाजान्वयः सूलुभा[16]गु-
(140) भट्टस्य वंशजः[17] [।*] वृत्तिद्वयमिहाप्नोति तिंमाभट्टो महा-
(141) मतिः ।[। ६१*] माठभट्टात्मजो जामदग्न्य[18]वत्सकुलोद्भवः [।] वृत्ति-

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[1] Read र्थी.
[2] Omit the *visarga*.
[3] Read क्रमा°.
[4] The right reading would here be °चोदितः
[5] Read °मैः.
[6] Read श्रौत.
[7] Omit *anusvāra* after र.
[8] Read दशोत्तरं.
[9] Omit *anusvāra* after च.
[10] Read °काशीति वृत्तीः.
[11] Read °शिष्ट.
[12] Read °वृत्ती here and *passim*.
[13] Read °सूनुः.
[14] Read श्च ?
[15] Read चतुर्वृत्ती.
[16] Read भो.
[17] Throughout the inscription this word appears wrongly with an *anusvāra* at the end of the first syllable.
[18] Read ग्न्य.

(142) द्वयमिहाप्नोति बह्वृचः चंद्रदीक्षितः ॥ [६२*] नंदनो वल्लभ-
(143) हस्य बह्वृचो हरितान्वयः [।*] वृत्तिद्वयमिहाप्नोति श्रीवि-
(144) रूपाक्षदीक्षितः ।[। ६३*] चक्राभट्टात्मजो धीमान् भारद्वाजा-
(145) न्वयोद्भवः । बह्वृचो कौंडुभट्टाख्यो वृत्तिद्वयमिहाश्नुते ॥ [६४*]
(146) विश्वामित्रान्वयोद्भूतश्रीकंनेश्वरभट्टज[1]: । श्रीसोम-

Plate IV ; Side i.

(147) श्रीसोम[2]नाथभट्टाख्यो बह्वृचोत्र द्विवृत्तिकः ।[। ६५*] आत्रे-
(148) यगोत्रजसूनु [3]चौडिभट्टस्य सामगः [।*] श्रीविरूपाक्षभ-
(149) ट्टाख्यो वृत्तिद्वयमिहाश्नुते ॥ [६६*] मादभट्टसुतो जामद-
(150) ग्न[4]वत्सकुलोद्भवः । कालहस्त्याध्वरी वृत्तिमेकामवै-
(151) ति बह्वृचः ॥ [६७*] मौद्गल्यगोत्रसंभू[5]तो रामाभट्टस्य नंद-
(152) नः [।*] वृत्तिमेकामवाप्नोति विट[ट*]टाभट्टोत्र बह्वृचः ॥ [६८*] आ-
(153) त्रेयगोत्रजसू[6]नुर्नागाभट्टस्य बह्वृचः । वृत्तिमेकामि-
(154) हाप्नोति चौडिभट्टाह्वयसुधी:[7] ॥ [६९*] सूनुर्भास्क[8]रभट्टस्य
(155) बह्वृचो हरितांन्वय[9]: । यज्वा तिरुमलाभिख्यो वृत्तिमे-
(156) कामिहाश्नुते ॥ [७०*] भारद्वाजान्वयः सूनुः कामाभट्टस्य बं-
(157) ह्वृचः [।*] श्रीविरूपाक्षभट्टाख्यो वृत्तिमेकामिहाश्नुते ॥ [७१*] बो-
(158) ध्यनो[10] वसंत्याजि[11]महादेवस्य नंदनः । विश्वामित्रान्व-
(159) योत्रैकां तिप्पयो[12] वृत्तिमश्नुते ॥ [७२*] सूरिस्तिरुमलाभिख्यो
(160) सूनुः केशवयज्वनः । शांडिल्यगोत्रजोत्रैकां वृत्तिमाप्नो-
(161) ति याजुषः ॥ [६३*] सादित्यलिंगभट्टाख्यो[13] केशवाध्वरिनंदनो [।*]
(162) शांडिल्यगोत्रजोत्रर्ध[14]वृत्तिकावत्र याजुषः[15] ॥ [७४*] सूरेस्ति-
(163) रुमलाख्यस्य सूनुः[16]स्तिरुमलाह्वयः । बह्वृचोत्राश्नुते वृ-
(164) त्तिमेका [17]आत्रेयगोत्रजः ॥ [७५*] बह्वृचो भूतनाथस्य चिट्टिभट्ट-
(165) स्य नंदनः । रामाभट्टा[18]श्नुते वृत्तिद्वयं गौतमगोत्रजः ।[। ७६*]
(166) सूनु दे[19]वरभट्टस्य बह्वृचः काश्यपान्वयः । अत्रैका-

[1] Read श्रीकण्ठेश्वर°, as the name in the text seems to have no meaning.
[2] Omit one श्रीसोम.
[3] Read °जस्सूनुश्चौ°.
[4] Read ग्न्य.
[5] Read संभूतो.
[6] Read सू.
[7] Read °सुधीः.
[8] Read स्क.
[9] Read °तान्वयः
[10] Read °धायनो.
[11] Read वाजसनेयि (??). [वसंत्याजि is correctly वसंतयाजिन्, the title of a Brahman; *S. I. I.*, Vol. II, p. 519.—H. K. S.]
[12] Read तिप्पयो.
[13] Read ख्यो.
[14] Read °त्रार्ध.
[15] Read षो.
[16] Omit *visarga*.
[17] Read °मेकात्रा°.
[18] Read ट्टो°.
[19] Read दे.

(167) मश्नुते वृत्ति[1] तिंमाभट्टो महामति: ॥ [७७*] श्रीनारसिंहभ-

(168) ट्टस्य नंदन: काश्यपान्वय: [।*] बंह्वृचो वेंकनाथाख्यो

(169) वृत्तिमेकामिहाश्नुते ॥ [७८*] बोधायनोप्पणिभट्टो नारसिं-

(170) हाध्वरोद्भव[2]: । अर्धवृत्तिमिहाप्नोति गौतमान्वयसंभव: [॥ ७९*]

(171) मनीषी देवरभट्ट[:*]श्रीनृसिंहाध्वरोद्भव:[2] । बोधायनोश्नुते

(172) वृत्ति[3] सार्धकां गौतमान्वय: ।[। ८०*] सामक:[4]बोडिभट्टस्य सूनुरा-

(173) त्रेयगोत्रज: । अत्रैकामश्नुते वृत्ति देवरभट्टनामक: ।[। ८१*] सूनुर्व-

(174) रदभट्टस्य भारद्वाजान्वयोद्भव: । सुब्रंह्मण्याख्यान्वयोत्रैकां[4a]

(175) वृत्तिमाप्नोति बंह्वृच: ।[। ८२*] सूनुस्तिरुमलाभिख्यायज्वनो गौत-

Plate IV; Side ii.

(176) मान्वय: । नारसिंहाह्वयो[5]त्रार्धवृत्तिं बोधायनोश्नुते ।[। ८३*] गौतमा-

(177) न्वयसंभूत:[6]स्तिंमादीक्षितनदन: । बोधायन[7]श्नुतेत्रार्धवृ-

(178) त्तिं विठ[8]लनामक: ।[। ८४*] नारायणात्मजो जामदग्न[9]वत्सकु-

(179) लोद्भव: । अर्धवृत्तिमिहाप्नोति संखरो बंह्वृच: शुधि:[10] ।[। ८५*] बंह्वृ-

(180) चो गार्ग्यगोत्रस्य तिप्पाभट्टस्य नदन:[11] । अर्धवृत्तिमिहा-

(181) प्नोति तिम्मयो धीमतां वर: ।[। ८६*] सूनुर्वरटु[12]भट्टस्य भारद्वाजा-

(182) न्वयोद्भव: [।] याजुषो ऐर्कभट्टाख्यो वृत्तिमेकामिहाश्नुते ।[। ८७*]
भार-

(183) द्वाजान्वयोद्भूतस्तिंमावज्झलुनंदन: [।*] धीमान् वरदभट्टा-

(184) ख्यो याजुषोत्रैकवृत्तिक: ।[। ८८*] सूनुर्वरदभट्टस्य श्रीवत्सान्वय-

(185) संभव: । अर्धवृत्तिमिहाप्नोति सूराभट्टोत्र याजुष: ।[। ८९*] श्रीमहा-

(186) लिंगभट्टस्य नंदनो वेंकटेश्वर: । विश्वामित्रान्वयोत्रा-

(187) र्धवृत्तिमाप्नोति बंह्वृच: ।[। ९०*] नंदनो मारभट्टस्य विश्वामित्रान्वयो-

(188) द्भव: [।*] अर्धवृत्तिमिहाप्नोति बंह्वृचो जंगयाह्वय: ।[। ९१*] नंदनो
गौरिभ-

[1] Read त्ति'.
[2] Read नारसिंहाध्वरोद्भव:.
[3] Read त्ति.
[4] Omit *visarga*.
[4a] Read °ख्याह्वयो.
[5] Read °सिंहाह्वयो.
[6] Omit *visarga*.
[7] Read नो.
[8] Read ठ्ठ.
[9] Read ग्न्य.
[10] Read शंकरो. . सुधी:
[11] Read नंदन:.
[12] Read द.

(189) इस्य शांडिल्यांन्वयसंभवः[1] । येन्नाभट्टान्नयोवार्धवृत्तिमाप्नोति

(190) याशुषः ।[। ९३*] सूरेस्तिवमलाख्यस्य सूनुः कौशिकगोत्रजः [।*] श्रीविट्ठ[2]-

(191) पाख्यभट्टाख्यो वृत्तिमेकामिहाश्नुते ।[। ९३*] सिंगाभट्टात्मजो धीमान् गौ-

(192) तमान्वयसंभवः [।*] सांदिभट्टान्नयोर्वैकां वृत्तिं बोधायनोश्नुते ॥ [९४*]

(193) काश्यपान्वयसंभूतो मंगाभट्टस्य नंदनः [।*] कामाभट्टान्नयोवा-

(194) र्धवृत्तिमाप्नोति वंद्धिच[:] ॥ [९५*] नंदनः चोडिभटस्य[3] भारद्वा[जा *]नयोत्-

(195) भवः । कोने[रि*]भट्टनामा च बंड्री(ड्रु)चोवार्धवृत्तिक[:*] ॥ [९६*] नंदनोनंतभट(ट्ट)-

(196) स्य बंहृचः काश्यपान्वयः । अर्धवृत्तिमिहाप्नोति सूरिस्तिवमलाख्य-

(197) यः ।[। ९७*] श्रीविद्यानिधिभट्टस्या[4] नंदनः कौशिकान्वय[5]ः । तिम्माभट्टान्नयो-

(198) वार्धवृत्तिमाप्नोति बंह्विचः ।[। ९८*] भारद्वाजान्वयश्च[6]रिरक्काभट्टतनूद्भ-

(199) वः । वृत्तिमेकामवाप्नोति नागाभटा[7]त्र बंह्विचः ।[। ९९*] सूनु[8] माधवभट्टस्य बंह्वि-

(200) चः[:*] कपिलान्वयः । अर्धवृत्तिमिहाप्नोति वेदयो वेदशास्त्रवित् ।[। १००*] श्रोदो[9]वाक-

(201) रभट्टस्य सूनुरेकावनामकः । प[र]ाशरान्वयो वृत्तिमेकामवैति या-

(202) जुषः ।[। १०१*]

Plate V; Side i.

(203) [10]पुरोग्रेशिंगणप्याडिसीमांतवर्त्तितां श्रितं । श्रीकौलपुतीरे भग-

(204) रनामानं [11]ग्रामग्रासं च संश्रितं ।[। १०१*] अचु[12]तेंद्रमहाराय: क[13]डलाडिर्मही-

(205) यसः । पटेंदलाह्वयंमामां माममासमदानसु[14]दा ।[। १०३*] शाशनम-

[1] Omit *anusvāra* after ख्या and read संभव: [2] Read ठ.
[3] Read नन्दनश्चौडिभट्टस्य and न्वयोद्भव:. [4] Read स्य. [5] Read कौशि°.
[6] Read °श्च. [7] Read ट्टो. [8] Read सूनुर्मा°.
[9] Read दि. [10] The sense is not clear.

[11] The right reading here would be something like this श्रीकौलपुतीरनामानं. The present reading makes no meaning. Nor does it agree with metrical requirements.

[12] Read च्यु. [13] Read क:°.

[14] The latter part of the *pāda* is wrong and illegible. The right reading would be, judging from other plates of Vijayanagara kings, ग्रामग्रासमदान् मुदा. मामां at the end of the first half of the *pāda* is probably an attribute of the village granted [or stands for °ख्याह्वयं ग्रामं.—H. K. S.]

(206) तिवलग्रामग्रं तद्वकरदानस्य सापदानस्य । अचुतरायनृ-

(207) पेंद्रोरानमग्रोभाभिभूतपुंर्भेंदो[1] ।[। १०४*] अचुतेंद्रमहारायग्रामनेन[2]

(208) सभापत:[3] । अभावों मदु[4]संदर्भं तदिदं तांम्रशासनं[5] ।[। १०५*] अच-[6]
तेंद्रमहारा-

(209) यशासनां[7] मल्लणात्मज: । लच्छा ओबोरणाचार्या व्यलिखत्त तांबशा-

(210) सनं[8] ।[। १०६*] स्वदत्ताद्वि(द्वि)गुणं पुण्यं परदत्तानपालनं [।] परदत्ता-
पहारेण स्वदत्तं

(211) निष्फलं भवेत् ।[। १०७*] येकेव[9] भगिनो लोके सर्व्वेषामेव भूभुजां ।
न भोज्या न ग[10]-

(212) रगाह्या विप्रदत्त वसुंदरा[11] ।[। १०८*] सदत्तां[12] परदत्तां वा यो
हरेति वसुंदरा[13] । षष्टि-

(213) वंषं[14]सहस्राणि विष्ठायां जायते क्रिमि[15] ।[। १०९*] दानपालन-
योर्मध्ये दानाच्छे[16]-

(214) योनुपालनं [।*] दानात्स्वर्गमवाप्नोति[17] पालनादच्युतं[18] पदं ।[। ११०*]
सामा[19]न्योयं ध-

(215) र्मसेतुं नृपाणां[20] काले काले पालनीयोत्[21] भवद्भि: । सर्वान्(।)नेता[22]-

(216) न्[23] भाविन: पार्थिवेंद्रान् भूयो भूयो याचते रामचंद्र: ।[। १११*]
श्रीविरूपाक्ष

ABSTRACT OF CONTENTS.

Vv. 1-3. Invocation to Gaṇādhipati, Śambhu and the boar incarnation of Vishṇu.

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[1] Read °शासन, शासनस्य, अच्युत and पूर्वेन्द्रो:.

[2] Read अच्युतेन्द्र° and °शासनेन.

[3] Read सभापति:.

[4] Read ऽमुद्.

[5] Read ताम्र°. तांम्र is the Dravidian form of the Sanskrit word ताम्र.

[6] Read अच्यु°.

[7] Read नाम्मलयात्मज:.

[8] Read न् ताम्रशासनं.

[9] Read एकैव.

[10] Read न क°.

[11] Read विप्रदत्ता वसुंधरा.

[12] Read स्वदत्तां.

[13] Read वसुंधरां.

[14] Read वर्ष. The reading in the text is the Dravidian way of writing वर्ष.

[15] Read क्रिमि: which is the Dravidian form of the Sans. कृमि:

[16] Read दानाच्छ्रे°.

[17] Read दानात्स्वर्गम°.

[18] Read °दच्युतं.

[19] Read मा.

[20] Read °सेतुर्°.

[21] Omit त्.

[22] & [23] Omit न् after सर्वा and read °नेतान्.

Vv. 4-28. Trace the genealogy of the second Vijayanagara dynasty as far down as Achyuta which runs as follows :—

Moon
|
Budha
|
Purūravas
|
Āyu
|
Nahusha
|
Yayāti
|
Turvasu.

Of the line of Turvasu was
Timma m. **Dēvakī**
|
Īśvara m. **Bukkamā**
|
Narasa
|

Vīra Nṛisiṁha (by Tippājī)	**Kṛishṇa-Rāya** (by Nāgalā)

V. 29. After the departure to the other world of **Kṛishṇa-Rāya** his brother **Achyuta-Rāya** succeeded him on the throne.

Vv. 30-32. Describe the deeds of valour and greatness of Achyuta.

V. 33. The gifts of Achyuta at the holy shrines of Gōkarṇa, Saṅgama, Chidambaram, Śōṇādri, Viriñchi, Kāñchī, Kāḷahastī, and Kumbhaghōṇa.

Vv. 34-36. Praises of the king.

Vv. 37-39. In the **Śaka year 1451** according to the Śālivāhana reckoning, in **Virōdhin,** in **the Pushya** month, on the **Makara-Saṅkrama,** on the **13th day** of the dark half of the month, on **Tuesday,** on the banks of the **Tuṅgabhadrā,** in the vicinity of Śrī-Virūpāksha, (the gift was made)

Vv. 40 and 41. To the great soul Rāmachandra-Dīkshita, the best of Brāhmans, who very well deserved the gift of land, the son of Nāga-Bhaṭṭa, of the Yajuś-*śākhā,*

Vv. 42-48. Of **Kaḍalāḍi,** the ornament of the province of **Jayaṁkoṇḍachōḷa,** situated in **Paḍaviḍu**-*rājya,* in **Phalgunna-kōṭaka,** in **Virvaḷḷu**-*pattuka,* in **Paṅgala**-*nāḍu,* on the west of **Skandanadī,** bordering on **Kaṭṭagara,** to the east of **Pālapūr,** to the south of **Chīyanēndil,** to the west of **Harītālāmaṅgala** and to the north of **Śennāripāḍi.**

Vv. 49-52. Describe the details of the contents in the village granted and also the terms of the grant, as generally occurring in other Vijayanagara grants.

Vv. 53 and 54. The village is divided into 110 *vṛittis* and allotted in small portions to Brahmans of various *gōtras, sūtras,* etc.

Vv. 55-104. Give the names of the donees, their *gōtra, sūtra, śākhā* and the number of shares allotted to each.

Vv. 105 and 106. Give the names of the composer of the decree of Achyuta-Rāya and the engraver of the inscription as **Sabhāpati** and **Vīraṇāchārya.**

Vv. 107-111. The admonitory verses above the signature *Śrī Virūpāksha.*

No. 23.—THE BANGARH GRANT OF MAHI-PALA I: THE 9TH YEAR.

BY R. D. BANERJI, M.A., INDIAN MUSEUM, CALCUTTA.

This grant was discovered among some ruins called Ban Rājā's garh or **Bangarh,** in the **Dinajpur** District of the Presidency of **Bengal,** during the latter decades of the 19th century. It was kept for some time in the office of Bābū Nṛisiṁha Charaṇa Nandī, Zamīndār of Nawābbāzār in the same district. In 1886 Mr. Giridhari Basu sent several rubbings of this inscription to the Asiatic Society of Bengal. These rubbings were examined by the late Rāja Rājēndra Lāla Mitra, who pronounced the find to be an important one, but was prevented by his failing eyesight from attempting a decipherment. The rubbings were then sent by Dr. A. F. R. Hoernle to the late Dr. F. Kielhorn, who published his reading of this important record in the Journal of the Asiatic Society of Bengal in 1892.[1] The subsequent history of the plate cannot be definitely traced. It appears to have been sent to the Baṅgīya Sāhitya Parishad by the late Mr. Nanda Kṛishṇa Basu, C.S., then Collector of Dinajpur. In the Bengali year 1305 (1898 A.D.) Bābū Nāgēndra Nātha Vasu Prāchya-vidyā-mahārṇava Siddhānta-vāridhi re-edited the record in the Journal of the Baṅgīya-sāhitya-parishad.[2]

The new edition of the text was in no way an improved one, but on the contrary was disfigured by mistakes, though the author had the original plate before him. A fresh edition of the record, accompanied by a translation, was published in 1912 by Mr. Akshayakumāra Maitrēya in a book entitled *Gauḍa-lēkha-mālā*, in which the author collected all published records of the Pāla kings of Bengal.[3] Though Mr. Maitrēya's translation is an excellent one, yet his version of the text was no improvement. It was a very careless copy of the text published by the late Dr. Kielhorn. The corrections made by Mr. Maitrēya are conjectural in the majority of cases, and he has taken Dr. Kielhorn's cautious version of ill-preserved portions of the record to be the only version possible. In the winter of 1911-12, when the authorities of the Baṅgīya Sāhitya Parishad exhibited their collection of antiquities and literary relics, this grant was sent on loan to that exhibition by Bābū Nāgēndra Nātha Vasu, who is the present owner of the plate. I obtained a loan of it from the same gentleman, and the now accompanying ink-impressions were prepared by Munshi Wāhid-ud-dīn Ahmad of the Archæological Section, Indian Museum. On examining the original plate I found that it had never been properly cleaned and in many cases letters were still filled up with earth. The plate was very carefully cleaned before estampages were taken. In the subjoined edition Dr. Kielhorn's version of the text has been improved in some places, the most important of which is the reading of the date. Dr. Kielhorn could not read any part of it, as he had tried to decipher the record from pencil-rubbings which were taken when this part was full of impurities. Bābū Nāgēndra Nātha Vasu, instead of cleaning the plate, stated that the numeral of the year and the name of the month had been scratched out. Mr. Maitrēya has simply copied this statement without attempting to verify it. After cleaning the plate I found that the portion bearing the date has suffered from corrosion only, but no one had ever scratched any part of it. The year, month and day are still legible, the numeral for the year having suffered most. The impressions published here are the first of this important record, no one having supplied a fac-simile, when editing it either in English or in Bengali.

Like all other Pāla grants, this record also is incised on a **single plate of copper,** measuring 14½" by 12¼". It is surmounted by a highly wrought ornament, which was the **seal** of the **Imperial Pālas.** It is pointed at the top and bears in the centre a beaded circle with **raised**

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[1] *Beng. Asiat. Soc.'s Jl., 1892, pt. 1, p. 77.*

[2] *Baṅgīya-sāhitya-parishat-patrikā, Vol. V, p. 164.*

[3] *Gauḍalēkhamālā, Vol. I, p. 99.*

rim, supported and surrounded by arabesque work. On the top of this circle is a conch (*śaṅkha*). Inside the area of the circle is divided into two equal parts, the upper half bearing a representation of the Buddhist wheel of law (*dharma-chakra*) on a pedestal, surmounted by an umbrella and with a deer couchant on each side, while the lower half bears the name of the king **Śrī-Mahīpāla-Devasya** in raised letters, supported by arabesque work.

The plate bears **sixty-two lines of writing**, thirty-four on the first side and twenty-eight on the second. After the *Oṁ Svasti* in l. 1 the first twenty-four lines contain twelve verses, which describe the genealogy of the **Pālas** from Gō-pāla I. to Mahī-pāla I. The rest of the record, with the exception of the seven imprecatory verses and the two verses giving the name of the **dūtaka** and the account of the mason, is in prose. The text is generally correct, and the majority of the mistakes is to be found in the prose portion of the record. In addition to the usual employment of *va* for *ba*, we find that the mason or the author had a predilection for the palatal in the place of the dental *sa*. In one or two cases, on the other hand, *sa* is used in the place of *śa*; e.g. in *saila* and *sikhara* in l. 25. The doubling of consonants with a subscript or superscript *r* is rare, e.g. *Maittrīṁ* (l. 1), *-ātapattrā* (l. 10), °*tair=jjagatīm* (l. 11), °*yair=jjaladhi* (l. 15).

The **characters** of the inscription show well-developed **Bengali forms** in the initials of *a* and *u* among vowels and among consonants *ka*, *kha*, *ga*, *cha*, *dha*, *va*, and *ha*. The rest of the alphabet shows forms gradually advancing to the Bengali alphabet of the 12th century A.D. In one case at least the complete Bengali form of *ja* is used, i.e. in *jitvā* (l. 3). This is really the proto-Bengali alphabet, while the 12th century alphabet of the Deopārā inscription of Vijaya-sēna, which Bühler termed proto-Bengali, is in reality the fully developed Bengali alphabet. Final forms of *ma* and *na* are used, e.g. in *bhūbhṛitām* (l. 7) and *=guṇān* (l. 13). The sign of *avagraha* is inserted in the majority of cases. The **language** of the record is Sanskrit.

The **inscription** refers itself to the reign of the Emperor **Mahī-pāla I.** of Bengal, whose titles are *Paramēśvara*, *Parama-bhaṭṭāraka* and *Mahārājādhirāja*, and who mediated on the feet of the *Parama-saugata*, *Mahārājādhirāja* **Vigraha-pāla-dēva** (III.). It records the donation of the village of **Kuraṭa-pallikā**, with the exception of the **Chuṭa-pallikā**, in the **Gōkalikā** *maṇḍala* of the **Kōṭīvarsha** *vishaya* of the **Puṇḍravardhana** *bhukti*, by the Emperor, after a bath in the Ganges on the occasion of the **Vishuva-saṁkrānti**, to a Brāhmaṇa named **Krishṇāditya-śarmman**, son of Bhaṭṭa-putra **Madhusūdana** and grandson of Bhaṭṭa-putra **Hrishīkēśa**, who is an immigrant from the village of **Hastipada**, an inhabitant of the village of **Chāvaṭi**, of the Parāśara *gotra*, Śakti, Vasishṭha and Parāśara *pravaras*, a student of Vājasanēyin branch of the *Yajur-vēda*, and well-versed in grammar (*vyākaraṇa*), logic (*tarka-vidyā*) and the sacred philosophy (*mīmāṁsā*). The grant was issued from the royal camp or residence of **Vilāsa-pura**, on the **12th day of Phālguna** of the **9th year** of the king's reign. The **dūtaka** of the grant was the minister (*mantrin*) **Bhaṭṭa Vāmana**. It was incised by the artisan (*śilpin*) **Mahīdhara, son of Vikramāditya**, an inhabitant of **Pōshalī**. The Āmagachhī grant was incised by Śaśidēva, the son of this Mahīdhara. The record is here re-edited from the original.

TEXT.[1]

[Metres: v. 1, *Sragdharā*; vv. 2-3, *Śārdūlavikrīḍita*; v. 4, *Vasantatilaka*; v. 5, *Āryā*; v. 6, *Śārdūlavikrīḍita*; v. 7, *Vasantatilaka*; v. 8, *Sragdharā*; v. 9, *Indravajrā*; v. 10, *Vasantatilaka*; v. 11, *Mandākrāntā*; v. 12, *Mālinī*.]

[1] From the plates and impressions.

First side.

1 Ni[1] Ōṁ[2] Svasti | Maittrīṁ kāruṇya-ratna-pramudi-ni[3]
2 -tahṛidayaḥ prēyasīṁ sandadhānaḥ samyak-samvō(mbō)dhi-vi-
3 -dyā-śa(sa)rid-amala-jala-kshālit-ājñāna-paṅkaḥ | Ji-
4 -tvā yaḥ kāmakāri-prabhavam=abhibhavaṁ śāśvatī-
5 -m=prāpa śāntiṁ sa śrīmān=lōkanāthō[4] jayati Da-
6 -śa-va(ba)lō =nyaś=cha **Gōpāla-dēvaḥ** ||[1*] Lakshmī-janma-ni-
7 -kētanaṁ sa-makarō vōḍhuṁ kshamaḥ kshmā-bharaṁ paksha-chchhēda-bhayād=upasthitavatām=ēk-āśrayō bhū-bhṛitām | Maryādā-paripā-
8 -lan-aika-nirataḥ śaury-ālayō =smād=abhūd=dugdh-āmbhōdhi-vilāsa-hāsi-mahimā Śrī-**Dharmmapālō** nṛipaḥ ||[2*] Rāmasy=ēva
9 gṛihīta-satya=tapasas=tasy=ānurūpō guṇaiḥ Saumittrer=udapādi tulya-mahimā **Vākpāla**-nām=ānujaḥ | Yaḥ śrīmān=na-
10 -ya-vikram-aika-vasatir=bhrātuḥ sthitaḥ śāsanē śūnyāḥ śatru-patākinībhir=akarōd=ēk-ātapattrā diśaḥ ||[3*] Tasmā-
11 -d=upēndra-charitair=jjagatīṁ punānaḥ putrō va(ba)bhūva vijayī **Jayapāla-nāmā** Dharmma-dvishāṁ śamayitā yudhi **Dēvapālē** yaḥ
12 pūrvvajē bhuvana-rājya-sukhāny=anaishīt ||[4*] Śrīmān=**Vigrahapālas**=tat-sūnur=Ajātaśatrur=iva jātaḥ | Śatru-vanitā-prasādha-
13 -na-vilōpi-vimal-āsi-jala-dhāraḥ ||[5*] Dik-pālaiḥ kshiti-pālanāya dadhata[ṁ] dēhē vibhaktān=guṇān[5] śrīmantañ=jana-
14 -yāmva(ba)bhūva tanayaṁ **Nārāyaṇaṁ** sa prabhum | Yaḥ kshōṇī-patibhiḥ śirōmaṇi-ruchā-ślishṭ-āṅghri-pīṭh-ōpalaṁ nyāyō-
15 -pāttam=alañchakāra charitaiḥ svair=ēva dharmm-āsanam ||[6*] Tōy-āśayair=jjaladhi-mūla-gabhīra-garbhair=ddēvālayaiś=cha
16 kula-bhūdhara-tulya-kakshaiḥ | Vikhyāta-kīrttir=abhavat=tanayaś=cha tasya Śrī-**Rājyapāla** iti madhyama-lōka-pālaḥ ||[7*] Tasmā-
17 -t=pūrvva-kshitidhrān=nidhir=iva mahasāṁ **Rāshṭrakūṭ**-ānvay-ēndōs=**Tuṅgasy**=ōttuṅga-maulēr=dduhitari tanayō **Bhāgya-dēvyāṁ** pra-
18 -sūtaḥ | Śrīmān **Gōpāla-dēvaś**=chirataram=a[vanē]r=ēka-patnyā iv=aikō bhartt=ābhūn=n-aika-ratna-dyuti-khachita-chatuḥ-sindhu-
19 chitr-āṁśukāyāḥ ||[8*] Yaṁ svāminaṁ rāja-guṇair=anūnam=āsēvatē chārutar-ānuraktā | Utsāha-mantra-prabhu-śakti-lakshmīḥ pṛithvīṁ sa-
20 -patnīm=iva śīlayanti ||[9*] [Tas]mād=va(ba)bhūva savitur=vvasu-kōṭi-varshī kālēna chandra iva **Vigrahapāla-dēvaḥ** | Nētra-priyē-
21 -ṇa vimalēna kalāmayēna yēn=ōditēna dalitō bhuvanasya tāpaḥ ||[10*] Dēśē prāchi prachura-payasi svachchham=āpīya tō-
22 -yaṁ svairaṁ bhrāntvā tad-anu Malay-ōpatyakā-chandanēshu [|] Kṛi[tvā] sāndrai[r]=mmar[6]ushu ja[ḍa]tāṁ śīkarair=abhra-tulyāḥ prālēy-ādrē-
23 -ḥ kaṭakam=abhajan yasya sēnā-gajēndrāḥ ||[11*] Hata-sa[ka]la-vipakshaḥ saṅgarē vā(bā)hu-darppād=anadhikṛita-viluptaṁ rājyam=ā-
24 -sādya pitryam | Nihita-charaṇa-padmō bhū-[bhṛitāṁ] mūrdhni [tasmād=a]bhavad=avani-pālaḥ Śrī-**Mahīpāla-dēvaḥ** ||[12*] Sa kha-

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[1] The first syllable of the word *nibaddha*, "registered or recorded," referring to the registration of the grant in the Department of Land Records. See Kielhorn, *Journal Beng. As. Soc.*, 1892, p. 82, note 14.

[2] Expressed by a symbol.

[3] See note 1.

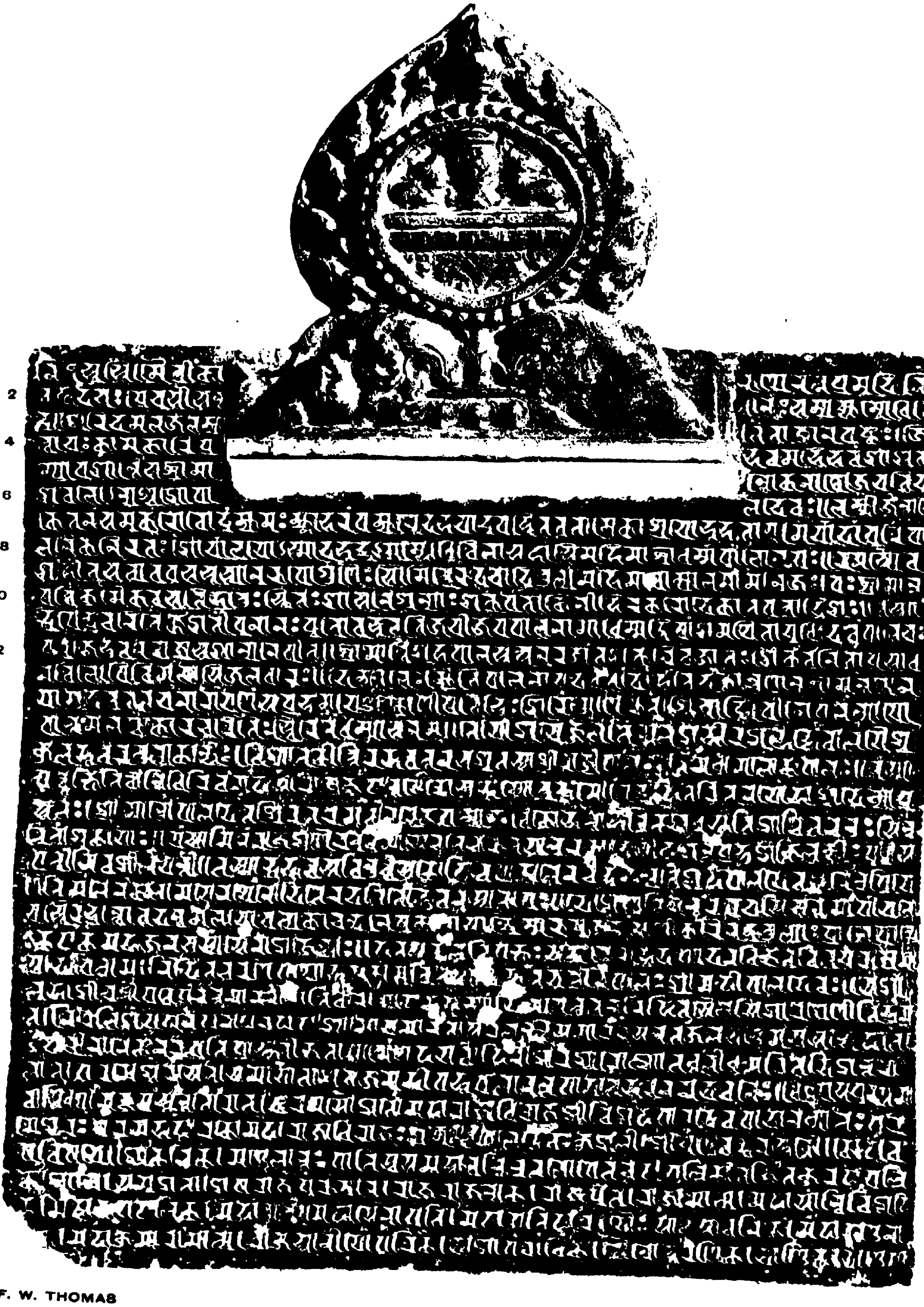
[4] Read *Śrīmāl-lōkanāthō*.

[5] Read *°guṇāñ=śrī*.

[6] *s=tarushu* in other plates.

Bangarh Grant of Mahipala I : the 9th year.

Obverse.

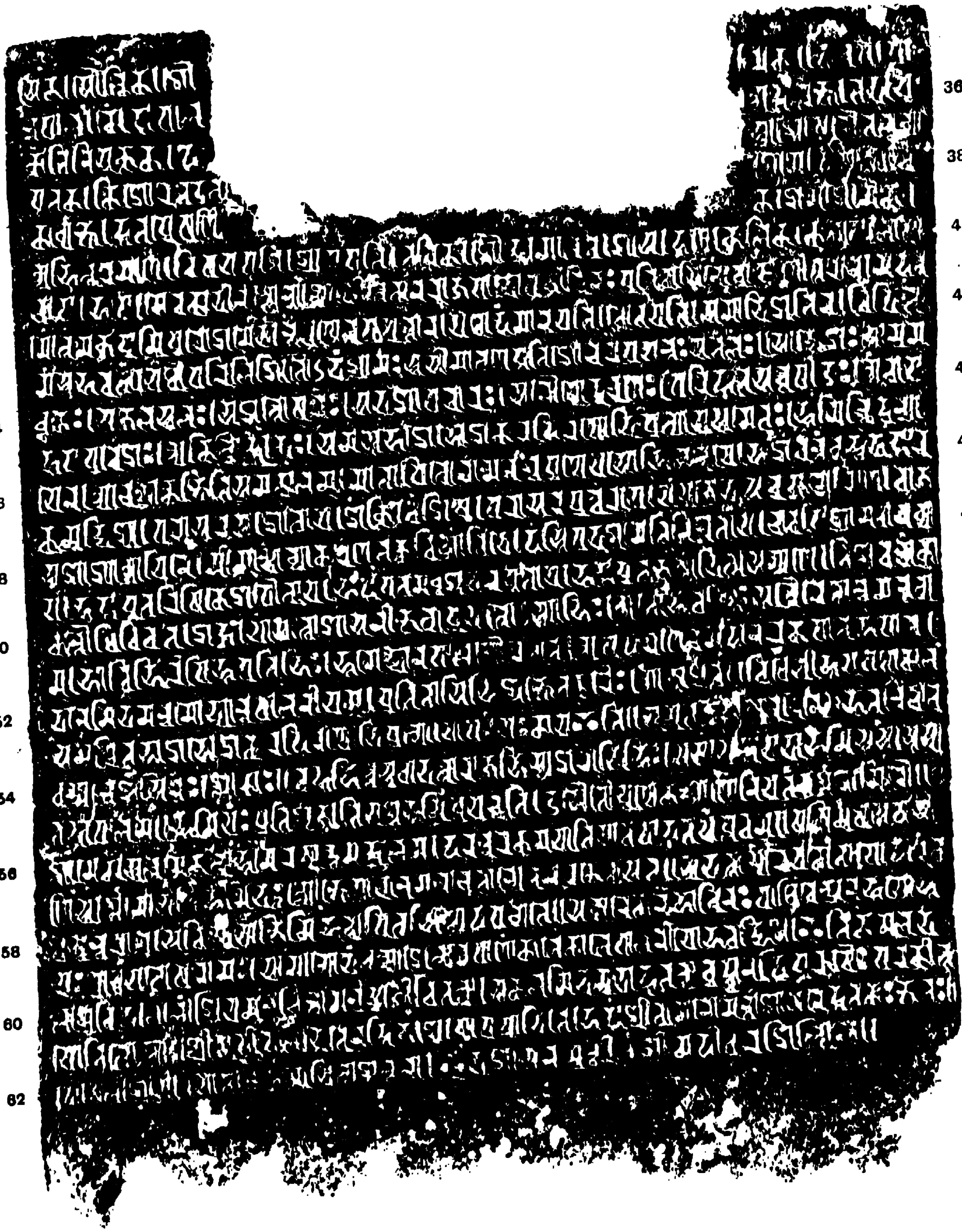


F. W. THOMAS

SCALE ·45

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Reverse.



25 -lu Bhāgîrathī-paṭha-pravarttamāna - [nānā] - vidha - nau - vāṭaka - sampādi[ta] - sētu-
va(ba)ndha-nihita-sai(śai)la-si(śi)khara-śrēṇi-vibhram[ā]-

26 -t | Niratiśaya-ghana-ghanāghana-ghaṭā-śyāmāyamāna-vāsara-lakshmī-samāravdha(bdha)-
-santata-jalada-samaya-sandēhāt |

27 • Udīcīn-ānēka-narapati-prābhṛitīkṛit-āprā(a)mēya-haya-vāhinī-khara-khur-ōtkhāta - dhūlī-
dhūsarita-dig-antarā-

28 -lāt | Paramēśvara-sēvā-samāyāt-āśēsha-Jamvu(mbū)-dvīpa-bhūpāl-ānanta-pādāta-bhara-
namad-avanēḥ | Vilā(?)sa-pura-samā-

29 -vāsita-śrīmaj-jaya-skandhāvārāt | Paramasaugatō Mahārājādhirāja-Śrī-Vigrahapāla-
dēva-pād-ānudhyātaḥ para-

30 -mēśvaraḥ parama-bhaṭṭārakō Mahārājādhirājaḥ śrīman-**Mahīpāla-dēvaḥ** kuśalī
śrī-**Puṇḍravarddhana-bhuktau** | **Kōṭiva-**

31 **-rsha-**vishayē | **Gōkalikā-**maṇḍal-āntaḥpāti-sva-samva(mba)ddh-āvachchhinna-
tal-ōpēta-**Chūṭa-pallikā-**varjjita-**Kuraṭa-palli-**

32 **-kā-**grāmē | samu[pa*]-gat-āśēsha-rāja-purushān | rāja-rājanyaka | rāja-putra |
rāj-āmātya | mahāsāndhivigrahi-

33 -ka | mahākshapaṭalika | mahāmātya | mahāsēnāpati | mahāpratihāra |
dauḥsādhasādhanika | mahā[da]ṇḍanā-

34 -[yaka] | mahākumārāmātya | rājasthānīy-ōparika | dāśāparādhika
chaurōddharaṇika | dāṇḍika | dāṇḍapā-

Second side.

35 -si(śi)ka | sau(śau)lkika | gaulmika | kshētrapa | prā-

36 -ntapāla | kōṭṭapāla | aṅga[ra]ksha | tadāyu-

37 -kta-viniyuktaka | hasty-aśv-ōshṭra-nau-va(ba)la-vyā-

38 -pṛitaka | kiśōra-vaḍavā-gō-ma[h]ish-āj-āvi-

39 -k-ādhyaksha | dūtaprēshaṇika | gamāgamika |

40 abhitvaramāṇa | vishayapati | grāmapati | Tarika | Gauḍa | Mālava | Khasa |
Hūṇa | Kulika | Karṇṇāṭa | Lāṭa |

41 chāṭa | bhaṭa | sēvak-ādīn | anyāṁś=ch=ākīrttitān rāja-pād-ōpajīvinaḥ
prativāsinō vrā(brā)hmaṇ-ōttarāṁścha | mahatta-

42 -m-ōttama - kuṭumvi(mbi) - purōga - mēd - āndhra - chaṇḍāla - paryantān | yath - ārhaṁ
mānayati | vō(bō)dhayati | samādiśati cha | Vidita-

43 -m=astu bhavatāṁ | yath=ōpari-likhitō=yaṁ grāmaḥ sva-sīmā-tṛiṇa-pūti[1]-gōchara-
paryantaḥ sa-talaḥ | s-ōddēśaḥ s-āmra-ma-

44 -dhūkaḥ | sa-jala-sthalaḥ | sa-gartt-ōsharaḥ | sa-daś-āpachāraḥ | sa-chaur-ōddharaṇaḥ |
parihṛita-sarvva-pīḍaḥ | a-chāṭa-

45 -bhaṭa-pravēśaḥ | akiñchid-grāhaḥ | samasta-bhāga-bhōga-kara-hiraṇy-ādi-pratyāya-
samētaḥ | bhūmi-chchhidra-nyā-

46 -yēna | ā-chandr-ārka-kshiti-sama-kālam | mātā-pitrōr=ātmanaś=cha puṇya-yaśō(śō)-
bhivṛiddhayē | Bhagavantaṁ Vu(Bu)ddha-bhaṭṭāra-

47 -kam=uddiśya | Parās[2]ara-sagōtrāya | Śakti | Vaśi(si)shṭha | Parās[2]ara-pravarāya
Yayur[3]-vēda-savra(bra)hmachāriṇō | Vāja[sanē*]-

48 -ya-śākh-ādhyāyinē | mīmānsā[4]-vyākaraṇa-tarkka-vidyā-vidē | **Hastipada-**grāma-
vinirggatāya | **Chāvaṭi-**grāma-vāstavyā-

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[1] May also be read °*yūti*. [2] Read *śa*. [3] Read *Yajur*°.

[4] Read *mīmāṁsā*°.

49 -ya Bhaṭṭaputra-**Rishikēśa**[1]-pautrāya | Bhaṭṭaputra - **Madhuśūdana**[2] - putrāya Bhaṭṭaputra-**Kṛishṇāditya**-sarmmaṇē[3] | **Viśuva**[4]-**saṁkrā**-

50 -**vantau**[5] vvidhivat[6] | Gaṅgāyāṁ snātvā śāsanīkṛitya pradattō ṣsmābhiḥ | atō bhavadbhiḥ sarvvair=ēv=ānumantavya-

51 -m | bhāvibhir=api bhū-patibhiḥ | bhūmēr=ddāna-phala-gauravāt | apaharaṇē cha mahānaraka-pāta-bhayāt |

52 dānam=idam=anumōdy=ānupālanīyam | prativāsibhiś=cha kshētra-karaiḥ | ājñā-śravaṇa-vidhēyībhūya yathā-kālaṁ

53 samuchita-bhāga-bhōga-kara-hiraṇy-ādi-pratyāy-ōpanayaḥ kārya iti || **Samvat** [9 **Phā**]**lguna-dinē 12** bhavanti ch=**âtrà**

54 dharmm-ānuśaṁsinaḥ ślōkāḥ || Va(ba)hubhir=vvasudhā dattā rājabhis= Sagar-ādibhiḥ | Yasya ya[sya*] yadā bhūmis=tasya stasya[7]

55 tadā phalam ||[13*] Bhūmiṁ yaḥ pratigṛihṇāti yaś=cha bhūmiṁ prayachchhati | Ubhau tau puṇya-karmmāṇau niyataṁ svargga-gāminau ||[14*]

56 Gām=ēkāṁ svarṇṇam=ēkañ=cha (|) bhūmēr=apy=arddham=aṅgulam | Haran=narakam= ayāti[8] yāvad=ā-bhūta-saṁplavam ||[15*] Shashṭim[9]=varsha-sahasrā-

57 -ṇi svarggē mōdati bhūmi-daḥ | Ākshēptā ch=ānumantā cha tāny=ēva narakē vasēt ||[16*] Sva-dattāṁ mpara[10]-dattāṁ vā yō harēta

58 vasundharām | Sa vishṭhāyāṁ krimir[11]=bhūtvā pitṛibhi[s*]=saha pachyatē ||[17*] Sa[rvvā]n=ētān bhāvinaḥ pārthiv=ēndrān bhūyō bhū-

59 -yaḥ prārthayaty=ēsha Rāmaḥ | Sāmānyō=yaṁ dharmma-śō(sē)tur=nnṛipāṇāṁ kālē kālē pālanīyō bhavadbhiḥ ||[18*] Iti kamala-da-

60 -l-āmvu(mbu)-vi(bi)ndu-lōlāṁ śriyam=anuchintya manushya-jīvitañ=cha | Sakalam= idam=udāhṛitañ=cha vu(bu)ddhvā na hi purushaiḥ para-kīrtta-

61 -yō vilōpyāḥ ||[19*] Śrī-**Mahīpāla-dēvēna** dvija-śrēshṭh-ōpapāditō | Bhaṭṭa-Śrī-**Vāmanō** mantrī śāsanē dūtakaḥ kṛitaḥ ||[20*]

62 **Pōshalī-grāma-niryāta-Vikramāditya**-śununā[12] | Idaṁ śāsanam=utkīrṇṇaṁ Śrī-**Mahīdhara**-śilpinā ||[21*]

TRANSLATION.

V. 1. Om Hail ! Victory to the illustrious **Gopāla-dēva**, who with his heart gladdened by the jewel of compassion, held love (for his subjects) higher (than any other thing), who had washed away the mud of ignorance (of the people) by the pure water of the stream of his perfect understanding and knowledge, who had obtained enduring peace (for his kingdom) by defeating the attacks (of princes) who were led by (their own) passions, (and who therefore was) like another Daśabala (Buddha), who with his heart expanded by the jewel of compassion held Maitrī to be dearer than others, who washed away the mud of ignorance by the pure water of the stream of knowledge of the perfect enlightenment, (and) who had obtained eternal peace by having defeated the attacks made by the Kāmaka foe (i.e. Māra).

[1] Read *Hṛishīkēśa*.
[2] Read *Madhusūdana*.
[3] Read °*śarmmaṇē*.
[4] Read *Vishuva*.
[5] The *va* is superfluous.
[6] Read *vidhivat*.
[7] Read *tasya*.
[8] Read *āyāti*.
[9] There is a superfluous *anusvāra* over the *m*.
[10] Read *para*.
[11] Read *kṛimir*°.
[12] Read °*sūnunā*.

V. 2. From him was born the king **Dharmmapāla**, whose grandeur mocked the charm of the Ocean of Milk, whose place of birth was the same as that of Lakshmī[1] (*or who was the place of the birth of Lakshmī*), who exacted the payment of revenue (*kara*) evenly, (*or who was full of crocodiles, "makaras"*), who was capable of bearing the weight of the world, (*or who was capable of bearing the maintainer of the Earth, i.e. Vishṇu*), who was the only refuge of kings that had sought protection out of fear of having the wings (of their armies) cut off (*or who was the only refuge of mountains who had sought shelter out of fear of their wings being cut off by Indra*), who was intently engaged in maintaining the dignity (of the social orders) (*or which was intently engaged in maintaining boundaries*) (and) who was the receptacle of valour (*or who was the home of the rays of the sun*).

V. 3. To him, who had taken the vow of truth like Rāma, was born a younger brother, like him in virtues, named **Vākpāla**, who was the equal of Saumitri (i.e. Lakshmaṇa) in greatness, who, endowed with grandeur, was the only abode of policy and valour and who, remaining under the rule of his (elder) brother, made the (ten) cardinal points free of the banners of the enemies and brought them (i.e. the cardinal points) under a single umbrella.

V. 4. From him was born a victorious son, named **Jayapāla**, who, purifying the world by his deeds, which were like that of Upēndra (Vishṇu) and vanquishing the enemies of religion in battle, made his elder brother **Dēvapāla** enjoy the happiness of having the world for his kingdom.

V. 5. His son, the illustrious **Vigrahapāla**, was born like Ajātaśatru (Yudhishṭhira), the keen edge of whose spotless sword, like a stream of pure water, wiped away the toilette marks of the wives of his enemies.

V. 6. He begot a son, the illustrious Lord **Nārāyaṇa**, who in (his own) body was possessed of the qualities divided by the guardians of the cardinal points for supporting the world, who adorned by his own deeds the throne of law obtained by righteousness (or by inheritance), the stone foot-stool of which was surrounded by kings with the lustre of their crest-jewels.

V. 7. His son was the illustrious **Rājyapāla**, a ruler of the middle world, who, by (excavating) tanks, the beds of which were as deep as the bed of the ocean, (and) by (erecting) temples whose sides were as high as the ridges of the principal mountains (*Kula-bhūdhara*), had become famous.

V. 8. As from the eastern mountains the Sun, so from him, in the womb of **Bhāgya-dēvī**, the daughter of the high-crested **Tuṅga**, the moon of the **Rāshṭrakūṭa** family, was born a son, the ocean of lustre, the illustrious **Gōpāla-dēva** (and) who became for a long time the only husband of the earth, who had only one husband (i.e. was the sole Lord of the earth), which (earth) was clad in the four oceans decorated by the rays of many jewels as its coloured garment.

V. 9. Lakshmī, being possessed of the powers of valour (*utsāha*), counsel (*mantra*) and rule (*prabhu-śakti, i.e. kōsha, daṇḍa* and *bala*[2]), keeping the earth pleased (just as a good-natured lady keeps well-pleased) her co-wife served her husband (Gōpāla), who was not lacking in kingly virtues, with ever-increasing charm and devotion.

V. 10. As the moon, the scatterer of myriads of rays, from the Sun, so from him was born in course of time **Vigrahapāla-dēva**, the scatterer of innumerable riches. By his rise (*or birth*), who was pleasing to the eyes on account of personal beauty (*or by his soft rays*), who

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[1] This refers to the descent of the Pāla kings from the Sea (cf. Pālas of Bengal, *Mem. B. A. S., Vol. V*, *p. 46*). This fact is based on the *Rāmacharita* of Sandhyākaranandin, published by Mahāmahōpādhyāya Hara Prasād Sāstrī (*Mem. B. A. S., Vol. III, I, 3-4*).

[2] This explanation is based on *Amarakōśa* 2, VIII. 19, quoted by Mr. Akshaya Kumāra Maitreya in his *Gauḍalēkhamālā*, p. 99, note.

was pure, (*or spotless*), who was learned in the (sixty-four) arts (*kalās*) (*or who was formed of sixteen parts, i.e. kalās*), were annihilated the sufferings of the world (*or the heat of the earth caused by sunshine*).

V. 11. Whose war-elephants, like clouds, having drunk clear water in the eastern country, which abounds with water, after that having roamed according to their own wills in the sandal forests of the valleys of the Malaya (country), (and) having caused a coolness in the Maru lands by throwing dense sprays (of water emitted from their trunks), enjoyed the slopes of the Himālayas (*Prālēyādri*).

V. 12. From him was born, the protector of the earth, the illustrious **Mahīpāla-dēva**, who, slaying all enemies, (and) having obtained his paternal kingdom, which had been snatched away through pride of prowess by people who had no claim to it, placed his lotus-like feet on the heads of kings.

Ll. 24-62. From the illustrious (and) victorious camp (pitched) at **Vilāsapura**, where the illusion of the Sētubandha (bridge built for Rāma between India and Ceylon) with a chain of mountain tops placed (in the sea) was produced by water-craft of various kinds proceeding along the path of the Bhāgīrathī; where exceedingly dense arrays of rutting elephants darkened (i.e. obscured) the beauty of the day (and) caused the illusion of the beginning of a perpetual rainy season; where the cardinal points were made grey with the dust dug by the sharp hoofs of the countless army of horses (that were) presented by many kings of the North; where the (surface of) the Earth bent under the weight of the endless infantry of the kings, one and all, of Jambūdvīpa, (who had) come for serving (their) overlord; he, the *Paramēśvara*, *Paramabhaṭṭāraka*, great king of kings, the illustrious **Mahīpāla-dēva**, who meditated on the feet of the illustrious **Vigrahapāla-dēva**, the devout worshipper of the Sugata, the great king of kings, being in good health, honours, informs and orders (the following persons), in the village of **Kuraṭa-pallika** with the exception of **Chūṭa-pallikā** with the low ground (*tala*) which belongs to the personal (*royal*) domain, in the *maṇḍala* of **Gōkalikā**, in the *vishaya* of **Kōṭīvarsha**, in the **Puṇḍravardhana** *bhukti*, all royal officers assembled (here follows names of officers, ll. 22-41) and others, (who are) royal dependants, but not mentioned in the lists of superintendents (*adhyakshas*), the neighbouring Brāhmaṇas and others, Mahattamas and other families down to Mēdas, Andhras and Chaṇḍālas, " Be it known unto you, that this village which has been mentioned above, as far as its boundaries, grass and pasture-lands, with low lands, with assignments, with mango and Madhūka trees, with land and water, with hollows and salt lands, with the ten offences, with the right of extirpation of robbers, with the exemption from all oppression, not to be entered by irregular or regular troops, not to be meddled with by anybody, with all revenues, shares, rights of easement, taxes, (rights of mining) gold, etc., by the law of *bhūmi-chchhidra*, as long as the Sun and the Moon will last, for the increase of the merit and fame of my father and mother as well as mine, in the name of Lord Buddha, has been granted by us by means of a copper-plate grant, after bathing in the Ganges, according to law, on the occasion of the **Vishuva Saṁkrānti**, to the Bhaṭṭaputra **Kṛishṇāditya-śarman**, son of the Bhaṭṭaputra **Madhusūdana**, grandson of the Bhaṭṭaputra **Hṛishikēśa**, an inhabitant of the village of **Chāvaṭi**, an emigrant from the village of **Hastipada**, (who is) well versed in religious law (*Mīmāṁsā*), grammar and logic, a Brahmachārin of the Yajur-veda, of the Parāśara *gōtra*, whose *pravaras* are **Śakti**, Vasishṭha and Parāśara, (here follows a valedictory sentence in prose). In the **year 9** on the **12th day of Phālguna** (here follows 5 of the usual valedictory verses)." For this grant given to the best of the twice-born, by the illustrious **Mahīpāla-dēva**, the counsellor **Bhaṭṭa Śrī-Vāmana** was selected as the *dūtaka* (20). This grant was incised by the artisan, the illustrious **Mahīdhara**, son of **Vikramāditya** of the village of **Pōshali** (21).

No. 24.—PENUKONDA PLATES OF MADHAVA II (III).

BY LEWIS RICE, C.I.E.

These plates are of special interest as being an admittedly genuine record of the early Ganga kings of Gangavāḍi, or Mysore. They were brought to notice by Rao Sahib H. Kṛishṇa Śāstrī in his *Epigraphical Report* for 1913-4, and belong to a resident of Penukoṇḍa, or, more correctly, Penugoṇḍa, in the Anantapur District of Madras, which borders Mysore on the north-east. It was the seat of government of the Vijayanagar kings after the loss of their capital. The plates have been among the family records of a *purōhit* of Penugoṇḍa, named Ādem-Bhaṭṭa, for a very long time, his ancestors being hereditary *purōhits* of the place. They were produced for examination by the *Karṇam* Venkatarayappa of Kanchasamudram in the Hindupur *tāluq*.

There are three plates, of which the two outer ones are engraved on the inner sides only. Four faces are thus inscribed, each containing five lines. The whole inscription is in a good state of preservation.[1] The characters are of an ornamental type and well formed, similar to those used in the best engraved Ganga grants, of which we have examples in Nos. 1, 18, 27, 28, 31 and others in the list below. The letters in the present case, measured by the single ones within the lines, are exactly ¼" in height. Except for the partial omission of one step in the pedigree, the engraver's work is remarkably free from errors. But in the word *mati* (l. 4) the *ma* is formed like *che*; and in the word *dushkham* (l. 18) an *m* has been put for *sh* [or for the *jihvā-mūlīya*.—Ed.], but these two letters closely resemble one another. According to Mr. Kṛishṇa Śāstrī—"The plates measure roughly 8¼" by 2⅝", and are strung on an oval ring, whose major and minor axes are 2⅞" and 2¼" respectively. The edges of the ring are secured at the bottom of a circular seal, 1¼" in diameter, which bears at its top, on a countersunk surface, a standing elephant, facing the proper left, with its trunk hanging down between its tusks. The ring was not cut when the plates were placed in my hands. The plates, ring and seal weigh 83 *tōlās*."

The record is in Sanskrit prose throughout, except for three of the usual imprecatory verses at the end. It contains the pedigree (to be noticed below) of four Ganga kings, from Koṅgaṇivarman (the first of the line), here spelt Koṅkaṇivarman, which is a Tamil form,[2] to Mādhava II,[3] and announces a grant by the latter, to a Brahman named Kumāraśarman, of 65 paddy fields, having a sowing capacity of 27 *khaṇḍukas*, below the big tank of Paruvi in the Paruvi *vishaya*. The only date given is the full-moon day of the month Chaitra. The engraver was Apāpa, son of the goldsmith Ārya.

Paruvi is the modern Parigi, 7 miles north of Hindupur in the Anantapur District, still noted for its capacious tank. Parivi is mentioned in early inscriptions as the capital of the Bāṇas; and in the time of the Chōḷa king Rājarāja I it was the chief place of the Parivai *nāḍu* in the Nuḷambapāḍi (*i.e.* Noḷambavāḍi) district.

Dr. Fleet's opinion of the plates was as follows:—"In the characters, language and orthography the record stands all the usual tests, and its execution is good throughout . . . My conclusions about it are that we have here at last a genuine early Ganga record, and that on the palæographic evidence . . . A.D. 475 seems a very good date for it."

[1] The impressions were sent to me by Mr. Kṛishṇa Śāstrī, with a request that I should publish the inscription in the *Epigraphia Indica*. But, finding that the late Dr. Fleet had already made preparations for doing so, I left it to him. He issued a preliminary notice in the *Journal of the Royal Asiatic Society* for July 1915, but appears to have got no farther. Hence, by the courtesy of the Editor, I have undertaken the task.

[2] The Beṇḍigānhaḷḷi plates have both forms.

[3] More properly Mādhava III, as the original Koṅgaṇivarman was also named Mādhava. But I retain II in order to be in conformity with the heading given to the facsimile.

In its description of the kings it follows, with slight variations, that given in the majority of the Gaṅga copper-plate inscriptions, of which as many as thirty-nine are known and have been published, ranging in date from c. 240 to 939 A.D. (see list herewith). From about the year 650 stone inscriptions preponderate. But the present record contains certain fresh statements of special importance not elsewhere met with.

The pedigree as here given is as follows:—

Koṅkaṇivarman *dharma-mahādhirāja*,
(of the Jāhnavēya (Gaṅga) *kula*, and Kāṇvāyana *gōtra*).
|
Mādhava *mahādhirāja*.
|
Gaṅga-rāja Āyyavarman,
(installed by Siṁhavarman *mahārāja*, the Indra of the Pallava *kula*).
|
Mādhava *mahādhirāja* (of the Gaṅgas),
Siṁhavarman,
(Banner of the Gāṅgēya-vaṁśa),
(installed by Skandavarman *mahārāja* of the Pallavas).

As regards the two first steps all the Gaṅga plates are in agreement. But a Nagar stone inscription[1] informs us that Koṅgaṇivarman's name was Mādhava (I), the younger of two brothers, Daḍiga and Mādhava,[2] and that Mādhava (II), Kiriya Mādhava, was the son of Daḍiga, with whom the succession continues. In some plates Mādhava appears as Mādhavavarman. The third king is in all the plates named Harivarman, which in the Tanjore plates has the Tamil form Arivarmā. But in the Beṇḍigānhaḷḷi plates we have Kṛishṇavarman (with the prefix Śrī-vijaya, apparently only complimentary); and here we have Āyyavarman (equivalent to Āryyavarman). These are all variants of the same name Harivarman; for Kṛishṇa is synonymous with Hari, and Āyya or Āryya may be intended for an improvement on Ari. It is with the fourth king that a discrepancy arises, when compared with the whole run of plates. For they with one accord give his name as Vishṇugōpa (in the Kaḍagattūr plates Vishṇukōpa, and in the Ganjam plates Bishṇugōpa) and then bring in his son as Mādhava (III). The testimony of all the records being uniform as to Vishṇugōpa at this point, his omission in the present plates has to be accounted for. With regard to his successor being Mādhava, there is no dispute; but he is distinguished in some cases as Taḍangāla Mādhava (perhaps owing to a limp in his gait), and one record[3] makes him Vishṇugōpa's grandson, which may be correct and indicate that his actual father did not reign.

The most conspicuous occurrence of the name Vishṇugōpa is in the Samudra-gupta inscription on the pillar at Allahabad, where he is introduced among the conquered kings as Vishṇugōpa of Kāñchī. He was thus a Pallava, and contemporary with Samudra-gupta, who belongs to the latter part of the 4th century. In Pallava inscriptions[4] Vishṇugōpa is mentioned along with Skandavarman and Siṁhavarman, who appear in the present record as being connected in a special manner with the Gaṅgas. But we here get no help from this source to explain the exclusion of Vishṇugōpa.

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[1] *EC*, VIII, No. 35.

[2] Dr. Fleet was disposed to combine them into one, named Daḍiga-Mādhava; but the dual form—*tat-sutau Daḍiga-Mādhava-nāmadhēyau*—shows that they were two, said to be a Rāma and Lakshmaṇa.

[3] *EC*, VII, Sh. 4.

[4] *IA*, V, 50, 154.

Now all the Gaṅga plates describe Vishṇugōpa in the same way,—as 'devoted to the worship of the twice-born, gurus and gods,' or 'gurus, cows and Brāhmaṇs.' Taking this statement into consideration, it seems to me that a simple explanation can be given to account for the omission of Vishṇugōpa in the present plates. At the end of line 8 and the beginning of line 9 we have the phrase 'devoted to the worship of gods, twice-born and gurus,' with which the inscription goes on as if it were an attribute of Mādhava. But this is nowhere stated of Mādhava; on the other hand, it is the distinctive characteristic of Vishṇugōpa, and of no other. It is evident then, I think, that Vishṇugōpa was intended by the composer of the inscription to come here, in connexion with this phrase. But the engraver, whether for the purpose of saving space for the rest, or out of pure carelessness or misunderstanding, went on with it as if part of the description of Mādhava. Vishṇugōpa thus dropped out.

Having disposed of this difficulty, we have now to consider the character in which the Pallavas appear in relation to the Gaṅgas, which is the novel feature of this record. Of the first two kings nothing of the kind is stated; but the third and fourth are said to have been installed (*abhishikta*) by Pallava kings, and this function[1] is described as performed *yathārham*, which may merely mean 'in due form,' or it may perhaps be intended to imply that the sanction of the Pallavas was customary, and indispensable to confirm the Gaṅgas on their throne. Though, occurring as it does in a Gaṅga grant, the act may be considered as a friendly one, yet the adoption by Mādhava of a second name which was that of the Pallava king would usually be a sign of subordination. On the other hand, it must be noted that the name he took was not that of the king who crowned him, but that of his son. The only instances in which we find anything of the kind in connexion with the Gaṅgas are in the Sirigunda stone,[2] which says that Nirvinīta's (*i.e.* Avinīta's) younger son obtained the Koṅgaṇi crown from the Pallava and Rāshṭrakūṭa kings (superseding the rightful heir)—this was in the latter half of the 5th century: and in the early part of the 9th century, Śivamāra-Saigoṭṭa, on his release from captivity, was crowned by the Rāshṭrakūṭa and Pallava kings[3] with their own hands. We gather, therefore, that the Pallavas laid claim to be overlords of the Gaṅgas; but, if so, they only asserted the claim on rare occasions. Certain it is that no such relation is mentioned in any other Gaṅga grants as it is in this. It may be noted that in the case of the Kadambas, although the Pallavas installed the founder of the line in his kingdom,[4] they are not afterwards referred to as overlords. Perhaps, therefore, they pursued the liberal policy of letting the *quasi*-dependent kings ordinarily follow their own course unimpeded.

We are here told that Āryyavarman was installed by the Pallava king Siṁhavarman, and that Mādhava (III) was installed by the Pallava king Skandavarman and had another name Siṁhavarman. Now in the Pallava inscriptions already mentioned above we have the same names. First Skandavarman, then his son Vīravarman, his son Skandavarman, and his son Vishṇugōpavarman or Vishṇugōpa. The latter, as *Yuvamahārāja* or *Yuvarāja*, makes a grant in the reign of Siṃhavarman, who may have been his elder brother or his uncle and the ruling sovereign. The second grant goes on to Siṁhavarman, the son of Vishṇugōpa. He may be the Siṃhavarman of this inscription. If so, the Skandavarman may be his son, as we have no Skandavarman following a Siṃhavarman, as here required. There are no precise dates that can be given for these kings; but undoubtedly they belong to the 4th century.[5]

[1] Sprinkling with consecrated water. Goldstücker, in the Dictionary he began, has 25 columns on the subject.

[2] *EC*, VI, Cm 50. [3] *Id.* IV, Yd 60; IX, Nl 60. [4] *Id.* VII, Sk 176; *EI*, VIII, 24.

[5] A somewhat similar sequence, but with variations, occurs in two later Pallava grants, of perhaps the 8th or 9th century. But this seems to be merely an echo of the earlier genealogy in the grants above referred to. See Kielhorn's remarks on the subject in *EI*, III, 144. Also the list in *IA*, VIII, 280.

We have seen already that the Pallava Vishṇugōpa is mentioned on the Samudra-gupta pillar. It is likewise interesting to note that his father Skandavarman is also said,[1] like the Gaṅga Vishṇugōpa, to have 'honoured the gods, twice-born, gurus and old men.' Moreover, the phrase that 'his fame was tasted by the water of the four oceans,' stated of Harivarman, the Gaṅga Vishṇugōpa's father, is found applied to Samudra-gupta.[2] The prefix *Śrī-vijaya* to the name of Krishṇavarman, the equivalent of Harivarman, is chiefly used in connexion with the Gaṅga-Pallavas, who, though Pallavas, claimed descent from Koṅgaṇi, the first Gaṅga. Mādhava (III), again, married the sister of the Kadamba king whose name was Krishṇavarman, and she was probably a daughter of the Kadamba king Kākusthavarman, who is said to have given his daughters in marriage to Gupta and other kings, which, it is plain, refers to Samudra-gupta, the only Gupta king who made an expedition to the south. These various items point still farther to the end of the 4th century, or beginning of the 5th, as the period of our inscription.

But by a remarkable coincidence more exact evidence can be adduced in support of this. For the manuscript of a Digambara Jain work in Sanskrit, named *Lōkavibhāga*, has been discovered by the Mysore Archæological Department (see the Reports for 1909 and 1910), treating of Jaina cosmography. The contents, it says, were first delivered by the Arhat Vardhamāna, and handed down through Sudharma and a succession of other teachers. The *Rishi* Siṁha-sūri (or Siṃha-śūra) produced the work in a translation (? from Prākrit into Sanskrit). And the *Muni* Sarvanandin formerly (*purā*) made a copy of it in the village named Pāṭalika in the Pāṇa-rāshṭra. The interesting point is that the precise date is given when this task was completed, namely, the 22nd year of Siṁhavarman, the lord of Kāñchī, and in 80 beyond 300 of the Śaka years. Two other manuscripts of the work have since been discovered, which give the same information. It is unnecessary to point out the supreme importance of this record; but Śaka dates of such early period are looked upon with suspicion. Dr. Fleet has published his views in full about this date. Having detected a flaw in the calculations of Prof. Śaśipāla Jhā of Benares, who made it the 1st of March 458, he has decided that the real date is the 25th of August 458. In either case the year is the same, and this Siṃhavarman began to reign in Kāñchī in 436. As regards the Siṃhavarman of our inscription, the latest date so far obtained for Mādhava (III) is ? 390; but he must have lived to c. 430, when his son was crowned, being then an infant on his mother's lap. The near approximation of the two dates is evident; and that of the literary work furnishes a limit beyond which we need not go, while it seems to show that the name Siṃhavarman was a recurring one among the Pallavas of the period. Pāṭalika, the village in which Sarvanandin made his copy, may be Pāṭalīpura, in the South Arcot District. The *Periya-purāṇam* makes it the seat of a large Jaina monastery in the 7th century. Pāṇa-rāshṭra is no doubt the territory of the Bāṇa kings.

TEXT.

Ib

1 Jitam Bhagavatā gata-ghana-gagan-ābhēna Padmanābhēna śrīmaj-Jāhnavēya-kul-āmala-vyōma-bhā-

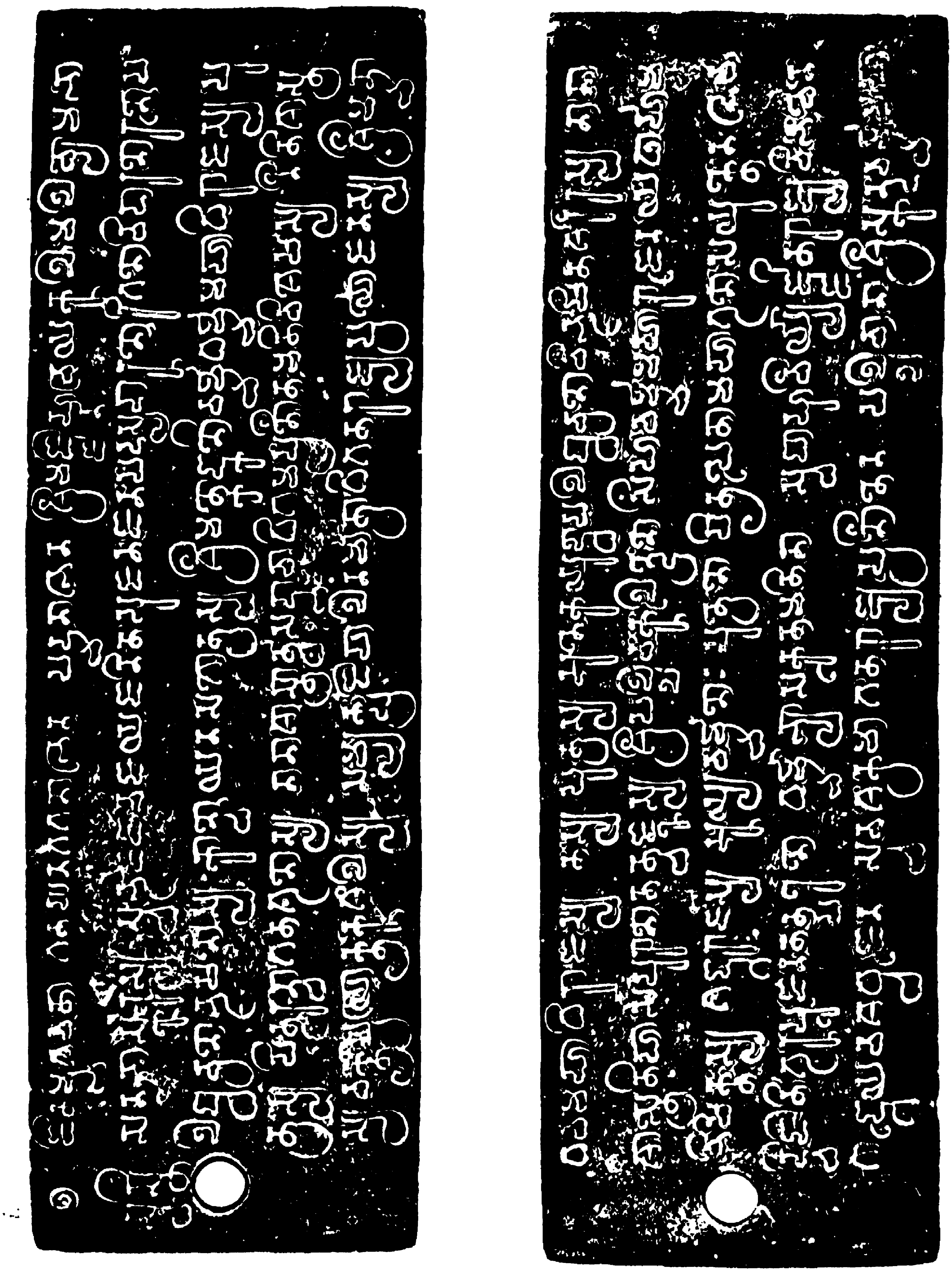
2 sana-bhāskarasya sva-bhuja-java-jaya-janita-sujana-janapadasya dāruṇ-āri-gaṇa-vidāraṇ-ōpa-

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[1] *IA*, V, 51.

[2] *GI*, No. 4, p. 27; No. 13, p. 54. "One of the habitual expressions applied always and only to Samudra-gupta," p. 14.

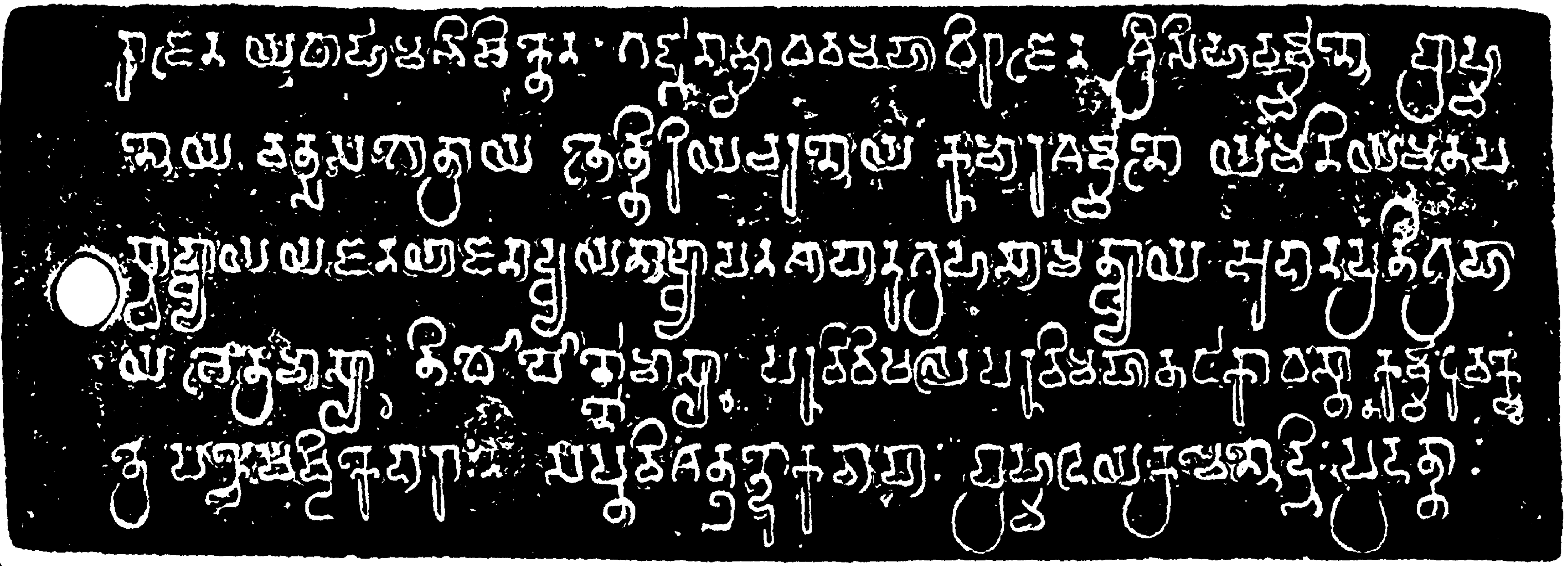
Penukonda plates of Madhava II.



J. F. FLEET. SCALE NINE-TENTHS W. GRIGGS & SONS, LTD., PHOTO-LITH.

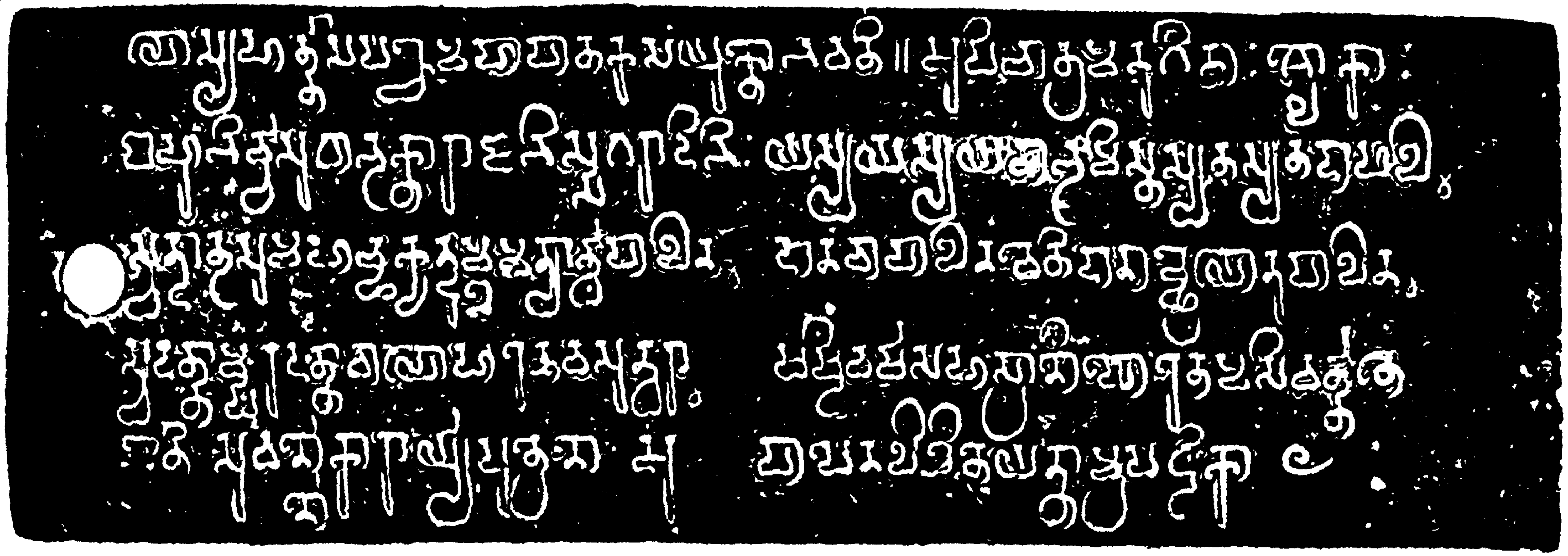
FROM INK-IMPRESSIONS SUPPLIED BY MR. H. KRISHNA SASTRI

ii b.





iii.



3 labdha-vraṇa-bhūshaṇasya Kāṇvāyana-sa-gōtrasya śrīmat-Koṅkaṇivarmma-dharmma-mahādhirājasya pu-

4 trasya pitur=anvāgata-guṇasya nānā-śāstr-ārttha-sadbhāv-ādhigama-praṇīta-chēti[1]-viśēshasya nīti-śāstra-

5 sya vaktṛi-prayōktṛi-kuśalasya samyak-prajā-pālana-mātr-ādhigata-rājya-prayōjanasya śrīmat(n)-Mā

IIa

6 dhava-mahādhirājasya. tasya putrasya anēka-yuddh-ōpalabdha-vraṇa-vibhūshita-śarīrasya nānā-

7 śāstr-ētihāsa-purāṇa-tatva-jñasya śrī-Pallava-kul-ēndrēṇa Siṁhavarmma-mahārājēna yathārham=a-

8 bhishiktasya Gaṅga-rājasya Āyyavarmmaṇaḥ putrēṇa pitṛi-paitāmahā(ha)-guṇa-saṁyuktēna dēva-

9 dvijāti-guru-pūjana-tatparēṇa dharmm-ābhyāsa-kṛita-matinā sva-bāhu-vīryy-ārjjita-rājya-vibhavēna

10 Gāṅgēya-vaṁśa-dhvajēna sva-vaṁśa-kramāgata-rājya-praṇītēna Pallavānāṁ śrī-Skandavarmma-mahā-

IIb

11 rājēna yathārham=abhishiktēna Gaṅgānām=Mādhava-mahādhirājēna śrī-Siṁhavarmmaṇā Brāhma-

12 ṇāya Vatsa-sa-gōtrāya Taittirīya-charaṇāya Kumāraśarmmaṇē yama-niyama-tapa[s*]-

13 svāddhyāya-yajana-yājan-āddhyayan-āddhyāpana-śāp-ānugraha-sāmartthyāya ādāna-prati-grahā-

14 ya Chaitra-māsyāṁ tithau paurṇṇamāsyāṁ Paruvi-vishayē Paruvi-mahā-taṭā-k-ādhastāt Karmmaṭuva-kshē-

15 trē pañcha-shashṭi-kēdārāḥ saptaviṁśat-khaṇḍuka vāpāḥ brahmadēya-kramēṇ=ādbhiḥ pradattāḥ

IIIa

16 yo=sya harttā sa pañcha-mahāpātaka-saṁyuktō bhavati || api=ch=ātra Manu-gītāḥ ślōkāḥ [|*]

17 bahubhir=vvasudhā bhuktā rājabhis=Sagarādibhiḥ [|*] yasya yasya yadā bhūmis=tasya tasya tadā phalam [|| 1*]

18 svan=dātuṁ sumahachchhakyan=dushkham[2]=any-ārttha-pālanam [|*] dānaṁ vā pālanaṁ vēti dānāch=chhrēyo=nupālanam [|| 2*]

19 svadattām=paradattāṁ vā yō harēta vasundharām [|*] shashṭiṁ varsha-sahasrāṇi ghōrē tamasi varttatē [|| 3*]

20 iti suvarṇṇakār-Āryya-putrēṇa Apāpēna likhitēyan=tāmra-paṭṭikā

TRANSLATION.

(Line 1) Ōm.[3] Be it well.[4] Success through the adorable Padmanābha, resembling (in colour) the cloudless sky.

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[1] Read *mati*.

[2] Appears as *dumkham* [*duḥkham* ? —Ed.] in the original.

[3] The spiral symbol here is supposed to represent this sacred syllable.

[4] This word *Svasti* is in the margin, midway between lines 2 and 3.

A sun illumining the clear firmament of the Jāhnavi (or Gaṅga) *kula*, possessed of a territory of good people, which sprang from the swift victory of his own arm, adorned with wounds received in cutting down the hosts of his cruel enemies, of the Kāṇvāyana *gōtra*, was His Majesty **Koṅkaṇivarman** *dharma-mahādhirāja.*

(Line 4) His son, inheriting the qualities of his father, having developed a special intelligence, by acquiring the meaning and essence of many sciences, skilled in the exposition and practice of the science of politics, having obtained the honours of the kingdom only for the sake of the good government of his subjects, was His Majesty **Mādhava** *mahādhirāja.*

(Line 6) His son, his body adorned with wounds obtained in many wars, knowing the essence of many *Śāstras, Itihāsas* and *Purāṇas*, duly installed by the Indra of the **Pallava** *kula*, **Siṁhavarman** *mahārāja*,—was the Gaṅga-rāja **Āyyavarman.**

(Line 8) By his son, uniting the qualities of his father and grandfather, devoted to the worship of gods, Brāhmaṇs and gurus, knowing how to act by the practice of justice, having the glory of a kingdom won by the valour of his own arm, the banner of the Gāṅgēya-vaṁśa, having acquired the kingdom descended in his own family, being duly installed by śrī-**Skandavarman** *mahārāja* of the Pallavas—**Mādhava** *mahādhirāja* of the Gaṅgas, śrī-**Siṁhavarman**—to the Brāhmaṇ, of the Vatsa *gōtra* and Taittirīya *charaṇa*, **Kumāraśarman,** proficient in penance, fasting, mortification, silent prayer, sacrificing, conducting sacrifice, studying and teaching the sacred books, cursing and blessing, an acceptor and receiver of gifts, —**on the full-moon day in the month Chaitra,** were given, in the form of a Brāhmaṇ gift in the **Karmaṭuva** *kshētra*, situated below the great **Paruvi** lake in the **Paruvi** *vishaya*, sixty-five fields, sowing twenty-seven *khaṇḍuka* (of seed).

(Line 16) Whoso takes away this becomes guilty of the five great sins. As to this also there are the *ślōkas* uttered by Manu :—By many kings has the earth been enjoyed, Sagara and others. Whosesoever at any time is the land, his is then the fruit. To make a gift oneself is very easy ; difficult the protection of another's. Of giving or protecting, than giving more excellent is protecting. Whoso seizes on land given by himself or by another, abides in dreadful darkness for sixty thousand years.

(Line 20) Thus is this copper plate, written by the goldsmith Āryya's son **Apāpa.** Ōm.

LIST of GANGA copper-plate INSCRIPTIONS.

	Name.	No. of plates.	Reference.	Date.			King or Ruler.	Donee.	Engraver.	Remarks.
				Śaka.	Regnal.	A.D.				
1	Nandi (1)	3	MAR, 1914	...	...	c. 240	Mādhava (II)	Brāhman	Śrīpāla	......
2	Beṇḍigānhaḷḷi	4	„ 1915	...	1	...	Kṛishṇavarman	„	Mātṛivarman	......
3	Tanjore	3	IA, viii, 212	169	...	247	Arivarman	„	Viśvakarm-Āchārya.	......
4	Tagaḍūr	3	EC, iii, Nj 122	188	...	? 266	Harivarman	Gāvuṇḍa	......	......
5	(Muḍiyanūr)	5	„ x, Mb 157; IA, xv, 172.	261	23 (Bāṇa)	338	„	......	Nandivarm-Āchārya.	Inscribed on back of Pl. 1 of this Bāṇa grant and effaced. Pl. 5 is blank.
6	Tāgarti	3	„ vii, Sk 52; IA, vii, 172.	? 279	...	? 357	Taḍangāla Mādhava (III)	Gavuḍa	......	At first called the Harihara plates.
7	Noṇamaṅgala (1)	3	„ x, Mr 73	...	13	c. 370	Mādhavavarman	Jain temple	......	.. ...
8	Melekōṭe	5	MAR, 1910	...	...	c. 390	„	Buddhist	Chārudatta	Pl. 2 missing.
9	Penugoṇḍa	3	MER, 1914; JRAS, 1915.	...	...	c. 400	Mādhava (III); Siṁhavarman.	Brāhman	Apāpa	A genuine Gaṅga grant of ? c. 475 (Fleet).
10	Noṇamaṅgala (2)	4	EC, x, Mr 72	...	1	c. 430	Koṅgaṇivarman (Avinīta).	Jain temple	Mārishēṇa	......
11	Śriṅgēri	5	MAR, 1916	...	2	431	Koṅkaṇivarman (Avinīta).	Brāhman	Pāpāra	......
12	„	...	„ „	...	...	...	Senior Queen	„	......	Follows, on Pl. 5.
13	Bangalore Residency.	6	„ 1911	...	25	455	Koṅgaṇi (Avinīta)	„	Mārgi	Pl. 2 missing: Pl. 5 may belong to another grant (see MAR, 1911, para. 72).
14	Mallōhaḷḷi (1)	3	EC, ix, DB 67; IA, v, 136.	...	29	459	„ („)	„	......	......

EC, *Epigraphia Carnatica*; EI, *Epigraphia Indica*; IA, *Indian Antiquary*; JRAS, *Journal of the Royal Asiatic Society*; MAR, *Mysore Archæological Report*; MER, *Madras Epigraphical Report*.

LIST of GANGA copper-plate INSCRIPTIONS.

	Name.	No. of plates.	Reference.	Date: Śaka.	Date: Regnal.	Date: A.D.	King or Ruler.	Donee.	Engraver.	Remarks.
15	Merkāra	3	EC, i, Cg 1; IA, i, 362	388	...	466	Koṅgaṇi (Avinīta)	Jain temple	Viśvakarman	Grant by Akālavarsha's *mantris*.
16	Bangalore Museum	5	„ ix, Bn 141	...	3	485	„ (Durvinīta)	Brāhman	......	Pl. 5 missing.
17	Kaḍagattūr	5	„ xii, Mi 110	...	4	486	„ („)	„	Chakkana	At first called the Maddagiri plates.
18	Uttanūr (1)	5	MAR, 1916	...	20	502	Durvinīta	48 Brāhmans	Koṅgaṇi Pendattāra.	......
19	Uttanūr (2)	5	„ 1917	...	20	502	„	80 „	„	......
20	Mallōhaḷḷi (2)	5	EC, x, DB 68; IA, v, 138.	...	35	517	Koṅgaṇivṛiddha (Durvinīta).	Brāhman	......	......
21	Gummareḍḍipura	5	MAR, 1912	...	40	522	Durvinīta	„	Koṅgaṇi Perudattakāra.	......
22	Hebbūr	6	EC, xii, Tm 23	...	....	c. 680	Nava-Kāma (Śivamāra)	?	......	Pl. 3 and 5 missing.
23	Haḷḷegere	5	„ iii, Md 113	635	34	713	Pṛithivī Koṅgaṇi Śivamāra.	Brāhman	Viśvakarm-Āchārya.	Grant by request of the two sons of the Pallava *yuvarāja*.
24	British Museum	7	IA, xiv, 229	...	...	c. 720	Nava-Kāma	„	......	Grant by Ereganga.
25	Nandi (2)	3	MAR, 1914	...	3	728	Pṛithivī Koṅgaṇi (Śrīpurusha).	„	......	King has the title of Raṇabhājana.
26	Sargūr	5	EC, iv, Hg 4	...	...	? c. 730	Pṛithivī Koṅgaṇi (Śrīpurusha).	12 Brāhmans	Kuṇṭ-Āchārya	......
27	Kondajji Agrahāra	5	MAR, 1907	...	7	733	Śrīpurusha	Brāhman	Viśvakarm-Āchārya.	Raṇavikramaraса (Vijayāditya), governing (? Keregōḍ) *nāḍ*.
28	Jāvali	6	EC, vi, Mg 36	672	25	750	Pṛithivī Koṅgaṇi Śrīpurusha.	„	Viśvakarm-Āchārya.	......

EC, *Epigraphia Carnatica*; EI, *Epigraphia Indica*; IA, *Indian Antiquary*; JRAS, *Journal of the Royal Asiatic Society*; MAR, *Mysore Archæological Report*; MER, *Madras Epigraphical Report*.

LIST of GANGA copper-plate INSCRIPTIONS.

	Name.	No. of plates.	Reference.	Date. Śaka.	Date. Regnal.	Date. A.D.	King or Ruler.	Donee.	Engraver.	Remarks.
29	Islâmpûr	5	EI, xii, 48	...	30	756	Pṛithivî Koṅgaṇi Śrî-purusha.	Brâhman	......	Grant by Vijayâditya when at Âsandi.
30	Hosûr	5	EC, x, Gd 47; Mad-JScL, 1878.	684	...	762	" "	"	Viśvakarman	......
31	Dêvarhaḷḷi	6	" iv, Ng 85; IA, ii, 155, 370.	698	50	776	" "	Jain temple	Viśvakarm-Âchârya.	At first called the Nâgamaṅgala plates.
32	Maṇṇe (1)	7	" ix, Nl 60	719	...	797	Mârasiṁha Lôka-Tri-nêtra *Yuvarâja*.	"	Viśvakarm-Âchârya.	......
33	Gañjâm	5	" iv, Sr 160	...	...	c. 800	Mârasinga Ereyappa Lôka-Trinêtra *Yuvarâja*.	Brâhman	......	With his permission, grant by a Pallava.
34	Chik-Ballâpur	3	MAR, 1914	...	17	810	Jayatêja Dattiya	Śiva temple	......	The date is that of the Râshṭrakûṭa Prabhûtavarsha Jagattuṅga.
35	Maṇṇe (2)	5	" 1910	750	12	828	Satyavâkya Koṅgaṇi-varman Râjamalla.	Brâhman	Madhurôvajha	......
36	Gaḷigekere	5	EC, iv, Yd 60	...	...	c. 860	Raṇavikramayya (Nîti-mârga I).	"	Mârikêśi	......
37	Narasipura	7	" v, Kl 90	824	...	903	Râjamalla Satyavâkya	Jain temple	......	......
38	Gaṭṭavâḍipura	9	" xii, Nj 269	826	...	904	Râjamalla Satyavâkya and Nîtimârga (Ereyappa).	Brâhman	Viśvakarman	Pl. 1 and 3 missing.
39	Sûḍi	5	EI, iii, 164	860	...	939	Bûtuga Nanniya Gaṅga	Jain temple	......	Date may be 938.

EC, *Epigraphia Carnatica*; EI, *Epigraphia Indica*; IA, *Indian Antiquary*; JRAS, *Journal of the Royal Asiatic Society*; MAR, *Mysore Archæological Report*; MER, *Madras Epigraphical Report*.

This array of documents provides us with the inscriptional chronicles of the Gaṅga kings of Gaṅgavāḍi, or Mysore. They have been found in all parts of the country, and of various dates throughout the period to which they relate, a period for which but for them the local history is a blank. They present a consistent and consecutive account, not discredited by contradictory statements or anachronisms. They are supported and confirmed by scores of stone inscriptions of all periods, and by references in contemporary records of neighbouring and other dynasties. They are thus entitled to acceptance as credible and authentic, though it would be unreasonable to expect that chronicles for so extended a period of antiquity should be free from all difficulties.

Objections have been raised to them, by Dr. Fleet, who prefixed the epithet 'spurious' to the whole series, and this has been simply repeated by others, following his authority. But the grounds of his opposition mainly relate to faults that may be in some cases detected in style or orthography. These, however, are not such as to affect the veracity of their contents. The basis of his sweeping dictum that all the Gaṅga inscriptions on copper plates are 'spurious,' and only those on stone genuine, is on the face of it unsound and paradoxical. Why should a line of kings issue chronicles of their past which are true and to be accepted as such when on stone, but false and to be rejected when on metal? Especially when, as here, such stone inscriptions as have survived, even for the early periods, confirm, so far as they go, the accounts on the metal plates, which, being portable and indestructible, have more easily been concealed and preserved. In fact, it is not uncommon for a stone inscription to state that the grant recorded in it was also engraved on a copper plate.

Then a condemnation, perhaps for a discrepancy in the week day of the date, as sometimes happens, is not a sufficient reason for rejecting them as altogether false. Dr. Fleet has himself said that 'the fact that a date has been recorded accurately does not prove the authenticity of a record, any more than an incorrect date proves that the record in which it is put forward is spurious.' This completely cuts away the ground from under the feet of those who insist unduly upon the value of such testimony, though it is not to be disregarded.

As regards the palæography, again, although changes have undeniably taken place in the forms of certain letters from time to time, it is impossible to draw a hard and fast line, as Dr. Fleet does at the year 804, for instance, and to lay it down that a particular form cannot occur before that, in which particular he has been shown to be incorrect. The standards, therefore, by which he proceeded to judge the Gaṅga copper plate grants and reject them as 'spurious' were themselves in need of revision and correction. Approaching these grants with preconceived ideas, if he found that the facts did not support his views,—well, so much the worse for the facts.[1]

It might seem desirable here to recapitulate the history of the Gaṅgas, as derived from the numerous inscriptions on metal or stone which have been brought to notice. But for this information I may refer, for the present, to my work '*Mysore and Coorg from the Inscriptions*' and to my revised edition of *Coorg Inscriptions* in the New Imperial Series of the Archæological Survey of India.

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[1] There seemed to be a sense of some personal annoyance in the matter, for he says his difficulty was 'to put himself in the frame of mind from which they can be imagined to be genuine.' He even saw nothing strange in writing to me—'If you will only give up the Gaṅgas, I will do anything you like for you'!

A somewhat similar state of things is met with elsewhere. For Canon Isaac Taylor, in his book 'The Alphabet,' refers to Prof. Mahaffy's complaint that even eminent English Hellenists are found to be helpless in face of a Greek inscription. Mr. Paley, on first becoming acquainted with the inscription at Abu Simbel, the cardinal monument of Greek epigraphy, finding he could not reconcile it with his Homeric studies, pronounced the whole thing a hoax!

No. 25.—THE KANUMA GRANT OF SADASIVA-RAYA : SAKA 1470.

BY S. V. VISWANATHA, M.A., MANNARGUDI.

The inscription is on **five copper-plates**, which are bored at the top so as to admit a ring holding the plates together. The latter are in good preservation. They are now in the possession of the Collector of Anantapur. They were obtained and sent to me for publication by Rao Sahib H. Krishna Sastri, who has noticed these in his Report on Epigraphy for 1915, pp. 9 (No. 9) and 112.

The plates measure 10⅝ in. by 7¼ in., except in the middle, where the height is greater on account of the arch at the top. The holes through which a ring is intended to pass have a diameter of ·6 in. The rims of all the plates are slightly raised. The writing runs across the breadth of the plates, and is quite legible. The first and the last plate are engraved only on one side. The inscription contains 241 lines in all. The plates are numbered in Telugu numerals. I am supplied with the following further information about the plates from the office of the Assistant Archæological Superintendent for Epigraphy, Madras : —

"The plates are strung together on a circular ring of the same metal, which is 3″ in diameter and about 1½″ in thickness. It bears on it a sliding signet ring to which is fixed a circular seal, whose diameter is about 1¼″. The seal bears on a countersunk surface the following, which are the prevailing features of all Vijayanagara seals : (1) *Top-row* : the crescent to the proper right and the sun to the left ; (2) *Middle-row* : a boar standing on a platform and facing the proper right with a dagger in its front, pointing downwards ; and (3) *bottom* : a floral device, probably a blown lotus, on which the platform of (2) rests. The plates with the ring and the seal weigh about 431 tolas."

The **language** of the inscription is Sanskrit, and the whole is in verse, except the Telugu portions in plates Nos. 3, 4 and 5, which give the distinguishing marks of the boundaries and the signature. The **characters** are Nandināgarī, except in the case of the signature, which is in Telugu. There are a few **orthographical** peculiarities worth noticing. Instances of unnecessary *anusvāra* and *visarga* have been noted in the footnotes to the text. As in other Vijayanagara grants, there is confusion here also between the use of *sa*, *śa* and *sha*. Instances of this are :—*Saṁbhavē* for *Śaṁbhavē* (l. 2) ; *Kauśalyī-śrī-Śumitra*° in place of *Kauśalyā-śrī-Sumitra*° (l. 19) ; °*situ*° instead of °*śitu*° (l. 27) ; °*rāsī*° for °*rāśī*° (l. 40) ; *śaṁsōsya* instead of *saṁśōshya* (l. 41) ; *svāṁsam-ētya*° in place of *svāṁśam-ētya*° (l. 47), etc. The vernacular sound *ṟ* is represented by an *r* sign added over the consonant *r*, e.g. *mūṟu* in l. 75. Long *ī* is represented in one place by a vertical stroke and a loop over short *i*, as if *i* were a consonant.

The inscription records the **grant** of the **village of Kanuma** by Sadāśiva-Mahārāya of the Second Vijayanagara dynasty to several learned Brahmans of various *gotras* and *śākhās*. The grant was made at the request of **Appalarāja**, the son of **Kṛishṇarāya** and grandson of **Timmarāja**, of the **Kāśyapānvaya**, *i.e.* the Solar race. It was made in the presence of the god Viṭṭhalēśvara, on the banks of the Tuṅgabhadrā river. Kanuma, we are told, is situated in **Muṇḍimaḍugu** *sīmā*, a division of the **Gutti** *valita*. The boundaries of the object of the grant and the marks of identification thereof are clearly described in Telugu, the *Dēśa-bhāshā*, as it is called in the inscription. The terms of the grant are the same as those found in other grants of the Vijayanagara house. One peculiarity to be noted about this is that the village granted is divided equally between the god Chennakēśava and the Brahmans, one-half going to each. A half is thus left as the property of the temple, while the other portion is split up into 30 *vrittis*, to be divided among Brahmans, 2 *vrittis* being set apart for the daily worship of the god. The grant is made for the performance of 16 kinds of worship (*shōḍaś-ōpachāra*) to the god Chennakēśava. Of all the kings of the Vijayanagara dynasty Sadāśiva seems to have favoured the Vaishṇavite religion most.

The **date** of the grant is given (ll. 82-83) in the numerical words *avatār-ānga-vēd-ēndu*, i.e. 1470. Thus the record is dated in the **Śaka year 1470, corresponding to 1548 A.D., Kīlaka, the month Āshāḍha; the bright fortnight; Prathama-dvādaśī and Sunday.** The Śaka year 1470 is the earliest date for Sadāśiva that can be fixed from the copper-plate inscriptions known so far, though the earliest stone inscription of his time that has been examined is dated in the Śaka year 1467. *Thus the grant is of importance, as it is the earliest of the copper-plate grants of Sadāśiva yet discovered.*

Among the names of personages appearing in the grant the most important is that of Rāmarāja, the Karṇāṭa minister and brother-in-law of the king. Sadāśiva bears the usual titles, of which *Gaj-augha-gaṇḍa-bhēruṇḍa* deserves notice. In '*South Indian Images of Gods and Goddesses*' by Rao Sahib H. Krishna Sastri (p. 268) there is an interesting picture of a mythological bird, with two heads. It is seen in the picture to carry elephants in its talons and beaks.

Appalarāja, the son of Kṛishṇarāja and grandson of Timmarāja, at whose request the grant was made, is stated to be of the Kāśyapa *gōtra*, Āpastamba *sūtra* and the Solar race.

The names of the composer and the engraver appear as usual after the imprecatory verses at the end. It is interesting to note that the engraver and his father are known by the same name. It has been the custom among Hindus that the grandson is given the name of the grandfather. The names of the father and son are identical in rare instances. Mallaṇa appears as the father of Vīraṇa in the Unamañjēri Plates of Achyuta-Rāya (above, Vol. III, p. 151) and in the Conjeeveram Plates of Kṛishṇa-Rāya (*ibid*, Vol. XIII, p. 126).

Table of Donees.

Verse.	Name.	Father's name.	*Gōtra.*	Vēda or Sūtra.	No. of *vrittis.*
66	Vishṇu[1]	......	...	...	2
67	Śiṅgari Dīkshita	Munyangy-Appalē-Bhaṭṭa .	Kāśyapa .	Yajus .	½
68	Nārasiṁha	Siddhi Timmā-Bhaṭṭa . .	Bhāradvāja .	Do. . .	1
69	Akkalē-Bhaṭṭa	Vēdam Rāghava-Bhaṭṭa . .	Vādhūla .	Do. . .	1½
70	Yāndāṭi Narasiṁha . . .	Nāra-Avadhānin . . .	Kauṇḍinya .	Do. . .	1
71	Purushōttama-Bhaṭṭa . . .	Siddhi Tirumalārya . . .	Bhāradvāja .	Do. . .	1
72	Jambā-Bhaṭṭa	Munnangi-Appalē-Bhaṭṭa . .	Kāśyapa .	Do. . .	½
73	Basavā-Bhaṭṭa	Vasanta-Bhaṭṭa	Kauṇḍinya .	Do. . .	½
74	Munungi Narahari . . .	Śiṅgari Yajvan . . .	Kāśyapa .	Do. . .	1
75	Sōma-Bhaṭṭa	Siddhi Timmā-Bhaṭṭa . .	Bhāradvāja .	Do. . .	1
76	Narasiṁha	Śirikuppa Timmā-Bhaṭṭa . .	Kauśika .	Do. . .	1
77	Kṛishṇa-Bhaṭṭa	Utukūru Timmā-Bhaṭṭa . .	Ātrēya .	Do. . .	2
78	Timmā-Bhaṭṭa	Sirukuppa Timmā-Bhaṭṭa . .	Kauśika .	Do. . .	½
79	Mallu-Bhaṭṭa	Vaḍḍamāni Lingaṁ-Bhaṭṭa .	Śrīvatsa .	Do. . .	1

[1] [Probably Kēśavanātha mentioned in l. 110 was the name of the priest in the temple of Chennakēśava.—H. K. S.]

Table of Donees—*contd.*

Verse.	Name.	Father's name.	*Gōtra.*	Vēda or Sūtra.	No. of *vrittis.*
80	Gauru-Bhaṭṭa	Timmāpuram Timmā-Bhaṭṭa	Agastya	Bahvṛicha	1
81	Janārdanārya	Vaḍḍamāni Liṅgā-Bhaṭṭa	Śrīvatsa	Yajus	1
82	Aubhalay[y]a	Varidadu Narasayya	Kauśika	Bahvṛicha	1
83	Phaṇi-Bhaṭṭa	Śiruguppa Timmā-Bhaṭṭa	Do.	Yajus	½
84	Timmā-Bhaṭṭa	Dēvarakoṇḍa Sūri-Bhaṭṭa	Harita	Do.	1
85	Nārāyaṇa-Bhaṭṭa	Chippagiri Rāghava-Bhaṭṭa	Vasishṭha	Bahvṛicha	1
86	Chakrapāṇi	Timmāpuraṁ Tirumalārya	Agastya	Do.	1
87	Timmā-Bhaṭṭa	Rāchūri Timmā-Bhaṭṭa	Kāśyapa	Yajus	1
88	Nāgā-Bhaṭṭa	Kūkaṭaṁkoṇḍa Dādi-Bhaṭṭa	Kutsa	Do.	1
89	Giri-Bhaṭṭa	Śiruguppa Timmā-Bhaṭṭa	Kauśika	Do.	½
90	Koṇḍu-Bhaṭṭa	Timmā-Bhaṭṭa	Bhāradvāja	Do.	1
91	Chikka-Purushōttama	Siddhi Timmārya	Do.	Do.	1
92	Pārvatīnātha	Mahīdhara Bhairava	Do.	Do.	1½
93	Kēśava-Bhaṭṭa	Maṇimaṛi Aubhala-Bhaṭṭa	Do.	Do.	½
94	Veṅkaṭay[y]a	Bukkarāyasamudram-Appa-Koṇḍa	Do.	Dāhyāyaṇa	1
95	Śrī-Koṇḍa Rāmā-Bhaṭṭa	Brahmā-Bhaṭṭa	Kauṇḍinya	Yajus	1
96	Mādhava	Vāraṇāsi Koṇḍu-Bhaṭṭa	Kāśyapa	Do.	½
97	Aubhala-Bhaṭṭa	Purāṇa Aubhala-Bhaṭṭa	Harita	Do.	½

TEXT.

[Metres : vv. 1-4, 6-8, 12, 13, 19, 20, 37-41, 43-98, 101-105, *Anushṭubh* ; vv. 5, 21, 25, 29, 30, 32, 33, 35, 42, *Śārdūlavikrīḍita* ; vv. 10, 11, 15, 16, 17, 18, 22, 23, 34, *Sragdharā* ; v. 9, *Hāriṇī* ; v. 36, *Dōdhaka* ; vv. 14, 28, *Upajāti* ; vv. 24, 26, 1-5, *Mālinī* ; vv. 27, 31, *Indravajrā* ; v. 99, *Gīti* ; v. 100, *Pushpitāgrā*.]

(Verses 1-25, ll. 1-51, giving the genealogy, are omitted, since they repeat practically *verbatim* what is stated in another Vijayanagara grant, edited *supra*, Vol. IV, pp. 12-14.)

Plate I.

52 भुजवीर्यौदार्यभूरच्युतेंद्रः । [२६*] क्षितिप्रतिष्ठापितकीर्त्तिदेहे प्राप्ते पदं वैष्णवमच्यु-

53 तेंद्रे । पथ्यास्य भद्रासनमस्य सूनुर्वीरो बभौ वेंकटदेवरायः । [२७*] प्रशास्य राज्य

54 प्रश्र(स)वास्तुरूपे विहरविधौ वेंकटरायभूपे । अभागधेयादचिरात्प्रजानामाखं-

55 डलावासमथाधिरूढे । [२८*] तिमांबावरगर्भमौक्तिकमणी रंगक्षितींद्रात्मज: । स्व-

56 त्वालंकरणेन पालितमहाकर्णाटराज्यश्रिया । शौर्यौदार्यदयावता स्वभगिनी-

57 भर्त्रा जगर्त्तायिना[1] रामक्ष्मापतिनाप्यमात्यतिलकैः क्लृप्ताभिषेकक्रम: । [२९*] श्रीवि-

58 द्यानगरीललामनि महासां(सा)म्राज्यसिंहासने । संतानद्रुरिव स्फुरत्सुरगिरौ

59 संहृत्य विद्वेषिण: । आ सेतोरपि चाहिमाद्रि रचयन्नाज्ञो निजाज्ञाक्षरां । म्मर्वी[2] पा-

60 लयते सदाशिवमहारायश्चिराय क्षमां । [३०*] विख्यातविक्रांतिनयस्य यस्य पट्टाभि-

61 षेके नियतं प्रजानां । आनंदबाष्पैरभिषिच्यमाना देवीपदं दर्शयतेे धरित्री । [३१*]

62 गोत्रोद्धारविशारदं कुवलयापीडापहारोद्धुरं सत्यायत्तमतिं समस्तसुमन-

63 स्तोमावनैकायनं । संजातस्मृतिभूरुचिं सविजयं संनंदकश्रीभरं यं शंसंति

64 यशोदयांचितगुणं कृष्णावतारं बुधा: । [३२*] विख्यातं बहुभोगशृंगविभवैरुद्दा-

Plate II, Side ii.

65 मदानोद्धुरं धर्मेण स्मृतिमात्रतोपि भुवनं दक्षं प्रजारक्षणे । शासां यस्य

66 भुजं भुजंगमहिभृद्दिग्दंतिकूर्मोपमं पातिव्रत्यपताकि[के]ति धरणीं

67 जानंतु सर्वे जना: । [३३*] यस्ते[3]नाधूलिपाली स[4]कमशक[स]मुत्थाटनं[5] धूमरेखा रो-

68 मालो कीर्त्तिवध्वा इव भुवनमिदं सर्वमंतर्वहंत्या: । व[6]णी नाणीयसीव प्रकटि-

69 तविहृतवीर[7]लक्ष्म्या रणाग्रे । शांति(न्त्यै) जीमूतपंक्ति:[8] किल सकल[खल*]स्तोम-दावानलानां । [३४*]

70 तुंगामिव दयां पदांबुजयुगं शोणं च कृष्णां तनुं रत्नानीलशितां[10] त्रिवेणिमन-

71 घा वीचां गिरं नर्मदां [।*] तीथा[11]नीति समावहत्यवयवै: शेषाद्रिवासो विभु: (।) प्रा-

72 यो यस्य विशेषभक्तिमुदित: पट्टाभिषेकश्रिये । [३५*] यो[12]षधिपत्युपमा-यितगंड-

73 स्तोषणरूपजितासमकांड: । भाषेगेतप्पुवरायरगंड: पोषणनिर्भर-

74 भूनवखंड: । [३६*] राजाधिराजबिरुदो राजराजसमा(मो) कृति: । स्वाराज(ज्य)राज-

75 मानश्री[:*] श्रीराजपरमेश्वर: । [३७*] मूरुरायरगंडांको मिवलंघियशोभर: । श्र-

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[1] Read त्रा.
[2] Read निजाज्ञाक्षरामुर्वीम्
[3] Read स्ते.
[4] Read श.
[5] Read ने.
[6] Read वे.
[7] Read °विहृतवी°.
[8] Read जीमूतपंक्ति:.
[9] Read °सितां.
[10] Read घां.
[11] Read तीर्था°.
[12] Read यो.

76 रणागतमंदार[1] परराजभयंकरः । [३८*] करदाखिलभूपालः परदारसहोदरः ।
77 हिंदुरायसुरत्राणः इंदुवंशशि[ख*]खामणिः[2] । [३९*] * [3]षडौघगंडभेरुंडो हरिभक्तिसु-
78 धानिधिः । वर्धमानापदानश्रीरर्धनारीनटेश्वरः ।[४०*] इत्यादिविरुदैर्वंदि-
79 त्य[4] · नित्यमभिष्टुतः । [5]कांभोजभोजकालिंगकरहाटादिपार्थिवैः । [6]सोविद-
80 लपदं प्राप्ते(प्तै): संदर्ग[7]तनृपोपदः । [४१*][8] सोयं नीतिविशारदः सुरतरुस्पर्धालवि-
81 श्राणनः (।) सर्वोर्वीशनतः सदाशिवमहारायक्षमानायकः । बाह्वावंगदर्विशेषम-
82 खिलां सर्वंसहामुद्वहन्विहतातंत्राण[9]परायणो विजयते वीरप्रतापोन्नतः । [४२*]
83 अवतारांगवेदेंदुगणिते शकवत्सरे । वत्सरे कीलकाभिख्ये मासि चाषाढना-
84 मनि [४३*] पक्षे व[क्र]क्षे प्रथमद्वादश्यां भानुवासरे । तुंगभद्रानदीतीरे विट्ठलेश्वर-
85 संनिधौ । [४४*] वंदारुमंदिराक्रिंदमंदारधरणीरुहे । वृंदारककिरीटांशुमंदानि-
86 तनखेंदवे । [४५*] इंदिराया जगन्मातुमं(मं)दिरायितवक्षसे । प्रछं(छं)दसामादिकंदाय चंप-
87 कद्यि(द्यु)तिवाससे । [४६*] कैवल्यकल्पलतिकाकंदलोपघ्नकीर्तये । कालचक्रघटीयत्र(न्त्र)क-
88 ल्पनाशिल्पकारिणे । [४७*] कौस्तुभारुणपाथोजपाश्व(र्श्व)लीनालिमालया । वनमालिकया
89 चारुवक्षसे क्षतरक्षसे । [४८*] श्रीमुंडिमडुगुग्रामे सांनिध्य समुपेयुषे । चेंनकेशव-
90 देवाय चंद्रचंडांशुचक्षुषे । [४९*] विधातु[10] षोडशविधैरुपचारैरुपासनां । नानाशाखा-
91 भिधागोत्रसूत्रेभ्यश्शास्त्रवित्तया । विख्यातेभ्यो द्विजातिभ्यो वेदविद्भ्यो विशेषतः । [५०*][11]श्री-
92 गुत्तिवलिते मं(मुं)डिमु(म)डुगुख्यातसीमनि । पिनाकिनीस्थले चापि पावने विश्रितस्थि-
93 तिं । [५१*] प्राचीं शिरिवराभिख्यग्रामकाद्दिशमाश्रितं । ख्यातात्कन्नमडिग्रामाद्दक्षि-
94 णस्यां दिशि स्थितं । [५२*] ग्रामा[12]नागलगुञ्ञा(ड्डा)ख्यादाश्रितं पश्चिमां दिशं । आकिलेरुव-

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[1] Read मंदारः. [2] Read शिखामणिः. [3] Read ग°. [4] Read तत्र. [5] Read कांबोज. [6] Read सौविदल्ल°. [7] Read र्श°.

[8] [This verse is made up of three half-verses since in l. 77 the plates omit विरुपक्षविख्याती दुष्टशार्दूलमर्दनः which we find, however, in the Krishṇāpuram Plates (above, Vol. IX, p. 336, text-line 97.—H. K. S.]

[9] Read °हमाण°. [10] Read तु. [11] V. 49 has three half-verses.

[12] Read °माद्या.

95 रयामादुत्तरां दिशमाश्रितं । [५३*] नरसंमसु[1]मुद्राख्यामपरां समुपाश्रितं । ग्रामं

96 कनुमनामानं सर्वसस्योपशोभितं । [५४*] सर्वमान्यं चतुस्सीमासंयुतं च

Plate III, Side i.

97 समंततः । निधिनिक्षेपपाषाणसिद्धसाध्यजलान्वितं । [५५*] अक्षिण्यागामिसं-

98 युक्तं गणभोग्यं सभूरुहं । वापीकूपतटाकैश्च कच्छा(च्छा)रामैश्च संयुतं । [५६*] आचंद्र-

99 तारकं भोग्यं(ग्य)मपि देवैन भूसुरैः । दानाधमनविक्रीतियोग्यं विनिमयोचि-

100 तं । [५७*] श्रीचेंनकेशवायार्थमर्थं विप्रेभ्य इत्यपि । प्रकल्पिता(त)व-

ता(तो) ग्राम(मं) पाकशास-

101 ननेजसः । [५८*] काश्यपान्वयदीपस्य काश्यपीकल्पशाखिनः । वैरिवारणसिंहस्य

102 वरापस्तंबसूत्रिणः । [५९*] सूर्य्यंवनसूर्यस्य सूर्यवंशशिखामणेः । सर्व-

धर्मरहस्या-

103 र्थसारविज्ञानशालिने(न): । [६०*] ख्यातापतीकमनेकविरुदस्य महस्विनः । श्रीतिंम[राज*]-

104 पौत्रस्य चिन्नारन्नस्य धीमतां । सूनोः कृष्णमराजस्य सूनृतालापशोभिनः ॥

105 श्रीमदप्पलराजस्य विज्ञप्तिमनुपालयन् । [६१*] परीतः प्रयतैः स्निग्धैः पुरोहित-

106 पुरोगमैः । विविधैर्विबुधै[:*] श्रौतपथिकैरधिकैर्गिरा । [६२*] सदाशिवमहारायो

107 मानमीयो मनस्विनां । सहिरण्यपयोधारापूर्वकं दत्तवान्मुदा । [६३*] ग्रामेस्मिन्विश्रु-

108 तेपारकृपाकूपारचक्षुषः । चेंनकेशवदेवस्य विष्णोरर्द्धं विनार्पितं [६४*] । वि-

109 प्राप्यिते[2] विभक्त(क्ते)र्द्धं त्रिंशद्वृत्तिसमसमश्नुते[3] । वृत्तिमंतो विलिख्यंते विप्रा

110 वेदांतपारगाः । [६५*] श्रीमत्केशवनाथाय ग्रामदेवाय विष्णवे । विधातुं प्रत्य-

111 हं पूजां वृत्तिद्वयमिहार्प्पितं । [६६*] श्रीमुंम्यंग्यप्पलि[1]भट्टसूनुः काश्यप-

गोत्रजः ।

112 अश्नुते याजुषोत्वार्द्धवृत्तिं शिंगरिदीक्षितः । [६७*] भारद्वाजान्वयश्चिक्षि-

तिंमाभट्ट-

[1] Read °संमसमु.
[2] Read °र्प्पिते.
[3] [Read °वृत्ती°स्समश्नुते.—H. K. S.]

113 तनूद्भवः । नारसिंहसुधीरेकां वृत्तिमवैति याजुषः । [६८*] वेदंराघव-भट्टस्य सू-

114 नुर्वाधूलगोत्रजः । याजुषोवाक्कलेभट्टसुधीस्त्वार्धैकवृत्तिकः । [६९*] यांदाटिनर-

115 सिंहाख्यसुधीः कौंडिं(ण्डि)न्यगोत्रजः । नारावधानिजोत्रैकां वृत्तिमाप्नोति या-

116 जुषः । [७०*] द्वा[1]रद्वाजान्वया(य)स्सिद्धिश्रीमति[2]रमलार्यजः । पुरुषोत्तमभट्ट-स्यो[3] याजु-

117 षोत्रैकं[4]वृत्तिकः [।*] [७१*] काश्यपान्वयोजो[5] मुंनंग्यप्पलेभट्टनंदनः । जंबा-भट्टो या-.

118 जुषोत्वर्द[6]वृत्तिमत्र समश्नुते । [७२*] सूनुर्वसंतभट्टस्य कौंडिं[7]न्यान्वयसं-भवः । ममो-

119 षो वश्र(स)वाभट्टो याजुषोत्रार्धवृत्तिकः । [७३*] मुंनुंगिर्श्रीश्रीनरहरिस्सुधीः काश्यपगो-

120 त्रजः । याजुषोत्राश्नुते वृत्तिमेकां शिंगरियज्वजः । [७४*] भारद्वाजा-न्वयस्सिद्धितिं-

121 माभट्टस्य नंदनः । सो[8]भट्टो भवत्येकवृत्तिमानत्र याजुषः । [७५*] याजुषश्शिरिकु-

122 प्पश्रीतिंमाभट्टात्मसंभवः । नरसिंहबुधोत्रैकवृत्तिकः कौशिकान्व-

123 यः । [७६*] चात्मभूवटुकूरश्रीतिंमाभट्टस्य याजुषः । कृष्णभट्टोश्नुते वृत्ति-

124 द्वयमात्रेयगोत्रजः । [७७*] याजुषश्शिरकुप्पश्रीतिम्माभट्टतनूद्भवः । तिंमा-

125 भट्टोश्नुतेत्रार्धवृत्तिं कौशिकगोत्रजः । [७८*] याजुषो वडुमानिश्रीलिंगंभट्टस्य

126 नंदनः । मल्लुभट्टोश्नुतेत्रैकां वृत्तिं श्रीवत्सगोत्रजः । [७९*] सूनुस्तिंमापुरंति-

127 [म्माभ]ट्टस्यागस्त्यगोत्रजः । बहृचो वृतिमत्रैकां गौरभट्टस्समश्नते । [८०*] नं-

128 दनो वडुमानिश्रीलिंगाभस्य[9] याजुषः । जनार्दनार्य[:] श्रीवत्सगोत्रजोत्रै-

129 कवृत्तिकः । [८१*] बह्वचो[10] वरिदडुश्रीनरसय्यतनूद्भवः । वृत्तिमीभ-

Plate III, Side ii.

130 लयोत्रैकौशिकाजोश्नुते[11] । [८२*] याजुषश्शिरगुप्पश्रीतिंमा-

131 भट्टतनूद्भवः । फणिभट्टोश्नुतेत्रार्धवृत्तिं कौशिकगोत्रजः । [८३*]

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[1] Read भा.

[2] Read त्ति.

[3] Read °भट्टात्मजो.

[4] Read क.

[5] Read °यजो.

[6] Read °जुषोत्रार्ध°.

[7] Read कौण्डिन्य.

[8] Read सोम.

[9] Read °भट्टस्य.

[10] Read बह्वृचो.

[11] Read the whole line as वृत्तिमीभलयोत्रैकां कौशिकजस्समश्नुते.

132 सूनुर्हंवरकोंडश्रीसूरिभट्टस्य याजुष: । तिंमा(भ)ट्टोश्नुते-
133 त्रैकां वृत्तिं ह[रि]तगोत्रज: । [८४*] वसिष्ट(ष्ठ)गोत्रजश्चिप्पगिरिराघ-
134 वभट्टज: । श्रीनाराय[ण*]भट्टाख्यो बह्व(ह्वृ)चोत्रैकवृत्तिक: । [८५*] चक्रपाणि-
135 सुधीस्तिंमापुरंतिक्कमलार्यज: । वृत्तिमेकामिहाप्नोति बह्व(ह्वृ)चो-
136 गस्त्यगोत्रज: । [८६*] राचूरितिंमाभट्टस्य नंदन: काश्यपान्वय: । तिंमा-
137 भट्टो भवत्येकवृत्तिमानत्र याजुष: । [८७*] सूनु: कूकटंकोंडश्रीदादिभट्ट-
138 स्य याजुष: । नागाभट्टाह्वयोत्रैकां[1]वृत्तिक: कुत्सगोत्रज: । [८८*] याजुषश्चिर-
139 गुप्पश्रीतिंमाभट्टस्य नंदन: । गिरिभट्टोश्नुतेत्रार्द्धवृति(त्तिं) कौशिकगोत्र-
140 ज: । [८९*] भारद्वाजान्वयोत्राह्नूतस्तिंमाभट्टस्यनूद्भव:[2] । कोंडुभट्टो भवत्येक-
141 वृत्तिमानत्र याजुष: । [९०*] भारद्वाजान्वयो(य)श्चिक्कपुरुषोत्तमकोविद: । याजु-
142 षोत्राश्नुते वृत्तिं श्री[3]सिद्धितिंमार्यनंदन: । [९१*] बह्व(ह्वृ)च: पार्वतीनाथो भारद्वा-
143 जान्वयसुधी: । महीधरश्रीभैरवसूनुस्सार्द्धैकवृत्तिक: । [९२*] भारद्वाजो म-
144 णिमर्रिश्रीमद्दौभलभल[4]भट्टज: । ख्यातो केशवभट्टाख्यो याजुषोत्रार्द्धवृत्ति-
145 क: । [९३*] द्राह्यायण(णो) बुक्करायसमुद्रोयाप्पकोंडज: । भारद्वाजान्वयोत्रैकां वृत्ति(त्तिं)
146 वेंकटयोश्नुते । [९४*] श्रीकोंडरामाभट्टाख्यो ब्रह्माभट्टतनूद्भव: । याजुषोत्राश्नु-
147 ते वृत्तिमेकां कौंडिन्यगोत्रज: । [९५*] याजुषो वारणाशिश्रीकोंडुभट्टस्य नंदन: ।
148 मनीषी माधवोत्रार्द्धवृत्तिक: काश्यपान्वय: । [९६*] पुराणीभलभट्टस्य नंदनो
149 हरितान्वय: । सुधीरोभलभट्टाख्यो याजुषोत्रार्द्धवृत्तिक: । [९७*] ग्राम-स्यास्यैव
150 सीमानो दिक्षु प्राच्यादिषु क्रमात् । तत्तच्चिह्नसमायुक्ता लिख्यंत देशभाष-
151 या । [९८*] कनुमग्रामानकु प्रतिनाममैन नरसंमसमुद्रं सर्वमान्यं अग्रहा-
152 रं पोलमेर विवरं । तूर्पुकु मोह्टकोन तिप्पसीदि कुप्पराकु गुरुतु । पंदुकु
153 विवरं तरुमिलि गोविंदपुरं गुरुगुंदु कनुम सुग्गुड्ड । पंदुकु दक्षिणं
154 चिनमो[ह्ट]कोन सागुतिप्प नडुमुगानु गुरुगुंटु कनुममेर लॅमुलकों-
155 ड पडुमटि मोरु गुरुतु । पंदुकु दक्षिणं गुरुगुंटु कनुममेर । यमुकल-

[1] Read का.

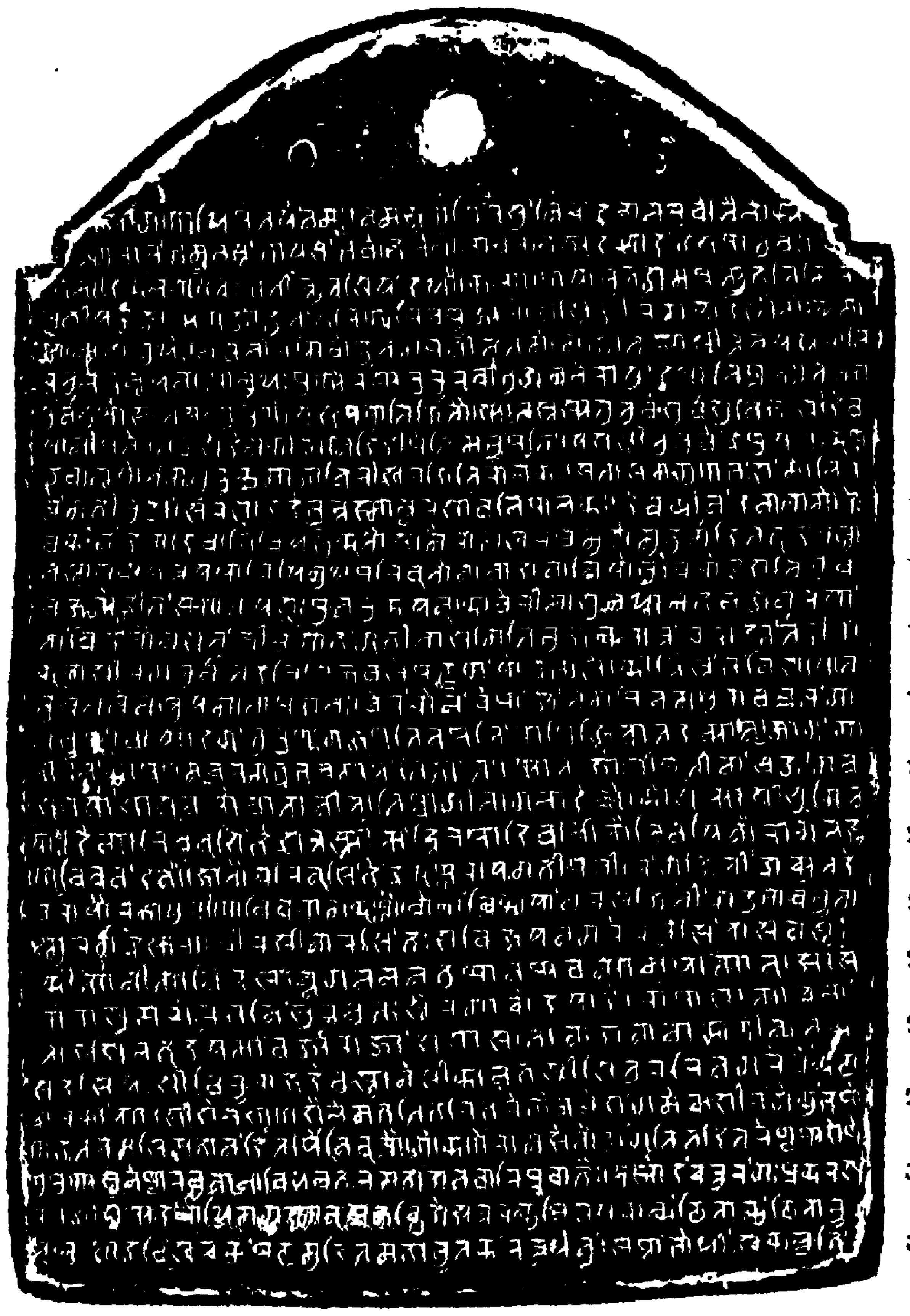
[2] Read °न्वयीहूतस्तिम्माभट्टतनूद्भव:.

[3] Omit श्री.

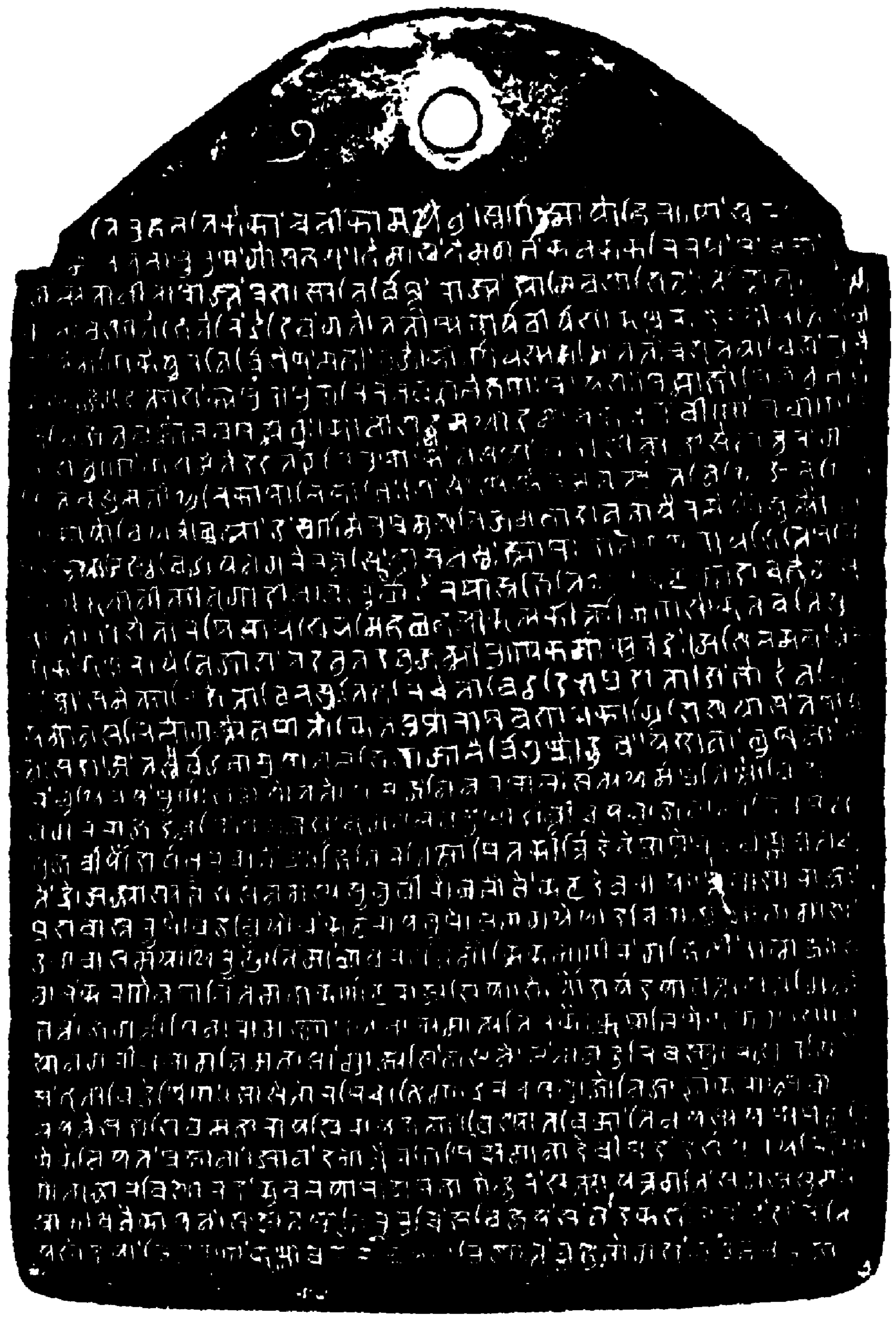
[4] Read भल once only.

Kanuma Grant of Sadasiva-Raya : Saka 1470.

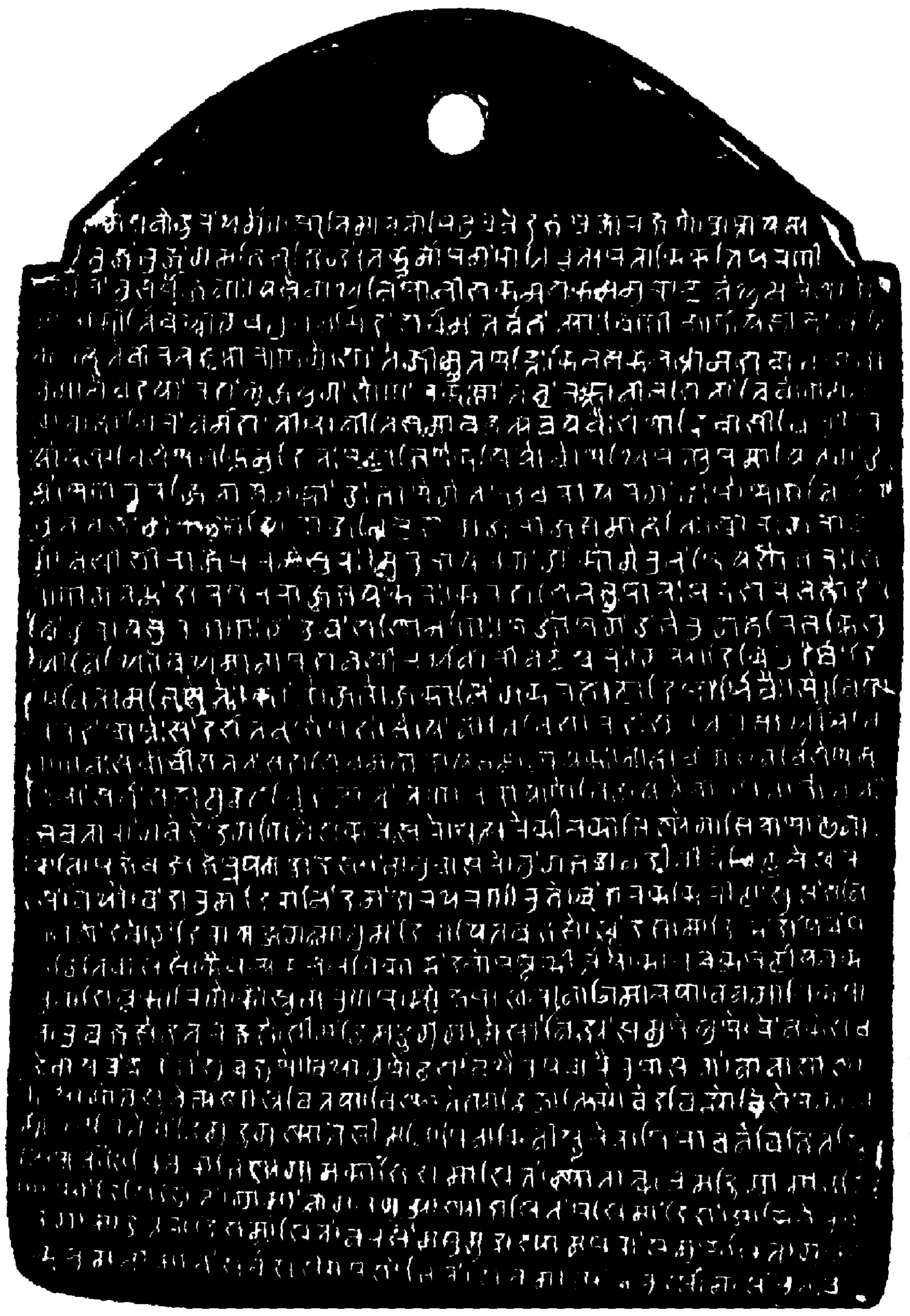
i.



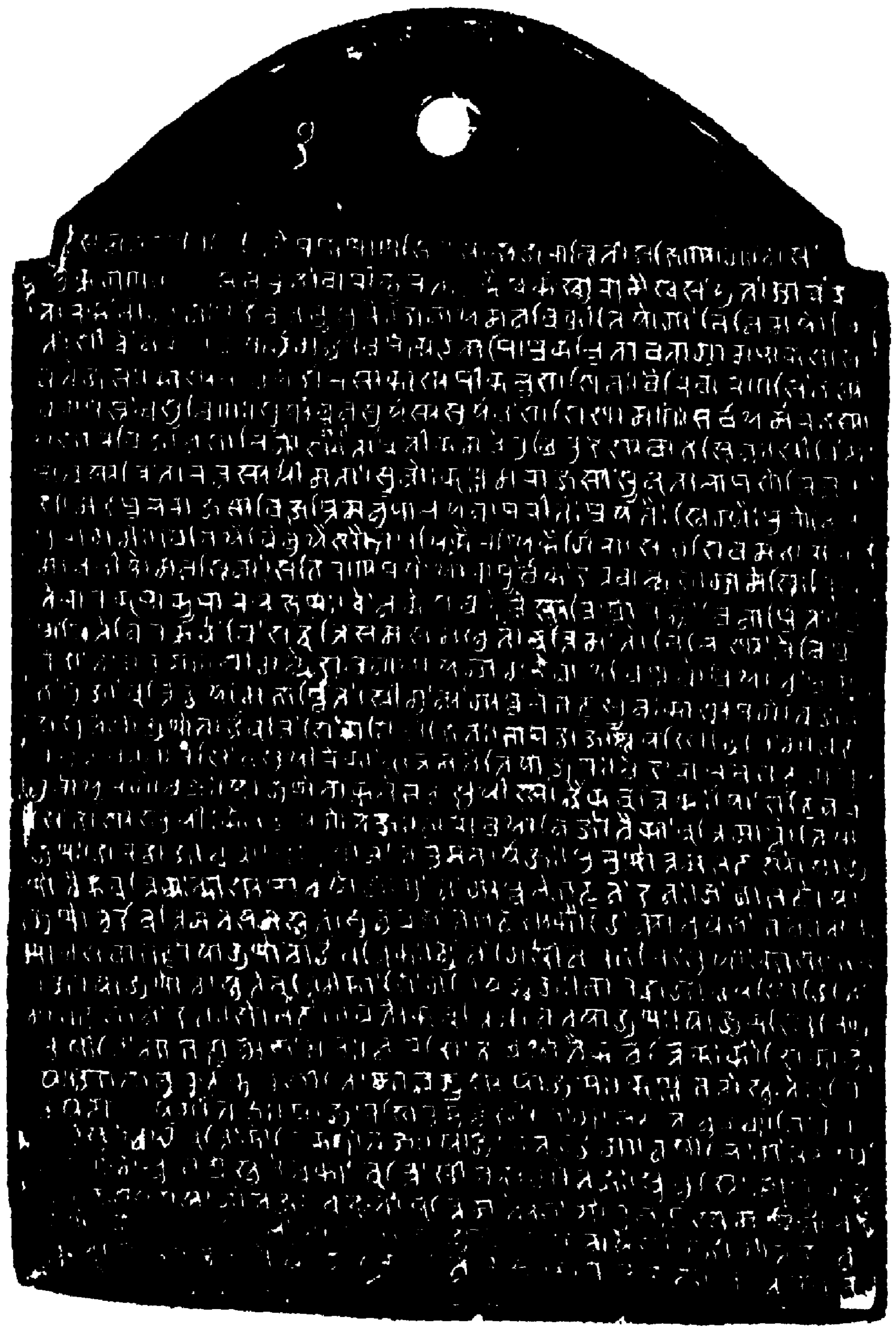
ii a.



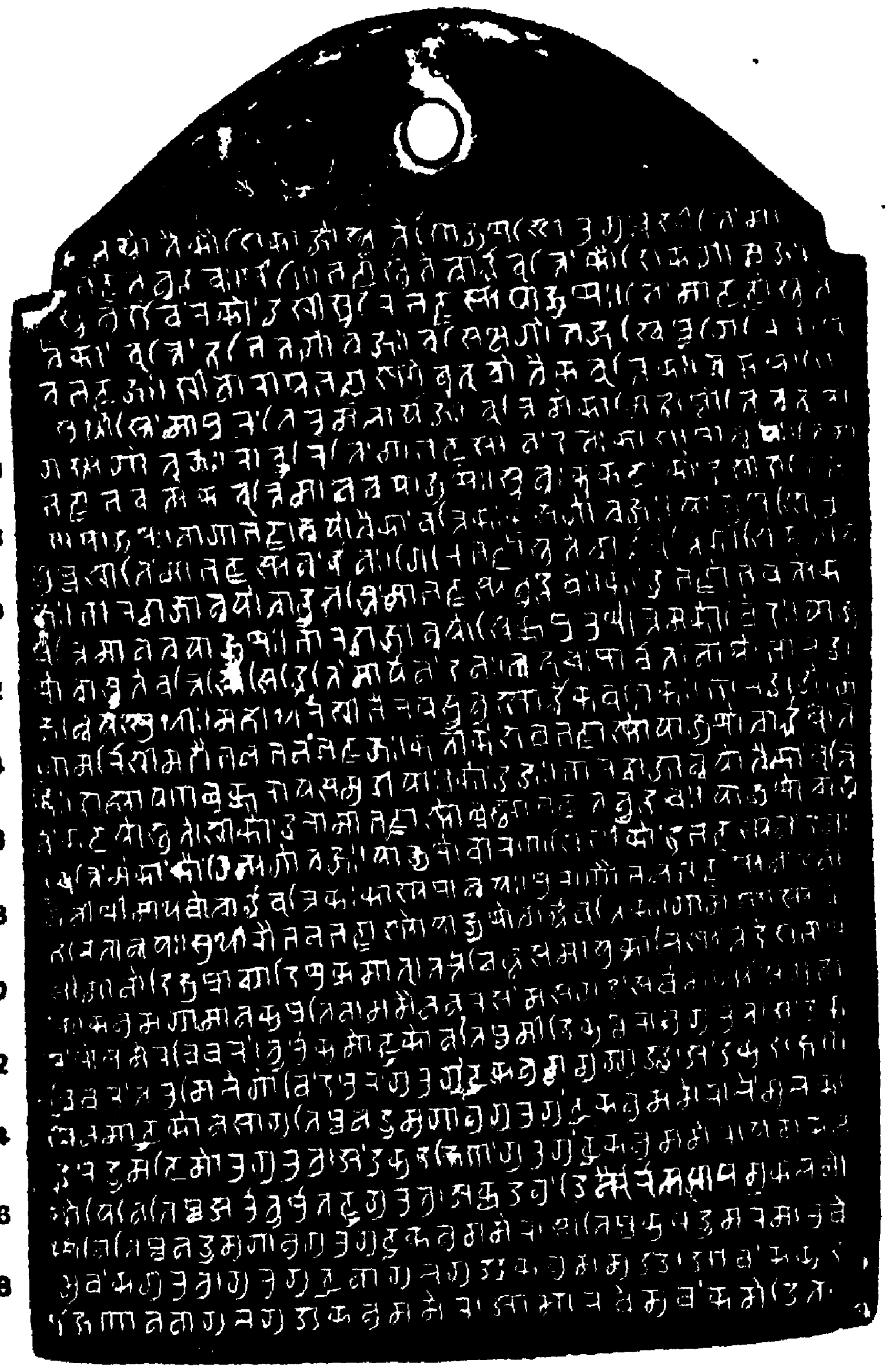
ii b.



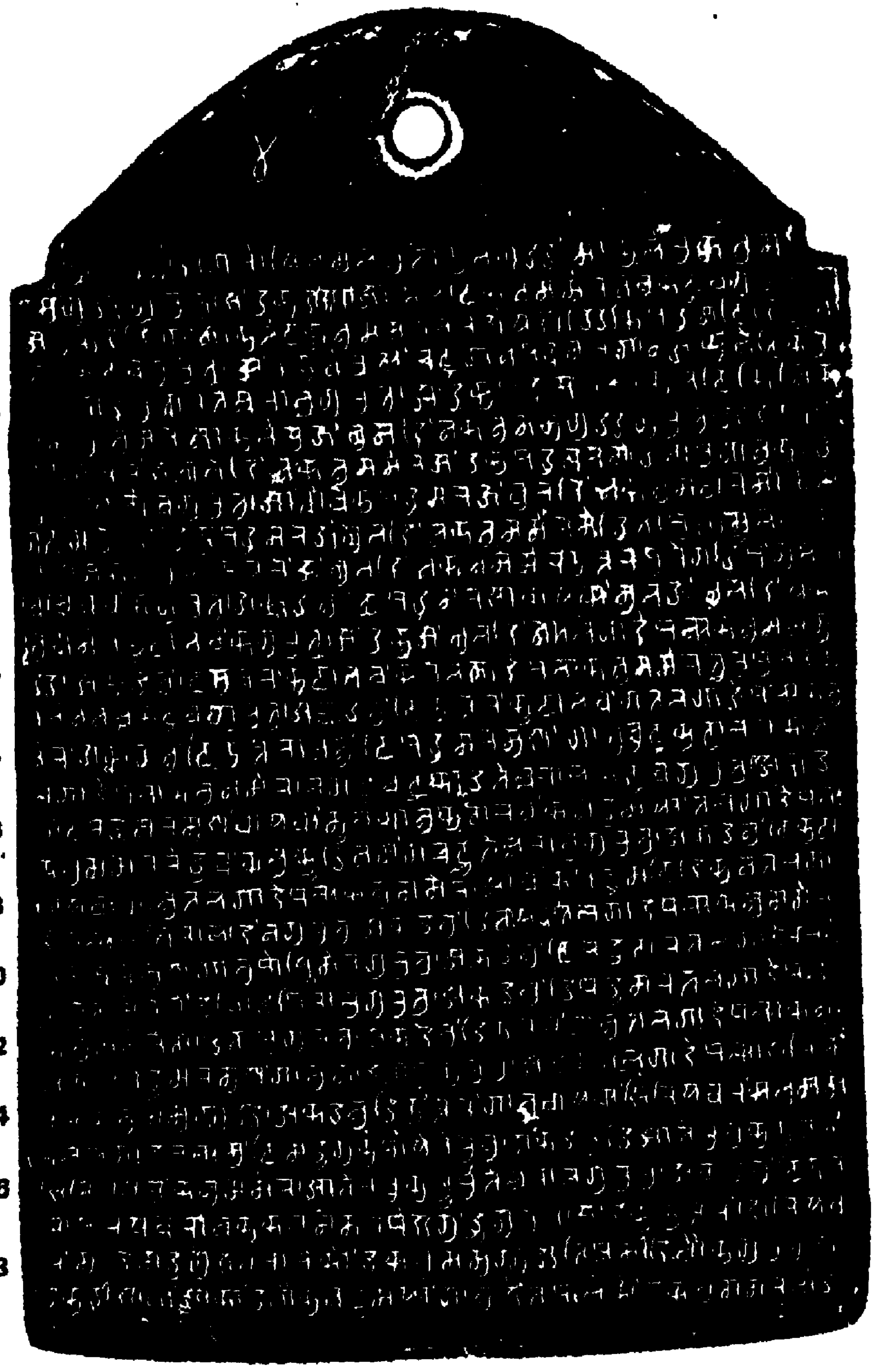
iii a.



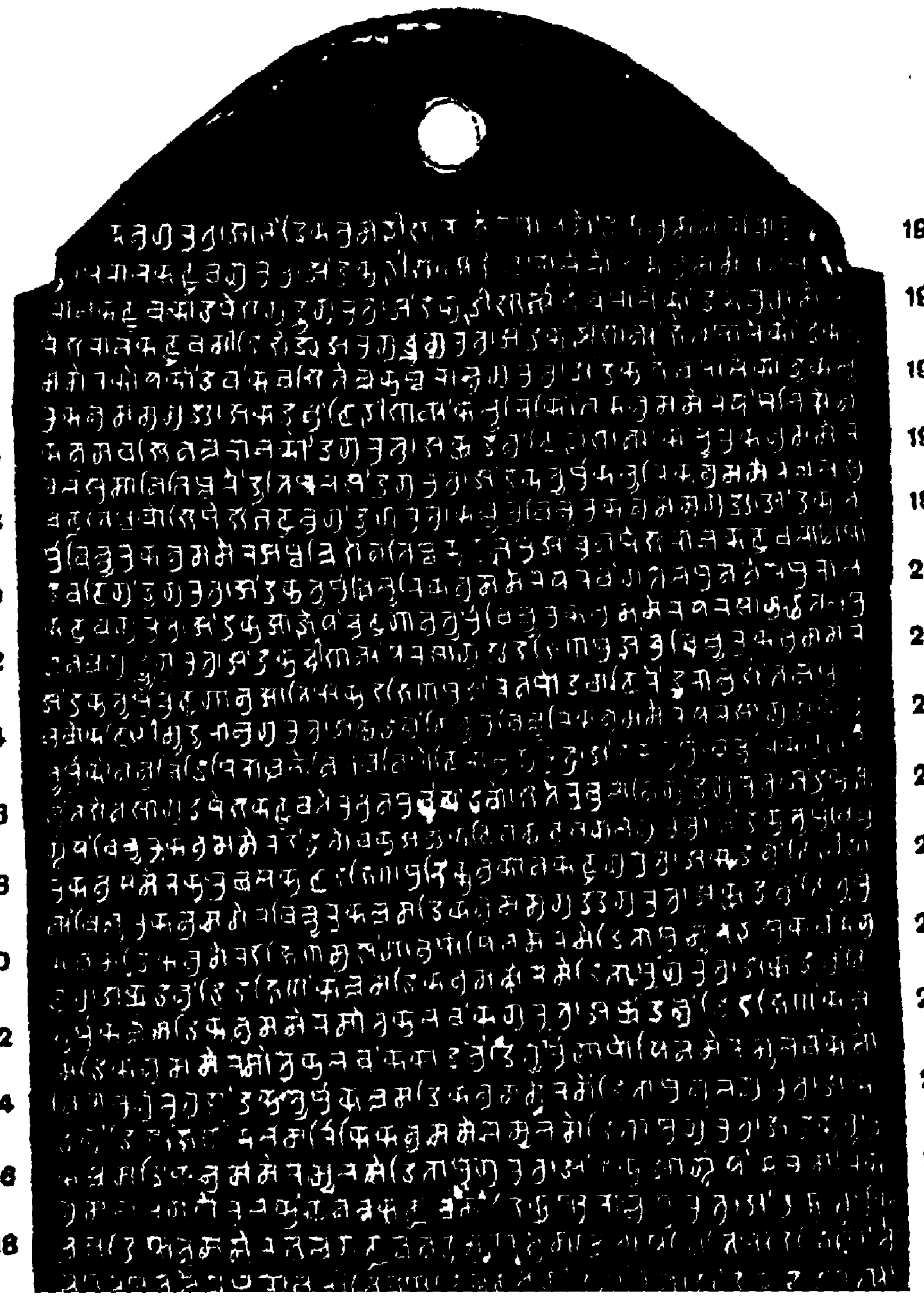
iii b.



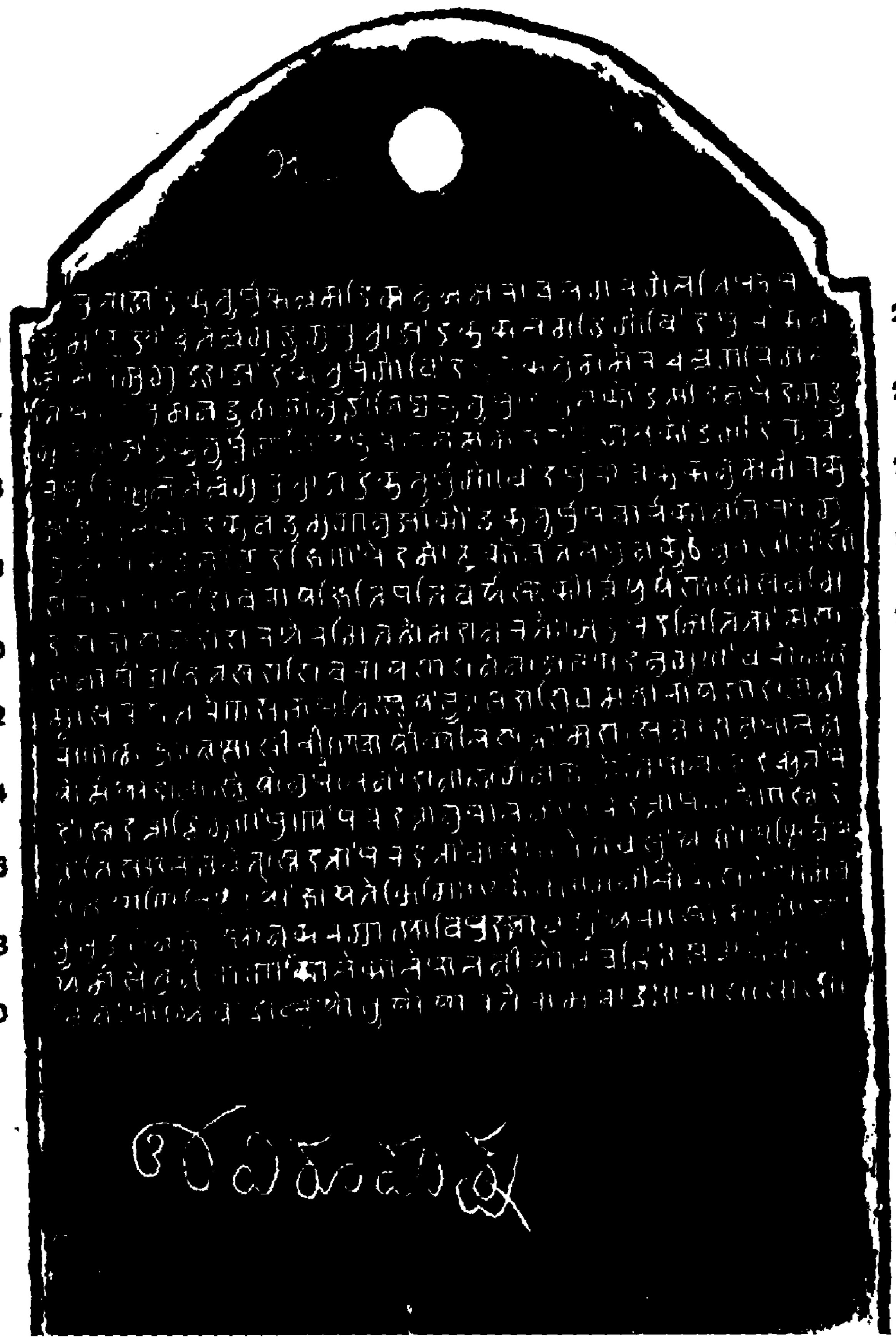
iv a.



iv b.



v.



156 बोयिनि तिप्प चर्व तूर्पुतट्टु गुवतु । चक्कडनुंडि नैरै(ऋ)त्य आ यसु-
कालवो- ।

157 यिनि तिप्प नडुमुगानु गुवगु(गुं)टु कनुममेर । चा तिप्पकु पडुमर
मावे-

158 मुवंक गुवतु । गुवगु(गुं)टुनागुलगुड्डकनुमसु[ग्गु*]ड्डु । चा वंककु द-

159 च्छिणान नागुलगुड्ड कनुममेर । चा मार(र)वेमुवंक मेडिता-

Plate IV, Side i.

160 पुगा तूर्प्पुदिगि पोयिन मूलनुनागुलगुड्ड(ड्डु) [आ]कुलेटि कनुम

161 मुगु(ग्गु)ड्डु गुवतु । चंदुकु दच्छिणं चाकुलेटि कनुम मेर नल्लकट्टुव
गुवतु ।

162 चंदुकु दच्छिणं चाकुलेट(ले?) कनुम(टि) मेर नर मैसै(य)दोड्डिकि पडुमटि
दिक्कुन

163 नल्लकट्टुव गुवतु । चंदुकु नैर(ऋ)त्यं चुट्टुगानु पडुमरगानु चकुलेटि कनु-

164 मेमर[1] । [2]द्रंडुचोर तेल्लराकु गुवतु । चंदुकु पडुमर माकुलेटिकिंनि क-

165 नुमकुंनु मेरं चाकुलेटि जंबु[म](ल)दिन्न कनुम मुगु(ग्गु)ड्डु गुवतु ।
चंदुकु इं-

166 दुकु इ(उ)त्तरं जंबुलदिंन कनुममेर चंदुकु पडुमर मेडि तापुगानु कोंड-

167 [3]कूपोयो वोव गुवतु । चावोवकु पडुमर जंबुलदिंन कनुम मेर मोरीत्ल-

168 गुट्ट गुवतु इंदुकु पडुमर जंबुलदिंन कनुम मेर मेडि तापुग्रा[4] मूलल गु-

169 वतु च[5]काडनुंटि उत्तरं जंबुलदिंन कनुम मेर उत्तरपु रेगडि पंगुललो

170 वच्चिन वंक गुवतु । चक्कडनुंटि पडुमर सा(चा) वायव्य मूल जंबुलदिंन क-

171 नुम मेर कूटा[ल]वंक गुवतु । चंदुकु [जं]बुलदिंन[त]लगादेपल्ल कनुम
मुगु(ग्गु)-

172 ड्डु । चक्कडनुंटि उत्तरं कूटालवंक तलगादेपल्ल कनुम मेरतूरुपु पडम-

173 रनेन नल्लकट्टुव गुवतु । चक्कडनुंटि उत्तरं कूटालवंग(क) तलगादेपल्ल
कनु[म*]

174 मेर । चक्कडनुंटि उत्तराननुंटि पडुमरसुखंगानु चुट्टुकुट्टा लवंका त-

175 लगादेपल्ल कनुम मेर । चमडुचट्लकाड तेल्लरालकट्टुव गुवतु । चक्कड-

176 नुंटि पडुमरसुखं वायव्य मूलगानु कूटालवंकनडुमध्यं तलगादेपल्ल

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[1] Read ममेर.

[2] Read इंडुचेन as in l. 207, below.

[3] Read कुपोये.

[4] Read perhaps तापुग.

[5] Read च.

177 कनुम मेर रेंडु वंकलु कूडिन मंगचल्लुतेन्नराळु गुवतु । अक[1]डनुंटि कूटा-
178 र(ल) वायव्यगानु तलगादेपल्य कनुम मेर । आ वंक पडुमटि दिक्कु(क्कु)न तलगा-
179 देपल्यलोनि राळदिंन गुवतु । अक[1]डनुंडि[2] वायव्य तलगादेपल्य कनुम मेर-
180 पडुमरसुखंगानु पोयिन मेर गुवतु । अक्कडनुंटि पडुमर तलगादेपल्यं
181 कनुम मेर रेंडु चिडिपिराळु गुवंतु । अक[1]डनुंडि[2] पडुमर तलगादेपल्य
182 कनुम मेर मेडितापु गुवतु । अक्कडनुंडि[2] उत्तरगानु तलगादेपल्य कनु-
183 म मेर । पडुमरसुखंगानु मेडितापु गुवतु । अंदुकु तलगादेपल्य ग्रिरिय-
184 वरं कनुम सुग्गुडु । अकडनुंडि[2] उत्तरंगानु वायव्य ग्रिरियवरं कनुम मे-
185 र । तलगादेपल्य मंटि(डि)मडगुकु पोयि तेवलु । अकडनुंडि[3] आ तेवलुकु उत्तरं
186 सिरियवरं कनुम मेर । आ तेवलुकु तूर्पु तेन्नराळ गुवतु । अक्कडनुंटि उत्त-
187 रं सिरियवरानकु कनुम मेर पेद्दगुंट्ल गुवतु । अंदुकु उत्तरं ग्रिरियव-
188 रं मुंडिमडुगु चेन्नपालेकोंड कनुम सुग्गुडु तिप्पमोदि गौकु गुवतु । अं-
189 दुकु ईशान्यं आ कोंडगौकुनडुमध्यगांनु चेन्नपालेकोंड कनुममेर भंडि-

Plate IV, Side ii.

190 कनु[म*]गुवतु । आ भंडिकनुम ईशान्यं चेन्नपालेकोंड कनुम मेर चिडि-
191 पिराळकद्दुव गुवतु । अंदुकु ईशान्यं चेन्नपालेकोंड कनुम मेर त(ते)न्न-
192 राळकद्दुवकाड पेद्दगुंडु गुवतु । अंदुकु ईशान्यं चेन्नपालेकोंड कनुम मेर
193 पेद्दराळकद्दुव मोदि दोड्ड अवगुंडु गुवतु । अंदुकु ईशान्यं चेन्नपालेकोंड कनु-
194 म मेर कोयकोंडवंकवद्दि तेन्न कुप्पराळु गुवतु । अंदुकु चेन्नपालेकोंडु(ड) कलु-
195 व कनुम सुगु(ग्गु)डु । अक्कडनुंटि ईशान्ये कलूरिकिंनि कनुममेर यंपलि(दो]न
196 कनुमवद्दि नन्नराळकोंड गुवतु । अक्कडनुंटि ईशान्यं कलूव कनुम मेर
197 वलसुमानि तिप्प रेंडु तिप(प्प)लसंदु गुवतु । अंदुकु तूर्पु कलूरि कनुम मेर वलसु-

[1] Read क्क.

[2] Read टि.

[3] Read अक्कडनुंटि.

198 चेट्ल तिप्पवोद्दि पेद्द भट्टु गुंडु गुरुतु । कल्लूरु विल्लूरु कनुम मुगु(ग्गु)डु । अंदुकु तू-
199 र्पु विल्लूरु कनुम मेर अप्पलि दीन तिप्पकु उत्तरपु अंचुन पेद्दराळ-काटु(ड्डु)वलोनि पो-
200 ड्डवोटिगुंडु गुरुतु । अंदुकु तूर्पु विल(ल्लू)रि कनुम मेर यरवंगतल्लपुन नेरपु॰ राळ
201 कटु(ड्डु)वगुरुतु । अंदुकु आग्नेय्ने(यं) चुटु(ड्डु)गानु तूर्पु विल्लूरु कनुम मेर यरसागुड्डुतलपु-
202 न नल्लगुंड गुरुतु । अंदुकु ईशान्यं यरसागुड्ड दक्षिणपु अं चु विल्लूरु कनुम मेर
203 अंदुकु तूर्पु चुट्टुगानु आ तिप्पकु दक्षिणपु अंच(चु)न पोडवा(व)टि रेंडु राळुदोंत मुपु रा-
204 ळु वोकटि ई मूंडुराळु गुरुतु । अक्कडनुंटि तूर्पु विल्लूरि कनुम मेर यरसागुड्डकोंड
205 तूर्पुकोननु चिडिपिरळ्ळालोनि तेल्लनि पोड्डिराळु गुरुतु । अंदुकु तूर्पु विल्लूरि कनुम मेर
206 मुंतदोनसागुड पेद्दकट्टुवतेरवुन पु[ट्टुं]बंडवोद्दि तेरवुलोनि गुंडु गुरुतु । अंदुकु आ-
207 ग्नेयं विल्लूरु कनुम मेर दंडुओवकु अड्डकटि(ट्टि)न कटु(ड्डु)वराळु गुरुतु । अंदुकु तूर्पु विल्लू-
208 रु कनुम मेर कुरुवलकुंटदक्षिणपु दिक्कुनु कोनकट्टु गुरुतु । अका(क्क)डनुंटि ईशा-
209 न्यं विल्लूरु कनुम मेर विल्लूरु काल्लमडि कनुम मुगु(ग्गु)डु गुरुतु । अक्कडनुंटि तूर्पु
210 काल्लमडि कनु[म*] मेर दक्षिणमुखंगानु पोयिन मेर मेडितापु मूल दगुकवंक गु-
211 रुतु । अक्कडनुंडि[1] दक्षिणं काल्लमडि कनुम मेर मेडितापुं गुरुतु । अक्कडनुंटि
212 तूर्पु काल्लमडि कनुम मेर मोतुकुलवंक गुरुतु । अक्कडनुंटि दक्षिणं काल्ल-
213 मडि कनुम मेर मोतुकुलवंकवाडनुंडि तूर्पुगा पोयिन मेर मूलवंकलो-

[1] Read अक्कडनुंट.

214 नि राकु गुवतु [।*] चंदुक्कु तूर्पुं कालमडि कनुम मेर मेंडितापु मूल गुवतु । चक[1]-

215 डनुंडि दक्षिणं कालमरिंकि[2] कनुम मेर मूल मेडितापु गुवतु । चंदुक्कु तूर्पुं

216 कालमडि कनुम मेर मूल मेडितापु गुवतु । चंदुक्कु आग्नेयं कालमरि(डि)क

217 नुम मेर गगेरलकुंट नवकटु(ट्टु)वमीदि कुप्पुराकु गुवतु । चंदुक्कु तूर्पुं क-

218 लमडि कनुम मेर नलगटु(ट्टु)व नडुसुगानु मल्लिनायनि तिप्प दक्षिणं न-

219 लपनुगनेरपुराक्कुलोगि चप्पटिवटुवुगुंडु गवतु । चंदुक्कु[3] ईशान्यं

220 [त]टुगानु कालमडि कनुम मेर मल्लिनायनि तिप्प तूर्पं कोनपोठु(डु)वटि गुंडु गु-

Plate V.

221 वतु चंदुक्कु तूर्पुं कालमडि क[4]नुम मेर ।[5] चलगर गेल[6]तिप्प प-

222 डुमटि चंदु तेल्लगुड्डु गवतु । चंदुक्कु कालमडि गोविंदपुरं कनु-

223 म मेर सुगु(ग्गु)ड्ड । चंदुक्कु तूर्पुं गोविंदपुरं कनुम मेर चल्लगरिगल

224 तिप्प कनुम नडुसुगानु ई तिप्पकु तूर्पुंदिक्कुन कोंडमीदनु पेद(द्द)गुड्लु

225 गुवतु । चंदुक्कु तूर्पुं गोविंदपुरं कनुम मेरचंदु गुक(क्कु)कोंडमीद उत्त

226 रपु दिक्कुन तेल्लगुवतु चंदुक्कु तूर्पुं गोविंदपुरानकु कनुममेरकु

227 चंदुगुलकोंडकु नडुसुगानु आ कोंडकु तूर्पुं पचालकोन तिप्प गु-

228 वतु । चक[7]डनुंटि दक्षिणं पेदमोटु कोन तलपुन[कुंडे]नु ॥ श्री श्री श्री

229 सरससदाशिवरायक्षितिपतिवर्यस्य कीर्त्तिधुर्यस्य । शासनमि-

230 दं सराशन[8]दाशरथेरमितक्षोमदानरतेः । [९९*] मृदुपदमिति तांम्र[9]शा-

231 सनार्थं मक्षितसदाशिवरायशासनेन । अभणदनुगुणं वचोमहि-

232 म्ना सरसतरेण सभापतिस्स्वयंभुः । [१००*] सदाशिवमहारायशासनाद्वी-

233 रणात्मजः । त्वष्टा श्रीवीरणाचार्यो व्यलिखत्तांम्र[9]शासनं । [१०१*] दानपालन-

234 योर्मध्ये दानाच्छ्रे(च्छ्रे)योनुपालनं । दानात्स्वर्गमवाप्नोति पालनादच्युतं प-

235 दं । [१०२*] स्वदत्ताद्वि(द्वि)गुणं पुण्यं परदत्तानुपालनं । परदत्तापहारेण स्वद-

236 त्तं निस्फलं[10] भवेत् । [१०३] स्वदत्तां परदत्तां वा यो हरेत वसुंधरां षष्टिर्वर्ष-

[1] Read चक्कगुंट.
[2] Read कालमडिकि.
[3] Read ई.
[4] Read क.
[5] Omit the punctuation.
[6] Read चल्लगरिगल as in line 223, below.
[7] Read क्क.
[8] Read शराशनं.
[9] Read °ताम्र°.
[10] Read निष्फलं.

237 सहस्राणि विष्टा(ष्ठा)यां जायते क्रिमिः । [१०४*] ऐकैव[1] भगिनी लोके सर्वेषामेव

238 भूभुजां । न भोज्या न करग्राह्या विप्रदत्ता वसुंधरा । [१०५*] सामा-न्योयं

239 धर्मसेतुर्नृपाणां काले काले पालनीयो भवद्भिः । सवा(र्वा)नेतान्भा-

240 विनः . पार्थिवेंद्रान्भूयो भूयो याचते रामचंद्रः ॥१०६ ॥ श्री श्री श्री

241 श्रीविरूपाक्ष[2]

ABSTRACT OF CONTENTS.

Vv. 27 & 28. After the death of **Achyuta**, **Veṅkaṭa-dēva-Rāya** succeeded to the throne. On his death,

Vv. 29 & 30. **Sadāśiva-Mahārāya**, the son of **Raṅga** by **Timmāmbā**, was anointed as king of **Vidyānagara** by **Rāmarāja**, the protector of the **Karṇāta** kingdom, and other ministers.

Vv. 31-35. The praises of **Sadāśiva-Mahārāya**, who was a devotee of the god residing on Śēshādri (*i.e.* the god Veṅkaṭēśa).

Vv. 36-42. The other titles of king Sadāśiva.

Vv. 43-57. In the vicinity of the god Viṭṭhalēśvara, on the banks of the Tuṅgabhadrā river, in the **Śaka year** counted by the numerical words *avatār-aṅga-vēd-ēndu* (=**1470**)[3]; in the year **Kīlaka**; the month **Āshāḍha**; in the bright fortnight; and on Sunday, the day of **Pramatha-Dvādaśī**; for the worship of the god Chenna-Kēśava enshrined in the village **Muṇḍimaḍugu**, by the 16 methods prescribed and for Brāhmaṇas of various *Śākhās*, names, *gōtras* and *sūtras*, famous for their Vedic knowledge and learned in the *śāstras*; the king gave the village of **Kanuma**, otherwise known as **Narasammasamudra**, situated in the **Gutti** *valita* in **Muṇḍimaḍugu** *sīmā*, on the banks of the Pinākinī (Pennar) river to the east of the village **Śirivara**, to the south of **Kallamaḍi**, to the north of **Ākilēru** and to the west of **Nāgalaguḍḍa**.

V. 58. The god Chenna-Kēśava and the Brāhmaṇas hold equal divisions in the village.

Vv. 59-97 contain the names of the donees and the number of shares that went to each.

V. 98 & ll. 151 to 228. The details of the boundaries and the marks of identification are set forth.

Vv. 99 & 100. The grant was composed on the order of the king by **Sabhāpati-Svayambhū**.

V. 101. The engraver of the grant was **Vīraṇa-āchārya**, son of **Vīraṇa**.

Vv. 102-106. The usual admonitory verses.

L. 241. *Śrī-Virūpāksha* (the sign manual of the king).

No. 26.—THE MELUPAKA GRANT OF MAHADEVENDRA-SARASVATI : SAKA 1608.

BY S. V. VISWANATHA, M.A., TRICHINOPOLY.

The grant is recorded on a single copper-plate inscribed on both sides. It is now in possession of the Śaṁkarāchārya of the Kumbhaghōṇam *maṭha*, who kindly lent the plate for examination. I edit the inscription from inked impressions prepared by me.

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[1] Read एकैव.

[2] In Telugu characters.

[3] [The number 70 is obtained by adding *avatāra* (10) to *aṅga* (6) the latter of which, as it stands in the place of tens, is equal to sixty.—H. K. S.]

The plate is 8·8 in. high and 8·4 in. broad, except in the middle, where it is 12·3 in. high. There is a hole at the top of the plate to let in a ring. The inscription, which is in large *Nāgarī* characters and which runs across the breadth of the plate, is legible enough. The plate is in good preservation. There are in all 31 lines of writing.

Two **languages** are used in the inscription. The first three lines are in Telugu and give the details of the date of the grant. The rest of the first side from l. 3 to l. 15, is in Sanskrit and describes the religious qualities and attributes of Mahādēvēndra-Sarasvatī, the disciple of Chandraśēkhara-Sarasvatī of the Conjeeveram Śāradā *maṭha*. The whole of the second side again is in Telugu, mostly of a corrupt kind, except the usual admonitory verses.

The **characters** of the inscription are a carelessly written form of Dēvanāgarī. The whole inscription is in these characters, excepting the last line, which is in Telugu.

The **inscription** records the grant of certain rights in the village of Mōlupāka by the then presiding teacher (*āchārya*) of the **Śāradā** *maṭha* at Conjeeveram, **Mahādēva-Sarasvatī**, disciple of Chandraśēkhara-Sarasvatī, to **Rāma Śāstrin**, follower of the Āśvalāyana *sūtra*, of the Kāmakāyana Viśvāmitra *gōtra*, a member of the Hōyāsāna Kanneḍi community. The village of Mōlupāka was once granted to the *maṭha* by the Gōlkoṇḍa ministers Akkaṇna and Mādanna. These rights included certain taxes of 3 *maras* (*marakkāl*) for every *kalam* of paddy, which gives us the ratio of ¼ for *kānukoyi-dēśamukhi*. It is interesting to compare the term *kānukoyi* with the similar form *Kanungo*, which is the name given to the village accountant in Muhammadan India. *Dēśamukhi* is the tax customarily paid by the subjects to the 'lord,' and this is given as a definite proportion of the produce raised, generally $\frac{1}{10}$. It also included the gift of two *varāhas* (=Rs. 7-0-0) per annum from the *maṭha* and two house sites.[1]

The grant is dated **Śaka 1608, Prabhava, Vaiśākha, Śu. di. 15, Saturday, lunar eclipse.** On these details Diwan Bahadur L. D. Swamikkannu Pillay writes as follows :—" Śaka 1608, Prabhava, Vaiśākha, *Śu. di.* 15 Saturday, lunar eclipse. Śaka 1608=A.D. 1686-87. But Prabhava was A.D. 1687-88. The day intended was Saturday 16th April, A.D. 1687. The *tithi* commenced at .58 of the day and ended at .55 of the following day. There was no lunar eclipse on the day in question." One thing has to be remembered against the above verification of the date. The occurrence of the lunar eclipse on the day on which the grant was made must have been an unmistakable fact. We have to take this as a certain and known fact and with this as our basis work out the other details to suit it. Eclipses are of immense significance to the Hindu, and could not be easily forgotten by him, whether the other details of a date are correctly stated or not. Hence the right method of verification of the date would seem to be to find out on what days in the year 1686 or 1687 there were lunar eclipses and to see if the other data fit in with the date on which the eclipse occurred.[2]

Regarding the names of persons occurring in the grant, special mention has to be made of Akkanna and Mādanna of Golkoṇḍa, as they appear in our inscription. Akkanna and Mādanna were the ministers of one of the Nawabs of Golkonda. They appear in Indian tradition as the uncles of the Vaishṇava saint Rāmadās of Bhadrāchalam.

Concerning the two brothers Rao Sahib H. Krishna Sastri writes thus in the *Madras Ep. Rep.*, 1915, pp. 117 f., quoting from the Dutch journal of *Havart* :—

" These donors must be identical with the two famous persons of those names frequently mentioned in the popular story of Rāmadās. They were the ministers of Tānīshā, one of the

[1] See below, p. 35?, note 7.

[2] [The non-coincidence of the most important item of the date, *viz.* the lunar eclipse, reflects upon the genuineness of the grant itself.—H. K. S.]

kings of Golkoṇḍa. Rāmadās, the nephew of these ministers, was put to extreme torture on account of certain misappropriation of revenue."

"They were two brothers, born of a very poor family, who entered service as shroffs in A.D. 1666 on a pay of 10 *gilders* per mensem under Saiyyad Mustapha, a nobleman of Golkonda known to fame as Mir Zumla. Mādanna *alias* Sūryaprakāśa Rao is stated by the Dutch journalist to have been an intelligent man, whereas his brother Akkanna was a man of cunning and roguery with very little of understanding. The brothers rose in rank by an apparent act of treachery, which cost Mir Zumla his high office under the Nawabs of Golkonda. Mādanna became a very prominent figure in the administration of the kingdom, so much so that the Sultān left everything to his care and was satisfied with receiving 75,000 dollars for his personal use. Mādanna was well versed in Persian, Hindustani, and the vernaculars of the country, and lived in a kingly style."

"Having served under Abdulla Qutb Shah (A.D. 1611-1672), the two brothers seem to have maintained the same high position also under the reign of Abdul Hassan, the successor of Abdulla Qutb Shah. But they were not to maintain this long. In A.D. 1685 the Mughal king Aurangzeb marched with his army into Golkonda and plundered first the house of Mādanna. The people were in a state of panic and accused Mādanna of high treason. Under orders from the Sultan they murdered the two brothers, who were once the bosom friends of the king, in a most ignominious way. Akkanna and Mādanna were dragged along the streets in the presence of the people. The head of Mādanna was severed from his body and sent to Aurangzeb, while that of Akkanna was trampled under the foot of an elephant. The death of the two brothers must have happened after the 29th of Oct. 1685, when the Mughal army entered Golkoṇḍa, and perhaps before the end of that month."

The Dutch journal contains four interesting pictures, which have been reproduced in the *Madr. Ep. Rep., 1915*, plate II, regarding the story of Akkanna and Mādanna. One of them is a figure of the king of Golkonda "*Sultaan Aboe-il-Hassan Kotbshah Koning van Golkonda.*" Two others are those of Akkanna and Mādanna. The former is styled "*Opper Boekhouder en Generalissimus van het Golcondaze leger,*" while concerning Mādanna we have "*Madoena Sureparkaas Rouw Albestierder van het Golcondaze ryk.*" The fourth picture illustrates how the two brothers are drawn through the streets by the disaffected populace. Under each of these we find an inscription by Havart as follows :—

I. *Aboe-il-Hassan.*

Nemo felix ante obitum.

L. 1. Hy was een Koning in de naam, niet in der daad,

L. 2. Quam tot die waadirgheyd van de alderlaagste staat,

L. 3. En liet door andere zig zelf, ent Ryk beśtieren,

L. 4. Een dom onnozel Mensch, niet Vorstlyk in manieren.

L. 5. Toen nu't geluk met hem een tyd lang had gefopt,

L. 6. Wierd hy door eygen Schuld van Kroon en Throon geschopt,

L. 7. Kroop in het zant, vrat stof, moest zig als slaaf vermindren.

L. 8. Wee zulken land, alwaar de Koningen zyn kindren.

Translation.

None is happy before death.

He was a king in name, not in deed. From a very low state he rose to high dignity. He let others rule himself and his kingdom. He was a stupid man, not kinglike in manners. When fortune had played with him for a long time, he was kicked from crown and throne through his own fault; crept in sand, ate dust and was humbled like a slave. Woe to the land where kings are children.

II.

Tollantur in 'altum, ut lapsu graviore ruant.

L. 1. Hier ziet men Mādoena naar't leven afgetekend,

L. 2. Die van den eersten tyd zyns Ionkheyds afgerekend,

L. 3. Tot aan zyn dood toe was een speelkind vant geluk :

L. 4. Hy is van niet tot zoo een hoogen trap verheven,

L. 5. Dat zelf de Konink naar zyn wenk heest moeten leven.

L. 6. Hy heeft zyn eygen Heer (O heylloos schelemstek)

L. 7. Van ampt en staat gezet, ja alles derven wagen.

L. 8. Maar trag tende zyn Vorst te levren in de hand

L. 9. Des vyands, raakte hy toen't uyt quam aan een kant,

L. 10. Door Sidemaktas swaard, teynd moet de last tog dragen.

Let them be raised on high that they may be led to graver fall.

Here we see Mādanna drawn from life; a plaything of fortune from the beginning of his youth till his death; he had risen from nothing to such good luck that even the king must live according to his direction. He removed his own master from office and state. Oh hellish scoundrelism, nay, he dared to do anything. Trying to deliver the king into the enemy's hands, he was discovered in the act and had to give up his life through Sayyad Makhta's sword. After all the burden has to be borne.

III.

Alter Idem.

L. 1. Hier ziet men in het kleyn de schets van Akkana,

L. 2. Een beest in menschen schyn: wiers loze loze streken,

L. 3. Wiens schelmery en trots niet syn om uyt te spreken.

L. 4. Geen groter booswicht, droeg de stad van Golconda.

L. 5. Deelaghtig aan tverraad zyne broers nooit wel te vreden,

L. 6. Heest hy de zelve straf op eenen tyt geleden.

A second just the same.

There we see the picture of Akkanna in miniature. A beast in human skin : his cunning and wily tricks, his roguery and pride are not fit to be spoken. No greater villain Golkonda ever produced. Partaking in his brother's treason, he was not content. He had the same penalty at the same time.

Madoena en Akkana. Twee Gebroeders vermoort en schandeluk ten toon Gestellt. (Mādanna and Akkanna. Two brothers murdered and exhibited scandalously.)

The donor of our grant is Mahādēvēndra-Sarasvatī, disciple of Chandraśēkhara-Sarasvatī of the Śāradā *pīṭha* of Kāñchīpuram. This grant, taken with the other Vijayanagara record

examined and published by myself and Mr. Venkateswara in Vols. XIII and XIV of this Journal, discloses* to us the names of four Āchāryas of the Conjeeveram *maṭha*—

Name.	Grant.	Date.
1. Mahādēva-Sarasvatī, disciple of Sadāśiva-Sarasvatī.	Kuḍiyāntaṇḍal grant of Vīra-Nṛisiṁha	S. 1429.
2. Chandrachūḍa-Sarasvatī, disciple of Mahādēva-Sarasvatī.	Conjeeveram plates of Kṛishṇa-dēva-Rāya.	S. 1444.
3. Sadāśiva-Sarasvatī, disciple of Chandraśēkhara-Sarasvatī.	Udayambākam grant of ditto	S. 1450.
4. Mahādēvēndra-Sarasvatī, disciple of Chandraśēkhara-Sarasvatī.	The present grant	S. 1608.

* For the relation in time of these and their descent from the first Śaṁkarāchārya see Mr. Venkatesvara's article in the *Journal of the Royal Asiatic Society*, October, 1916, pp. 161 f.

Chandraśēkhara-Sarasvatī we find residing in the Śāradā *maṭha* of Kāñchī, surrounded by his disciples, to whom he imparts nectar-like instruction in Advaita, crushing the heretic faiths and setting up the religion of the Vēda and Vēdānta. The heretic faiths referred to are probably Jainism and Buddhism, vestiges of which are still to be found in South India, especially in Conjeeveram.

As regards Rāmā Śāstrin, the donee, we are told that he belonged to the Hōyāsāna Kanneḍi community, was of the Āśvalāyana *sūtra* and Kāmakāyana Viśvāmitra *gōtra*. We find no more particulars about him. But the fact that he was of the Kannaḍi community is of some importance. It shows probably the encouragement given to this sect by the then presiding *āchārya*. This in a way continues to be the practice in the Kumbhaghōṇam *maṭha*, where the Āchārya for some generations past at least has been chosen from among the Hoyāsāna-Karṇāṭaka community.

It is clear to us that Chingleput was included in the territory of Golkonda and that in the 17th century it was held as a *jāgīr* under Golkonda. This record makes it clear to us that the Kāmakōṭi *pīṭha*, as at present it is known to be the seat of the Śaṁkarāchārya of Kumbhaghōṇam, must have been in the Śāradā *pīṭha* at Kāñchī, at least till the date of this grant (1686-1687). We know from another grant to an earlier Śaṁkara-Yōgin of probably this same *maṭha*, by Vijayagaṇḍagopāla-dēva, the Telugu chieftain, that this line of teachers must have been in existence in Kāñchī at least from the 13th century.[1] Thus the Śāradā *pīṭha* or the Kāmakōṭi *pīṭha* must have been in Kāñchī between the 13th and 17th centuries of the Christian era. The tradition of the *maṭha* tells us that it was at the invitation of King Śarabhōji of Tanjore that the Āchārya removed to Kumbhaghōṇam.

The inscription ends with the usual admonitory verses. We do not find at the end, where there is the line '*Śrī-Chandramauḷīśvara-Svāmī sahāyaṁ*,' the signature of Mahādēvēndra-Sarasvatī, who made the gift, and it is interesting to note that to this day the Āchāryas on no occasion affix their signature to any letters or correspondence proceeding from the *maṭha*.

[1] [The date of this grant has been disputed. See above, Vol. XII, p. 195.—H. K. S.]

TEXT.[1]

First Side.

श्रीमहादेव

1 स्वं(स्व)स्ति श्रीविजयाभ्युदय शा[लि]वाहनशकवर्षं[2]सुलु १६०८

2 अगुनेटि प्रभवा[3][न]ामसंव[त्स]रं वशाख[4] शुद्ध १५ स्थिरवारं

3 चंद्रा[5]परागपुण्यकालमदु[6] [स्व]स्ति श्रो[म]दखिलभ[7]मंडलाख(लं)-

4 कारत्रयस्त्रिंशत्कोटिदेवताराधि(धि)तश्रीकामाक्षीदेवीसनाथ-

5 श्रीमदेका[8]म्रनाथश्रा[9]महादेवा(व)स[न]ाथश्रा[10]हस्तगिरिनाथसाक्षा-

6 त्कारपरमाधिष्टा[11]नसत्यव्रतनामांकितकांचीदिव्यक्षेत्रे शा-

7 रदाप(पी)ठसंस्थितानामतुलितसुधारसमाधुर्यकमलासन-

8 कामिनीधम्मिल्लसंफुल्लमलि[12]कामालिकानिष्यंदमक-

9 रंद[झ]रीसौवस्ति(स्ति)कवाग्निगुंभ(फ)विजृंभणानंदतुंदिलित-

10 मनीषी(षि)मंडलानामनवरताद्वै(द्वै)तविद्याविनोदरसिकानां

11 निरंतरालंकृतीकृतशांतिदांतिभूम्नां सकलभुवनच[क्र][13]प्रतिष्ठा-

12 पकविख्यातयशोलंकृतानां निखि[ल*]पाषंडषंडकंटकोद्धाटनेन

13 विशदीकृतवेदवेदांतमार्गप्रतिष्ठापका[ना*]चार्याणां श्रीमत्परमहं-

14 सपरिव्राजकाचा[र्य*]श्रीमच्छंकरभगवत्पादाचार्याणामधि[ष्ठा]-

15 ने सिंहासनाभिषिक्तश्रीमच्चन्द्रशेखरेंद्रसरस्वतीसंयमां-[14]

16 द्राणामंतेवासिवर्यश्रीमन्महादेवेंद्रसरस्वतुलचा(वा)रु चा-[15]

Second Side.

17 चाश्वलायनसूत्रले[16]न वा(का)मकायनविश्वामित्रगा[17]त्रुलैन

18 ऋोयासानकम्रेडिवारु[18] रामाशास्त्रुलंवारिकि गोलको[19]ड चक्र-

19 वमादं(द)[व]वारु यिच्चिन तम मुसा[20]ग्रामंलो चंगलपट्टुजागीरु-

20 श्रीमल(लो) चजूरु दग्गेर मेलुपाकलोनु अग्रहारं चसि[21] पनमा-

21 नसास्यं[22] जरिकि उत्तरं चरुडकु दक्षिणपु[म*]पार्श्व डिमिका-[ल]-

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[1] From the original plate and from ink-impressions.

[2] Read कुलु.

[3] Not very clearly inscribed. Read प्रभवनाम संवत्सरं.

[4] Read वैशाख.

[5] Read द्रो.

[6] Read मंदु.

[7] Read भू.

[8] Read का.

[9] Read श्री.

[10] Read श्रीहस्तगिरि.

[11] Read ष्ठा.

[12] Read ल्लि.

[13] [धर्म instead of चक्र would give better sense.—Ed.]

[14] Read मीं.

[15] Omit the letter चा.

[16] Read °सूत्रु°.

[17] Read गो.

[18] Read ऋयिमच कम्राडिवारु.

[19] Read कों.

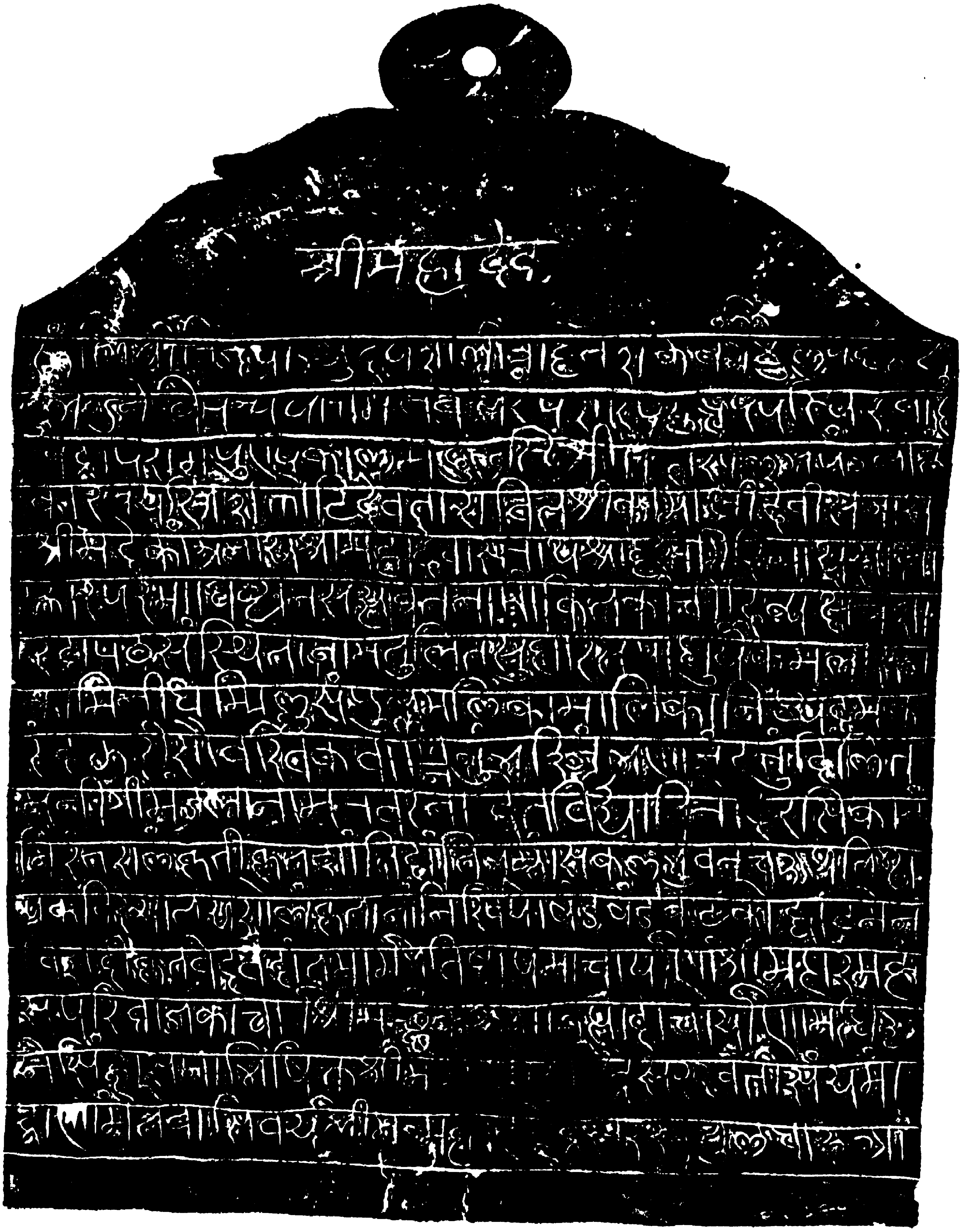
[20] Read मोखासा°.

[21] Read चेसि.

[22] [The unexplained words चग्रहारं चसि पनमानसास्यं appear to me to stand for अग्रहारं चेसिन प्रमाणसास्यं, i.e. "The tax-free Brāhman's share declared as such in".—H. K. S.]

Melupaka Grant of Mahadevendra Sarasvati : Saka 1608.

First Side

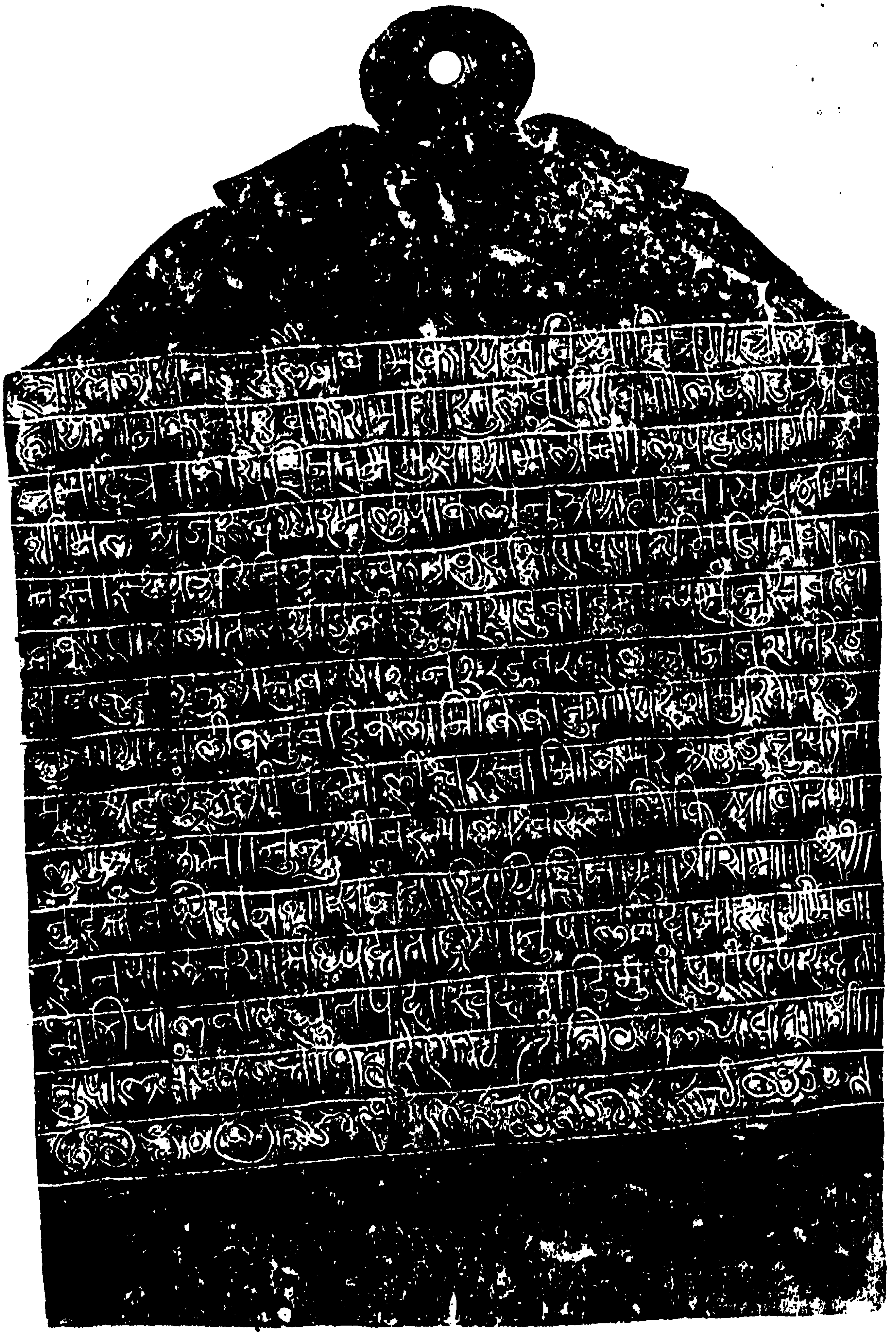


F. W. THOMAS

SCALE TWO-THIRDS

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Second Side



22 वकांयपाकल[1] तिलयीडुकांड्लु आयदु(सु*)कांड्लु मान्यमुं(मु)नु संवत्स-
23 रानकु मठमुलोनु वरघाग्रमं २ रेंडु वरहालुं(लु)नु निवश[2]तंरेंडुं(डु)-
24 नु भा मामंली(लो) कनुवडि कलानिकि कानुगोयिदेशमुखि मर १
25 मूडु भड्लुंनु[3] श्रीचंद्रमौलीश्वरस्वामिकि मर भ[ड्ड]डुंनु यी ता(ना)-
26 लुगु भड्ल मानुंनु[4] श्रीचंद्रमौलीश्वरस्वामिकि भ[पि]तंगा-
27 नु दत्तं व(चे)सि दानशासनं व्रासि यिच्चिनामु ॥ श्रीरामा ॥ श्री ॥
28 दानपालनयोर्मध्ये दा[न]ाछ्रे(च्छ्रे)योनुपालनं [।*] दानात्स्वर्गमवा-
29 प्नोमि(ति) पालनादच्युतपद[5] ॥ [१*] स्वदत्ताद्विगुणं[6] पुण्यं परदत्ता(त्ता)-
30 नुपालनं [।*] पर[द]त्तापहारेण स्व[द*]त्तं निष्फलं भवेत् ॥ [२*] श्री ॥
31 श्रीचन्द्रमौलीश्वरस्वामी सहायं

TRANSLATION

(abridged).

L. 1. In the year 1608 of the Śālivāhana Śaka.

L. 2. In the year Prabhava, Vaiśākha, full-moon, Saturday.

Ll. 3-16. On the day of a lunar eclipse, **Mahādēvēndra Sarasvatī**, the choicest of the disciples of **Chandraśēkhara Sarasvatī**, who has established himself at the Śāradā *pītha* at **Kāñchī** otherwise called **Satyavrata**, the ornament of the whole world, in which are the temples of Ekāmranātha-Mahādēva **Kāmākshī**-*Dēvī*, adored by the 33 crores of gods, and which is the chief seat of **Hastigiri-nātha's** visible presence; he who delights crowds of learned people with his benedictory compositions, a stream of honey, that flows from the wreaths of jasmine which adorn the braided hair of Sarasvatī, the beloved of Brahmā, and having an unrivalled nectarean sweetness; who always takes delight in the Advaita philosophy; who is rich in a constant adornment of *śānti* and *dānti*; who is ornamented with a character celebrated as supporting the whole circle of worlds; who advocates the religion of the Vēda and Vēdānta, after rooting out the heretic faiths, which were so many thorns; who is enthroned on the seat of the *Paramahaṁsa Parivrājakāchārya* **Śrī Śaṁkarāchārya**—

Ll. 17-27. made to **Rāmā Śāstrin**, of the Āśvalāyana *sūtra* and Kāmakāyana Viśvāmitra *gōtra*, belonging to the **Hōyasāna Kanneḍi** sect of Brāhmaṇas, a copper-plate grant of an *agrahāra* in **Mēlupāka** near **Ajāru**, in the *jāgīr* of Changalapaṭṭa (**Chingleput**), granted to the teacher by **Akkanna** and **Mādanna** of **Gōlkoṇḍa**. It is bounded on the north and the west by the lake and on the south by the village of **Mēlupāka**. The lands of the village are to be supplied with the water of the **Kaṇāṛu**. Besides this 2 house-sites, 2 *pagodas* a year, 3 *marakkals* per *kalam* for *kānukoyi* and *dēśamukhi*, and some minor sources of income are **granted** to **Chandramauḷīśvara-Svāmin** (Maṭha).[7]

Ll. 28-30. The usual admonitory verses.

L. 31. Invokes the help of **Śrī Chandramauḷīśvara-Svāmin**.

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[1] Read कवारवतल.   [2] Read निवेशनं.

[3] Between the letters ल and नु is inserted the figure २ in Nāgarī. This may partly explain the reading मेरा in the next foot-note.

[4] [Mr. T. A. Gopinatha Rao reads °मगनतु (his *Copper-plate Inscriptions* of the Kāmakōṭi-pīṭhas, p. 135 text-line 26) which like मरानुनु gives no meaning. The reading intended was evidently मेराड्डु.—H. K. S.]

[5] Read °दच्युतं पदं.   [6] Read° द्विगुणं.

[7] [The author and Mr. Gopinatha Rao have both committed the same mistake in the matter of the object of the grant. The donee Rāmā Śāstrin was given: (1) the *mānya* (l. 22), *i.e.* exemption from payment of fee to the mortgagees (*talayīḍukāṇḍlu*) and the holders (*āyakāṇḍlu*) of the sub-channels, for using water; (2) two *varāhas* as annuity from the *maṭha*; (3) the *mēra* (share) of 3 *aḍḍas* on a *kalam* of paddy due to the supervising Dēśamukhi and of 1 *aḍḍa* due to the god Chandramauḷīśvara in the village of Mēlupāka.—Ed.]

No. 27.—PURLE PLATES OF INDRAVARMAN: THE [GANGA] YEAR 149.

BY G. RAMADAS, B.A.

The subjoined plates were secured by me from a cultivator in **Purle**, a village near **Pālakoṇḍa**. It was stated that they were discovered in a pot exposed to view in a crumbling wall on the bank of the river opposite to where Purle lies.

They are three in number, each measuring $6\frac{3}{16}''$ by $2\frac{9}{16}''$. The margins of the inscribed inner side of the first and the third plates and both sides of the second plate are raised for the protection of the writing, which is in a good state of preservation, except in two places in ll. 12 and 14. The plates are strung on a **ring**, which was uncut when they came into my hands. It is $\frac{3}{8}''$ thick and $3''$ in diameter; its two ends are secured under an oval **seal** ($\frac{7}{8}''$ by $1''$ in diameter), which bears on a countersunk surface an impression which indistinctly appears to be a **bull** standing to the proper right.

The language is correct **Sanskrit**, and the composition closely resembles that of the Chicacole plates of Indravarman.[1]

The characters resemble those of the Chicacole plates of Dēvēndravarman, son of Guṇārṇava.[2] The slight difference may be due to the style or the skill of the engraver.

Orthography.—The *Upadhmānīya* is invariably expressed by a sign representing the Telugu intensive *r* ఠ, *e.g.* in ll. 5, 10, 19, 20, 21. The *Jihvāmūlīya* is represented by a sign indicating *m*, *e.g.* in ll. 16 and 20. Consonants following *r* are doubled, *e.g.* in ll. 2, 3, 8, 9, 11, 13, 15, 22, 23, 27, 28, 30, 31. The following are exceptions :—in line 10 (°*chandrārka*°) ; ll. 16 and 18 (°*rjuna*°). Consonants preceding *r* are not doubled. Of palæographic interest is the vowel letter *ē* (l. 18), inasmuch as it is in this plate that it is first found.

The plates record the grant of the village **Bhukkukura** in the **Kūraka** *rāshṭra* to **Bhavadattaśarman**, who was a student of *Ṛig-Vēda*, well-versed in *Vēdas* and *Vēdāṅgas*, an inhabitant of **Tiriliṅga**, and who belonged to the **Kauśika** *gōtra*.

The **donor** of the grant was the **Gāṅga** king **Indravarman**, son of **Dānārṇava**. As the *praśasti* of the grant is the same as that of the Chicacole grant of Indravarman above referred to, no comment is required.

The grant was made on the **full-moon day** of **Kārttika** and was engraved on the **20th day** of **Pushya** in the **year 149** of the prospering victorious reign. This refers to the Gāṅga era, generally mentioned in the Kaliṅga grants. This grant, therefore, appears to be three years posterior to that of the Chicacole plates of Indravarman,[3] dated 146. This son of Dānārṇava was, probably, the grandson and successor of the Indravarman of the Chicacole plates.

The order for the grant was issued by the *Mahāmahattara* **Śivaśarman**, who may have been the son of the *Mahāmahattara* Gauriśarman of the grant of Indravarman,[2] dated 128 ; and father of *Mahattara* Śavaranandiśarman of the Chicacole grant of Guṇārṇava's son Dēvēndravarman.[4]

The writer of the grant was **Khaṇḍichandra**, son of **Āditya-Bhōgika**. The Chicacole grant of Guṇārṇava's son Dēvēndravarman is said to have been engraved by Sarvachandra, the

[1] Archæological Survey of Southern India, Vol. IV, *Tamil and Sanskrit Inscriptions*, by Jas. Burgess, Part III, No. 17, pp. 161 sqq.

[2] *Ep. Ind.*, Vol. III, No. 21, p. 130.

[3] Archæological Survey of Southern India, Vol. IV, *Tamil and Sanskrit Inscriptions*, by Jas. Burgess, Part III, No. 18, pp. 164 sqq.

[4] *Ep. Ind.*, Vol. III, No. 21, p. 131.

son of Khaṇḍichandra-Bhōgika ; and Āditya, the son of Vijayachandra, is stated to have engraved the Chicacole grant of Indravarman, dated 128. The Chicacole grant of Indravarman, dated 146, is stated to have been engraved by the state *Bhōgika*, probably Āditya. The office of the engraver appears to have been hereditary, like that of the *ājñapti*.

The composer of the grant was the 'Minister-General' Śāmbapura-Upādhyāya, the son of Dharmachandra, the chief of the elephants (*Hastyadhyaksha*).

Of the localities mentioned in the grant the following require mention :—

Dantapura.—The royal residence from which the grant was issued was evidently in the kingdom of Kaliṅga.

Dantapura is mentioned in the *Daladavaṁsa*. It is said that the left canine tooth of the lower jaw of Buddha was brought by one of his disciples to Kaliṅga and a large *stūpa* was built over it. In course of time a large city rose round the *stūpa*, and it was called Dantapura. The Buddhists all lived in a village close by. The people of Ceylon, attracted by the miracles worked by the tooth, established a colony not far from Dantapura. Ultimately, when the *stūpa* was destroyed by the malice of the Brahmans, the tooth was taken away to Ceylon.

On the way from Chicacole to Siddhāntam (Siddhārthaka-grāma, a Buddhistic village) and close to the latter place a large tract of land is shown as the site of the fort of Dantavaktra. Valuable jewels, images of all kinds, coins and such other articles used formerly to be found there by the cultivators. Even now the people believe that there was once immense wealth there. About twelve miles north of Siddhāntam and on the same side of the Nāgāvali is the village Hīramaṇḍalam, which name is only a corruption of Īramaṇḍala (the Tamil Īḻa-maṇḍalam), the ancient name of Ceylon. Siddhāntam must have been the village where the Buddhists lived. These facts prove that Dantapura stood on the place which is now shown as the site of the fort of Dantavaktra.

Kūraka *rāshṭra* has, perhaps, given its name to the village of Kurchavalsa, about four miles north-west of Siddhāntam. *Rāshṭra* properly means 'a kingdom.' As parts of the Kaliṅga kingdom were termed *vishayas* in the Rāgōlu Plates of Śaktivarman[1] (Kaliṅga itself was a *vishaya* and Varāhavartinī was a *vishaya* of Kaliṅga), why is this district here called a *rāshṭra* ? Perhaps, this was at first an independent kingdom, but was subsequently conquered and subdued by the kings of Kaliṅga.

Bhukkukura is **Bukkur** in the Pālakoṇḍa *Tāluk* and is opposite to Purle on the river. It was on the Bukkur bank of the river that the plates are said to have been discovered.

From the position of Kurchavalsa and Bukkur it may be seen that the Kūraka *rāshṭra* corresponds to the modern Pālakoṇḍa *Tāluk*.

Tiriliṅga is clearly **Triliṅga**.

TEXT.

First Plate.

1 ओं[2] स्वस्ति विजयवतो दन्तपुरवासकान्महेन्द्राचलशिखरप्रतिष्ठि-

2 तस्य चराचरगुरोस्सकलभुवननिर्म्माणैकसूत्रधारस्य भगवतो गो-

3 कर्ण्णस्वामिनश्चरणकमलयुगलप्रणामाद्विगतकलिकलङ्को गा-

4 ङ्गामलकुलतिलकस्स्वासिधारापरिस्पन्दाधिगतसकलकलिङ्गाधि-

[1] *Ep. Ind.*, Vol. XII, No. 1.

[2] This is expressed in the original by the symbol of a spiral.

5 राज्यᳶप्रविततचतुरुदधिसलिलतरङ्गमेखलावनितलाम-
6 लयशाः अनेकसमरसंघट्टविजयजनितजयशब्दप्रतापोपन-
7 तसमस्तसामन्तचूडामणिप्रभामञ्जरीपुञ्जरञ्जितचरणो माता-
8 पितृपादानुध्यातः श्रीमहामार्णवसूनुः श्रीमान्महाराजेन्द्रव-

Second Plate ; First side.

9 र्म्मा कूरवराष्ट्रे भुक्कुरच्छेदकर्णकान्कुटुम्बिनस्समाज्ञापयति [।*] वि-
10 दितमस्तु वो यथायं च्छेदस्सर्व्वकरभरैᳶपरिहृत्याचन्द्रार्कप्रतिष्ठं क-
11 त्वा मातापित्रोरात्मनश्च पुण्याभिवृद्धये कार्त्तिकपौर्णमास्यां सलिलपू[र्व्वं*]-
12 कं कौशिकसगोत्राय [ब]हृचसब्रह्मचारिणे तिरिलिङ्गवास्त-
13 व्याय वेदवेदाङ्गपारगाय भवदत्तशर्म्मणे सम्प्रत्तस्तदेवं
14 विदित्वा यथोचि[तभो]गभागमुपनयन्त[:] सुखं प्रतिवसतेति [॥*] सीमा-
15 लिङ्गानि चात्र प्रदक्षिणक्रमेण बोद्धव्यानि [।*] पूर्व्वेण वल्मीकादारभ्य पुरुष-
16 च्छाययाऽङ्गनहृदश्चस्ततो वल्मीकस्ततो वल्मीकसहितकरञ्जवृक्षः दक्षि-

Second Plate ; Second side.

17 णेन करञ्जवृक्षात्प्रभृति पुरुषच्छायया पाषाणाश्चयः [।*] पश्चिमे-
18 न पाषाणात्प्रभृति पु[रु*]षच्छायया पाषाण एव ततोऽङ्गनहृदस्तत-
19 ᳶपाषाणः [।*] उत्तरेण पाषाणात्प्रभृति पुरुषच्छायया तिमिरहृ-
20 दस्ततᳶपाषाणस्ततः कपाटसन्धिक्रमेण पाषाणस्तत-
21 ᳶपाषाण एव ततो वल्मीक इति [॥*] भविष्यतश्च राज्ञᳶप्रज्ञा-
22 पयति [।*] धर्म्मक्रमविक्रमाणामन्यतमयोगादवाप्य मही-
23 सु(म)नुग्रासन्निरयन्दानधर्म्मोनुपालनीयो(यः) [।*] व्यासगीतांश्चात्र श्लो-
24 काः [।*] बहुभिर्व्वसुधा दत्ता बहुभिश्चानुपालिता [।*] यस्य यस्य

Third Plate.

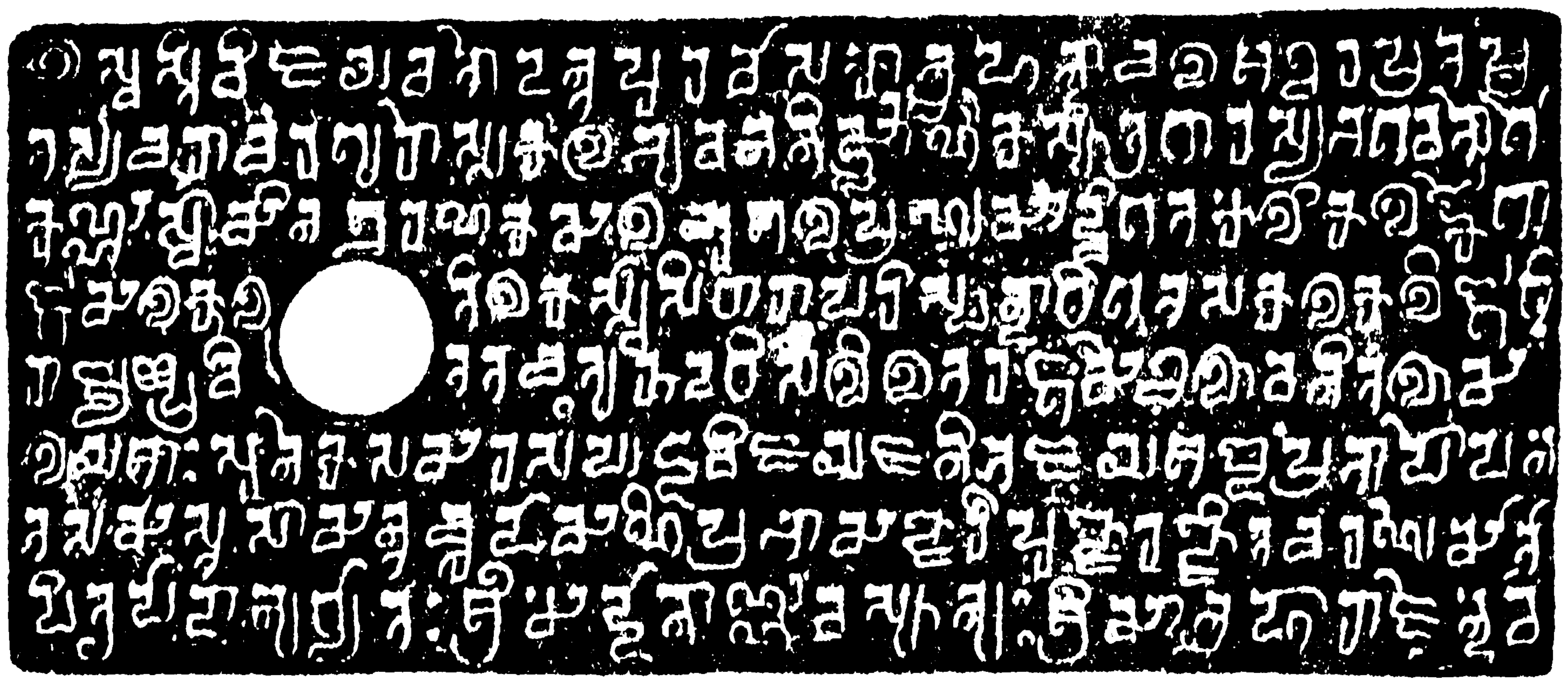
25 यदा भूमिस्तस्य तस्य तदा फलम् [॥१*] स्वदत्तां परदत्तां वा यत्नाद्रक्ष
26 युधिष्ठिर [।*] महीम्महीमतां श्रेष्ठ दानाच्छ्रेयोनुपालनम् [॥२*] षष्टि-[1]
27 वर्ष्षसहस्राणि स्वर्ग्गे तिष्ठति भूमिदः [।*] आच्छेत्ता चानुमन्ता च तान्येव
28 नरके वसेदिति [॥३*] आज्ञा महामहत्तरश्रिवशर्म्मा [।*] प्र[व*]र्द्धमान-
29 विजयराज्यसंवत्सरा[:] १०० ४० ८ पुष्य दि ३०[2] लिखितमिदं शास-
30 नं हस्त्यश्वाध्यक्षधर्म्मचन्द्रसूनुना सर्व्वाधिकृतेन ग्रामपुरोपाध्यायि-
31 गोल्लोर्ण्णमादित्यभोगिकतनयेन खण्डिचन्द्रेणेति ॥

[1] Read षष्टिं.

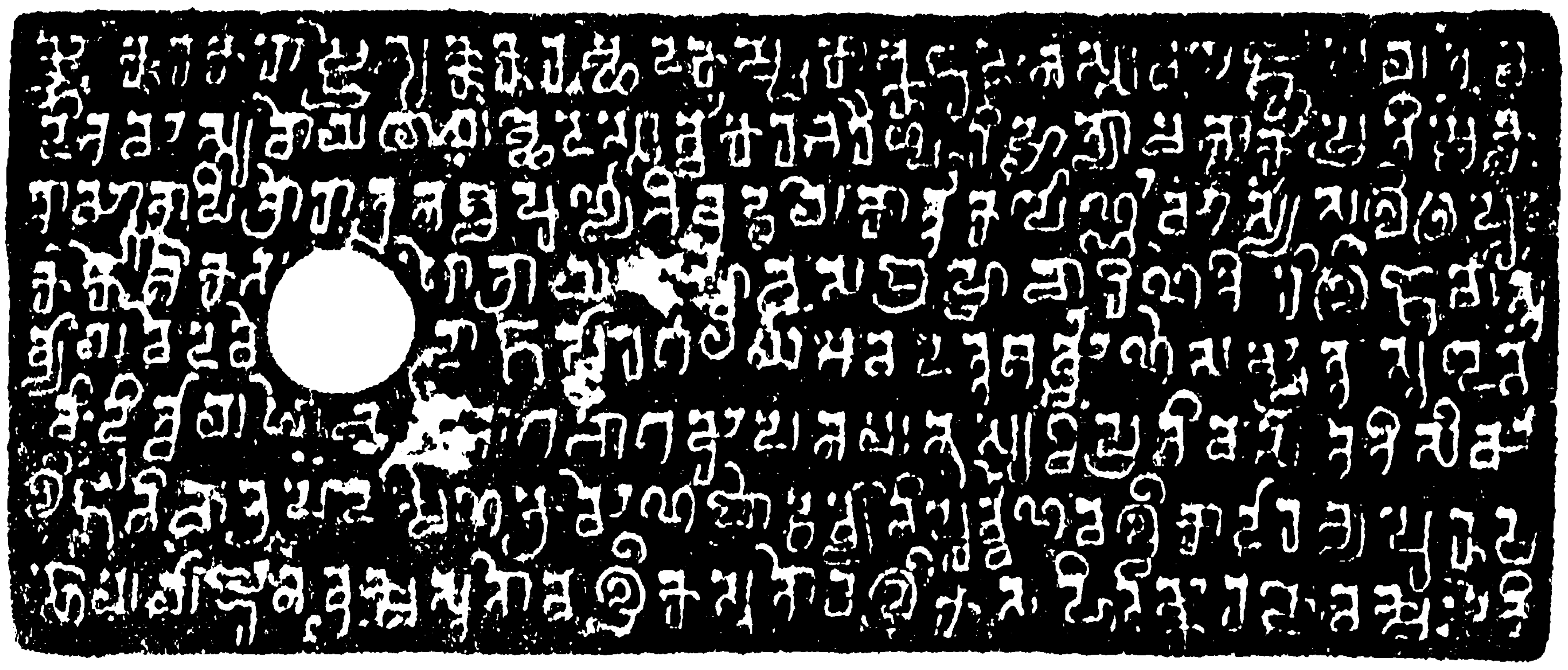
[2] [The symbol following दि represents 20 and not 30. After this comes a punctuation represented by a spiral. —H. K. S.]

Purle Plates of Indravarman: the [Ganga] year 149.

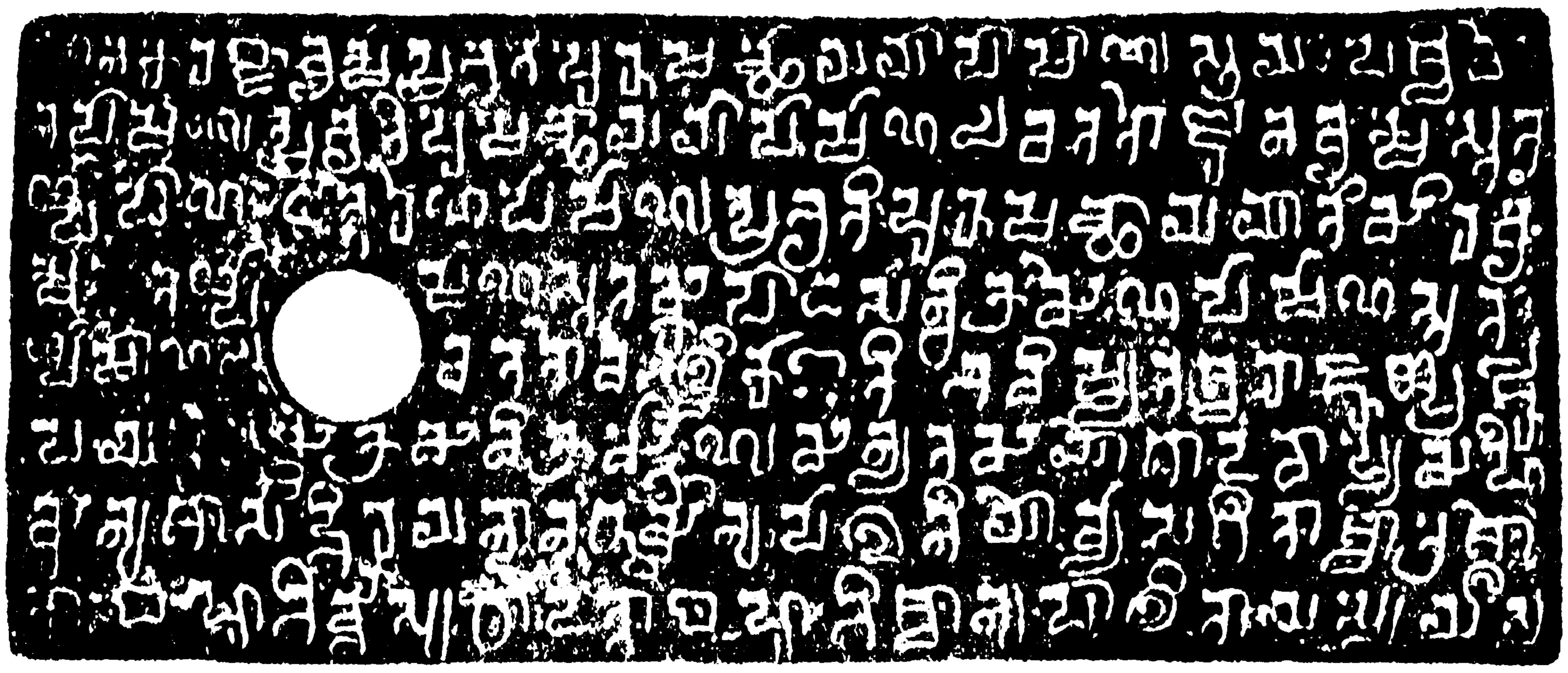
First Plate.



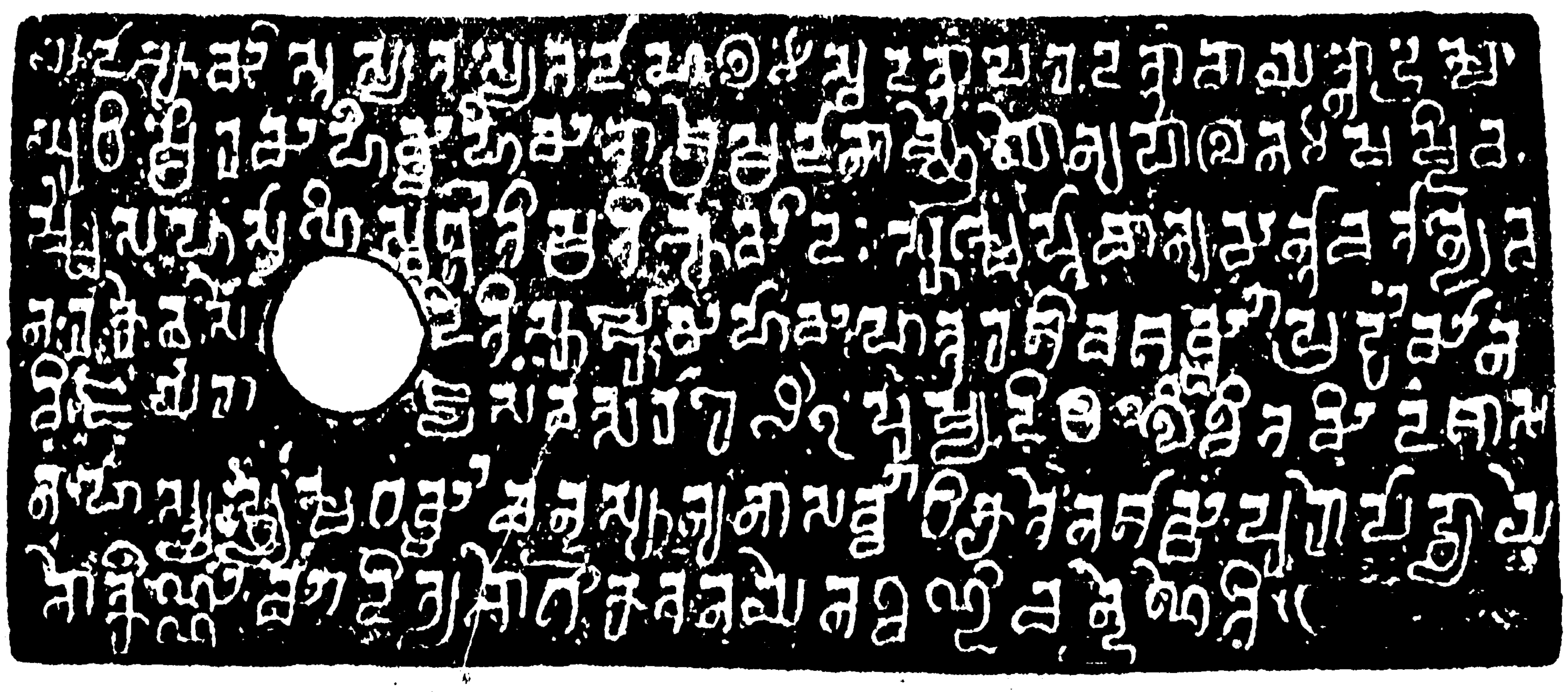
Second Plate: first side.



Second Plate: second side.



Third Plate.



F. W. THOMAS   SCALE FOUR-FIFTHS   W. GRIGGS & SONS, LTD., PHOTO-LITH.

TRANSLATION.

(Line 1.) Om! Hail! From (his) victorious residence (*vāsakāt*) at (the city of) **Dantapura** the son of the glorious **Dānārṇava,** the glorious Mahārāja **Indravarman**—who has had the stains of the Kali age washed away by obeisance to the lotus feet of the divine (God) Gōkarṇa-Svāmin, the lord of the movable and immovable (creation), the sole architect for the creation of the whole universe, who is established on the summit of the mountain **Mahēndra**—who is the ornament of the family of the **Gāṅgas**—who has obtained the supreme sovereignty over the whole of **Kaliṅga** by the quivering of the edge of his own sword; whose fame is stainless over the earth, which is girt about by the waves of the water of the four wide-spreading oceans; whose feet are tinted by the mass of the clusters of blossoms which are the lustre of the crest-jewels of all the chieftains who have been made to bow down by his prestige of the cries of triumph occasioned by victory in the contests of many battles; and who meditates on the feet of (his) parents—issues the (following) order to all the householders cultivating the division of **Bhukkukura** in the **Kūraka**-*rāshṭra* :—

(L. 10.) Know ye! This land, having been exempted from all taxes (and) having been established (as a village) to continue as long as the moon and the sun may last, has been given, for the increase of the religious merit of (our) parents and of ourselves, with an accompaniment of libations of water, on the **full-moon-day** in the month of **Kārttika,** to **Bhavadattaśarman,** of the Kauśika *gōtra*, a student of the Ṛig-Vēda, a resident of **Tiriliṅga** and well-versed in *Vēdas* and *Vēdāṅgas.* Having known this, dwell ye in happiness, tendering (to him) the proper share of the profit therefrom.

(L. 14.) The marks of the boundaries in the *pradakshiṇa* (right to left) order may here be noted thus:—On the east, beginning with an ant-hill, (there are) at (a distance which equals) the shadow of a man,[1] an *Arjuna* tree, then an ant-hill, then a *Karañja* tree together with an ant-hill. On the south, from the *Karañja* tree, at (a distance which equals) the shadow of a man, three boulders. On the west, beginning with the boulder, at (a distance which equals) the shadow of a man (there is) a boulder only, then an *Arjuna* tree, then a boulder. On the north, beginning with the boulder, at (a distance which equals) the shadow of a man (there is) a *Timira* tree,[2] then a boulder, then in the form of a door-joining (there is) a boulder and then a single boulder (and) then an ant-hill.

(L. 21.) And he (the king) admonishes future kings:—This meritorious gift should be preserved by those (kings) who rule the earth, having obtained it by right, inheritance, or conquest, one or other means. With reference to this (subject) there are verses sung by **Vyāsa** :—

[The three customary verses.]

(L. 28.) (By) the order of the *Mahā-Mahattara* **Śivaśarman**—this edict was written by **Sāmbapura-Upādhāya,** son of the *Hasty-adhyaksha*—the chief of the elephants—the *sarv-ādhikṛita* **Dharmachandra,** on the **20th day** in the month of **Pushya** of the **year 100 40 9** of the augmenting victorious reign; and was engraved by **Khaṇḍichandra,** son of **Āditya-Bhōgika.**

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[1] On *purusha-chchhāyā* cf. *Ep. Ind.*, Vol. III, p. 134, n. 1.

[2] [*Timira* is the Sanskrit translation of the Telugu *chikaṭi*, which is the name of the tree *exonthocymus pictorius*.—H. K. S.]

No. 28.—TUPPAD-KURHATTI INSCRIPTION OF THE REIGN OF AKALAVARSHA KRISHNA III : SAKA 868.

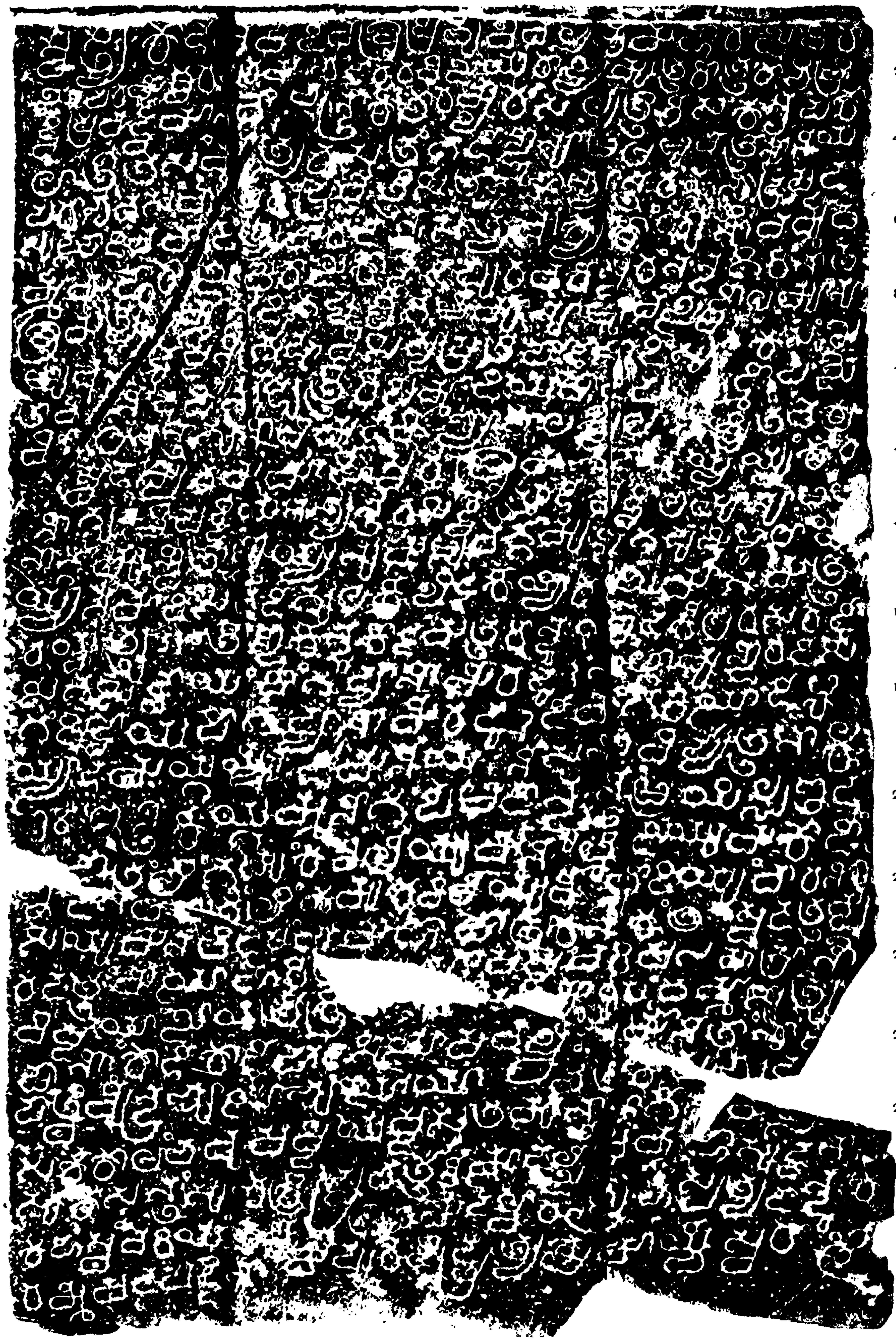
BY LIONEL D. BARNETT.

Tuppad-Kurhatti is a village of Navalgund Taluk, Dhārwār District, and lies in lat. 15°32¼′ and long. 75° 32½′, about 9⅓ miles nearly east of Navalgund town. Its name is spelt as "Tupadkurhatti" in the *Postal Directory of the Bombay Circle*, "Tupad Kurhatti" in the Bombay Survey sheet 332, and "Toopud Kooruttee" in the old Indian Atlas sheet 41. The name, correctly spelt, is *Tuppada Kuṟihaṭṭi*, "Kuṟihaṭṭi of the Butter," apparently on account of the excellence or abundance of the butter produced in the village. *Kuṟihaṭṭi*, in Old Kanarese *Kuṟipaṭṭi*, means "ram's fold," and we find a semi-sanskritised variant of this in *Mēshada-paṭṭi*[1] (l. 31). Apparently the full name in ancient times was **Karaṇa-Guṟipaṭṭi**, "Kuṟipaṭṭi of the Office" (ll. 12-13). The stone bearing the present record was found in front of the temple of Māruti in the village, broken into two or three pieces. Ink-impressions of it were made for the late Dr. Fleet, and are now in the British Museum; from them I have edited the text.—The stone is a rectangular block; the top is surmounted by three triangular finials, one in the middle and one at each corner. It contains on top two bands, each of which is divided by two columns into three compartments. The lower band has some **sculptures**, namely a *liṅga* on a stand in the central compartment, a squatting figure in the proper right compartment, who holds something like a broom or a chowrie in his left hand, and a cow with sucking calf in the left compartment. Below this is an inscribed area about 1 ft. 11⅓ in. wide and 3 ft. 4½ in. high.—The character is good **Kanarese** of the period. Most of the letters are between ½ in. and 1 in. high, though some are a little taller. The vowel signs *ĕ* and *ŏ* are usually formed in the later manner; but occasionally they are written in the ancient fashion (e.g. *Beḷvola*°, l. 8, °*yyoḷam*, l. 19). The archaic subscript *l* in *illa* (l. 20) is also noteworthy. The palatal *ñ* appears in *viñyāna* (l. 11), a mistake for *vijñāna* which shews that *jñ* was pronounced by the writer in the same manner as by modern Tamils.—The language is **Old Kanarese**, except in the formal verses 1 and 2 (ll. 23-27). The *ḷ* is preserved (*iḷdu*, l. 14; *nāḷ-gāmuṇḍara*, l. 17; *ēḷ*°, ll. 21, 22; *aḷi*°, ll. 22, 23), except in one case, where it is written as *r* (*nār-ggāmuṇḍaṁ*, l. 14). Final *m* is sporadically changed to *v* before vowels in °*pāḍivav*= (l. 6) and *nesaṇav*= (l. 19). There is an archaic participle-form in *kāḍoṁ* (l. 21, in a formula). Lexically noteworthy are *nesaṇa*, from the Sanskrit *nivēśana* (l. 19), the locative verb-noun *modal* (ll. 29, 30: Kittel gives only *mudu* and its parts), and *hasta*, apparently with the meaning of *paksha* (l. 30). We find a genitive used as a semi-nominative in *Āychayyana māḍisida dēgulakke* (l. 15: cf. my note in *Journ. Roy. As. Soc.*, 1918, p. 105).

The **record** opens by referring itself in ll. 1-3 to the reign of **Akāḷavarsha** (the **Rāshṭrakūṭa Kṛishṇa III**), and then states that in the year Parābhava, Śaka 868, while his viceroy **Satyavākya Koṅguṇivarma Permānaḍi,** entitled "**lord of Kōḷāḷapura** best of cities" and "**master of Nanda-giri,**" was governing Puligeṟe and Beḷvola (ll. 3-10), and the latter's subordinate **Āychayya** was administering Karaṇa-Guṟipaṭṭi (ll. 10-13), certain local officials granted lands for the maintenance of a temple founded by Āychayya (ll. 13-20). Then come formulæ of the usual kind (ll. 20-27), followed by a verse recording that on a certain date some years previously the god Āychēśvara (i.e. the form of Śiva worshipped in the above-mentioned temple founded by Āychayya) revealed himself in the town (ll. 28-31); this may have been the event which led to the establishment of the temple, as was the case at Kurgōḍ (above, p. 278). The viceroy Satyavākya-Koṅguṇivarma Permānaḍi is evidently the same as the Gaṅga **Būtuga,** the son-in-law of the Rāshṭrakūṭa Amōghavarsha-Vaddiga, and hence a brother-in-law of Kṛishṇa III (see *Dyn. Kanar. Distr.*, pp. 304, 419, 421, and the Gāwarvāḍ inscr. above).

[1] See note on translation, below.

Tuppad Kurhatti Inscription of the reign of Akalavarsha Krishna III : Saka 868.



F. W. THOMAS

SCALE NEARLY ONE-FOURTH

WHITTINGHAM & GRIGGS, COLL.

We have thus two **dates** in the inscription, the one for the grant to the temple and the other for the revelation of the god. The first is specified in ll. 3-6 as Śaka 868, Parābhava; Bhādrapada śu. 1; Sunday. This is irregular according to the Southern Cycle, in which Parābhava is equated with Śaka 868 *expired*; for by the *Sūrya-siddhānta* the *tithi* śu. 1 was current on Friday, July 31, A.D. 946, and Mr. Sewell, who has kindly examined the dates for this paper, points out that by the *Ārya-siddhānta* śu. 1 was expunged. It follows therefore that the date intended was Śaka 868 *current*, Parābhava, according to the Northern Cycle, by which the *tithi* śu. 1 was connected with **Monday, 11 August, A.D. 945,** and ended on that day 16 h. 5 m. after mean sunrise (for Ujjain); it was, therefore, current during the last 8 h. 26 m. of the preceding Sunday, which, hence, by a slight irregularity might be coupled with it (cf. Mr. Venkatasubbiah's *Some Śaka Dates in Inscriptions*, p. 69).

The second date is given on ll. 28-30 as Śaka 864 (current), Śubhakṛit; Jyaishṭha śu. 15 (apparently); Thursday. These data also imply the use of the Northern Cycle, according to which the *tithi* was connected with **Thursday, 13 May, A.D. 941,** and ended 15 h. 55 m. after mean sunrise for Ujjain. Mr. Sewell informs me that practically the same results are obtained by applying the Ārya-siddhānta: calculating for true motions of sun and moon, the difference is only 34 m., and calculating for mean motions, it is 1 h. 38 m.

The **geographical names** mentioned are **Kōḷāḷapura** (l. 7), **Nanda-giri** (l. 7), the Three-hundreds of **Puligeṟe** and **Beḷvola** (l. 8), **Karaṇa-Guṟipaṭṭi** (l. 13) with the sanskritised form **Mēshada-paṭṭi** (l. 31), and **Dēvaṁgēri** (l. 18). Kōḷāḷapura is Kolhāpur.[1] On Karaṇa-Guṟipaṭṭi see above. Dēvaṁgēri is perhaps the modern Deogēri, in the neighbourhood of Gadag town.

TEXT.[2]

[Metres: v. 1, *Anushṭubh*; v. 2, *Śālinī*; v. 3, *Mattēbhavikrīḍita.*]

1 Svasty=**Akāḷavarsha-dēva**-Śrī-Prithuvī[3]-vallabha-mahārājādhirā-
2 ja-paramēśvara-paramabhaṭṭārara vijaya-rājyam=uttarōttar-ābhivri(vṛi)-
3 ddhi-pravarddhamānam=ā-chandr-ārkka-tāram=baraṁ salutt-ire [|*] **Sa(śa)ka-nṛipa-kā-**
4 **l-ātīta-saṁvatsara-sa(śa)taṁgaḷ=eṇṭu-nūṟa aṟuvatt-eṇṭaneya**
5 **Parābhava-saṁvatsaraṁ** pravarttise tad-varsh-ābhyā(bhya)ntarada **Bhādrapada**-
6 su(śu)ddha-pāḍivav=Ādityavāradandu **Satyavākya-Koṁguṇivarmma-dha-**
7 **rmma-mahārājādhirāja**[ṁ] **Kōḷāḷapuravar-ēsva(śva)raṁ Nanda-giri-nāthaṁ**
8 **śrīmat-Permmānaḍigaḷ=Puligeṟe-mūnūṟuvaṁ Beḷvola-mūnū-**
9 **ṟuvaṁ** dushṭa-nigraha-visi(śi)shṭa-pratipāḷanadiṁ suka(kha)-saṁkha(ka)-
10 tā(thā)-vinōdadiṁn=āḷutt-ire [|*] **Permmāḍiya** pāda-padm-ōpajī-
11 vi ananta-guṇa-vimaḷa-viñyā(jñā)na-lakshmī-lakshita-vaksha[s*]-
12 sthaḷam=parama-māhēsva(śva)raṁ śrīmad-**Āychayyaṁ Kara-**
13 **ṇa-Guṟipaṭṭiyan**=abhyantara-siddhiy=āḷe [*] Beḷvola-mūnūṟara
14 nār-ggāmuṇḍaṁ **Toṇḍayyanum**[4]=a ṟuvar=ggāmuṇḍugaḷum=iḷdu **Āycha-**
15 **·yyana** māḍisida dōgulakke biṭṭa keyyi rāja-māna-matta-
16 r=ayvattu 50 tōṇṭakk=endu koṭṭa mattar=ondu 1 idarke arasara de-
17 sege siddh-āyaṁ poṁ-gadyāṇam=eraḍu 2 nāḷ-gāmuṇḍara dese-
18 gaṁ siddh-āya[ṁ*] poṁ-gadyāṇam=eraḍu 2 **Dēvaṁgēriyoḷ**=ēḷ-ka-
19 yyoḷam=ay-gayyoḷaṁ maneya nesaṇav=irppatta nālku
20 24 int=ī keygam=manegaṁ peṟad=ondun=terey=illa [|*] idaṁ
21 [kā]d-ātaṁ liṁgamuṁ kavileyuman=ēḷ-kōṭiyuma[ṁ*] kādoṁ

[1] [Kōḷāḷapura is generally identified with Kōlār in the Mysore State: Dr. Fleet's *Kanarese Dynasties*, p. 297.—H. K. S.]

[2] From the ink-impressions.

[3] Read -*Pṛithivī*-.

[4] Or possibly *Tōṇṭayyanum*.

22 idan=aḻid-ātaṁ liṁgamuṁ kavileyum=ēḻ-kōṭiyuṁ Vāraṇā-
23 siyuman=aḻida paṁcha-mahā-pātakan=akkuṁ Sva-datt[ā*]m=pa-
24 ra-datt[ā*]ṁ vā yō harē[ta vasundha]rāṁ [|*] shashṭiṁ varisha[1]-sahasrāṇī(ṇi)
25 vishṭhāyāṁ jāyatē kri(kṛi)[miḥ] [|| 1*] [Sāmā]nyō=yaṁ dharmma-sētu[r=nṛi]-
26 pāṇāṁ kālē kālē pālanīyō shavabdhiḥ[2] [|*] sarm[m]ā(rvvā)n=ētāṁ(n) bhāgi[naḥ]
27 pārtthivēndr[ān*] bhūyō bhūyō yāchatē Rāmacha[ṁ*]dra[ḥ] [|| 2*]
28 **Sa(śa)ka-kālaṁ chavu-shashṭiy-ashṭa-sa(śa)tamun=tān=āge [saṁ]vatsa[raṁ]**
29 sukka-santaṁ **Subhakrid**[3]-pravarttane modal=Jēshṭam=mahā-su(śu)ddha-nāma-
30 ka-hastha(sta)ṁ vari(re ?)y=aṁta[gaṁ ?][4] ti[thi ?] modal=vāraṁ Bṛihaspatyadandu ka-
31 ram[5]=**Mēshada-paṭṭi**-nāma-puradoḷ=pratyaksham=Āychēsva(śva)raṁ [3*]

TRANSLATION.

(Lines 1-3) Hail ! while the victorious reign of king **Akāḷavarsha,** the darling of Fortune and Earth, great Emperor, supreme Lord, supreme Master, was advancing in a course of successively increasing prosperity, (*to endure*) as long as moon, sun, and stars :—

(Lines 3-10) while **the cyclic year Parābhava, the eight-hundred and sixty-eighth of the centuries of years elapsed from the time of the Śaka king,** was current, on Sunday, the first (*lunar day*) of the bright fortnight of Bhādrapada in that year, when **Satyavākya Koṅguṇivarma** the great emperor of righteousness, **lord of Kōḷāḷapura** best of cities, **master of Nandagiri, Permānaḍi,** was governing the **Puligeṛe Three-hundred** and the **Beḷvola Three-hundred,** so as to suppress the wicked and to protect the excellent, with enjoyment of pleasant conversations :—

(Lines 10-13) while he who finds sustenance at **Permāḍi's** lotus-feet, he whose breast is marked by (*the presence of*) the genius of endless virtue and stainless wisdom, a supreme worshipper of Mahēśvara, **Āychayya,** was administering **Karaṇa-Guṛipaṭṭi** with internal authority :—

(Lines 13-20) **Toṇḍayya,** the county-Gāmuṇḍa of the Beḷvola Three-hundred, and the Six Gāmuṇḍus in concert granted for the temple constructed by **Āychayya** a field, fifty *mattar* by the king's measure, (*and*) gave for a garden one *mattar*. On this, for the share of the kings the fixed revenue (*shall be*) two gold *gadyāṇas*, for the share of the county-Gāmuṇḍas the fixed revenue two gold *gadyāṇas*. (*They also gave*) twenty-four dwelling-houses of seven cubits and five cubits (*in width*) at **Dēvaṁgēri.** Thus on this field and houses there is not a single other impost.

(Lines 20-23 : a prose formula of the usual type.)

(Verses 1-2 : common Sanskrit formulæ.)

(Verse 3) When **the Śaka date was eight-hundred and sixty-four,** while **the cyclic year Śubhakṛit** pleasant and peaceful was in progress, while Jyaishṭha (*and*) the fortnight named the great bright one were going on, during the course of the last lunar day (*of the fortnight*), on Thursday, Āychōśvara verily revealed himself in the town named Mēshada-paṭṭi.

[1] Read *varsha-*. [2] Read *bhavadbhiḥ*. [3] Read *Śubhakṛit*.

[4] I give the above emendations in the first half of the line with considerable diffidence. The use of *hasta* in the sense of *paksha* is new to me, though both words may be used in chronograms to denote a pair. *Vari* may also be the same as *bari*, i.e. *paksha*, and, if so, the emendation *aṁtagaṁ* will be wrong. But in spite of these difficulties the above emendations seem to meet the requirements of the case better than any others.

[5] It is possible that *Karam-Mēshada-paṭṭi* should be read as a compound, corresponding to *Karaṇa-Guṛipaṭṭi* of ll. 12-13 (*kara,* " tax," corresponding to *karaṇa,* " office," " treasury ").

No. 29.—A NOTE ON KING CHANDRA OF THE MEHARAULI INSCRIPTION.

By R. D. Banerji, M.A.

A tall slender pillar of iron, almost entirely pure, stands in the courtyard of Masjid Quwwat-ul-Islām within a few feet from the Qutb Mīnār. Among the various inscriptions incised on it, the largest is a record of six lines, in characters of the fourth century A.D. The final edition of this inscription is to be found in Dr. Fleet's Gupta Inscriptions.[1] According to this record a king named Chandra had defeated a combination of his enemies in Eastern Bengal (*Vaṅga*), had crossed the seven mouths of the Indus during his wars, defeated the *Vāhlīkas*, and set up a standard of Vishṇu on a hill called Vishṇupada. Scholars have offered numerous suggestions concerning the identity of this prince. Dr. Fleet was of opinion that this king Chandra was probably Chandragupta I of the early Gupta dynasty.[2] Dr. V. A. Smith thought that this king Chandra was the same as king Chandragupta II of the early Gupta dynasty and in the first two editions of his Early History of India assigned the inscription on the iron pillar at Mēharaulī to the son of Samudragupta. Mahāmahōpādhyāya Hara-Prasād Śāstri is of opinion that this king Chandra is Chandravarman, son of Siṁhavarman of Pushkaraṇā, whose inscription has been found at Susuniā in the Bankura District of Bengal.[3] Recently Mr. R. G. Basak has thought fit to revert to the theory of the late Dr. J. F. Fleet concerning the identity of the prince mentioned in the Mēharaulī pillar inscription and identifies him with Chandragupta I, the father of Samudragupta.[4]

Mr. Basak's paper opens with a statement the accuracy of which is doubtful and which, so far as is known, cannot be supported by Epigraphical evidence. Mr. Basak says: "In the early part of the fourth century A.D. there was a great defeat of the people of Bengal (*Vaṅga*) by a king named Chandra"; but the record on the iron pillar at Mēharaulī merely states that the king defeated "a combination of his enemies in the Vaṅga countries."[5] The plural is used instead of the singular, which is significant. The combination may have been of people who had no relation with the people of Bengal, but who had either established small principalities in Eastern Bengal or had been driven to take shelter in that region. There is no mention of the "people of Bengal" in this record, and we are not in a position to determine whether the "people of Bengal" were able to take part in these struggles at that period or not.

The principal argument on which Mr. Basak bases his identification of king Chandra of the Mēharaulī pillar with king Chandragupta I of the Gupta dynasty is the statement on the iron pillar inscription that king Chandra "attained sole supreme sovereignty in the world, acquired by his own arm and (enjoyed) for a long time." According to Mr. Basak this statement "applies more to an early Gupta ruler of the fourth century than to any local king of any of the small states then ruling independently in Northern India."[6] Mr. Basak assigns no reasons for his statement, and consequently it is difficult to trace the trend of his thought. Evidently the glamour of the early Gupta empire and its glory in later days enticed him to put forward this bold statement. Mr. Basak goes on to state: "So it is very likely that Samudragupta's father Chandragupta I, whom we know to have been the first *Mahārājādhirāja* of the Gupta line, began to establish the empire by going out for making conquests in Bengal, in part of the Punjab and also in the South and perhaps succeeded in incorporating portions at least of these provinces into his own kingdom, which after his death passed into Samudragupta's hands."[7] It is true that Chandragupta I, the son of Ghaṭōtkachagupta, was the first *Mahārājādhirāja* of the Gupta dynasty; but there is absolutely no evidence which can lead us to believe that he was

[1] *Corpus Inscriptionum Indicarum*, Vol. III, p. 141.

[2] *Ibid.*, p. 140, note 1.

[3] *Epi. Ind.*, Vol. XIII, p. 133.

[4] *Ind. Ant.*, Vol. XLVIII, 1919, p. 98.

[5] Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 141.

[6] *Ind. Ant.*, Vol. XLVIII, p. 101.

[7] *Ibid.*

capable of leading an army into the Punjab or the south or that he ruled for a long time. He may or may not have been in possession of Bengal. The coins bearing his name and effigy and that of his consort Kumaradēvī the Lichchhavī, which an earlier generation of Numismatists assigned to this prince, are now taken as medals issued by the Emperor Samudragupta in memory of his parents.[1]

The Mēharaulī inscription of Chandra states that he enjoyed suzerainty for a long time. But it is impossible to admit that Chandragupta I reigned for a long time. There is a consensus of opinion among orientalists on this point, and, as far as is known, Mr. Basak is the only advocate of this opinion. If we dismiss the doubtful evidence of the Bodh Gayā inscription of Tṛikamala or Turāmala of the year 64 [2] and the Gayā plate of the time of Samudragupta of the year 9 (?), the oldest known inscription of the Gupta dynasty which is dated is the Udayagiri inscription of Chandragupta II of the year 82=400 A.D.[3] Now the initial year of the Gupta era is generally admitted to be the time of the accession, or rather the coronation, of Chandragupta I sometime in 318-19 A.D. Udayagiri, where this inscription is to be found, is in Eastern Mālava, a province which was conquered or subjugated by Chandragupta II. This is proved by the existence of a new class of silver coins of Chandragupta II based on the Mālava and Saurāshṭra fabric of silver coins which were introduced by Chandragupta II in imitation of the silver *drachmæ* of the Western Satraps.[4] The conqueror of a new province or country generally conciliates the subjects of his newly conquered province by issuing coins of the same type which was in vogue immediately before the conquest rather than offend them by issuing a type unknown previously. This was done by Maḥmūd bin Sabuktigīn,[5] Muḥammad bin Sām[6] and his immediate successors in the Punjab and Delhi,[7] and by Akbar in Gujarat.[8] The conquest of a province and its settlement generally takes some time; and, if we assign fifteen or twenty years for it, we have sixty or sixty-five years left for the reigns of Samudragupta and Chandragupta. It is hardly possible even to think of a short reign for Samudragupta when we consider the amount of work he did to conquer and consolidate the Empire. By common consent forty-five or fifty years have been assigned to Samudragupta, and the majority of Indologists agree with the late Dr. V. A. Smith in assigning a very short reign of ten or fifteen years to Chandragupta I and a long reign of at least fifty years[9] to his son and successor Samudragupta. So it is impossible to maintain that Chandragupta I enjoyed a long reign, and consequently it is not possible to identify him with king Chandra of the Mēharaulī pillar inscription, who enjoyed the suzerainty, acquired with his own arms, for a long time.

In the second place is it possible to maintain that Chandragupta I led an expedition into the Punjab and Afghanistan and the Dekkhan? The negative evidence of the Allahabad pillar inscription is decisive on this point. If Samudragupta's father had done any campaigning in the North-West or the South, then it is perfectly certain that an able panegyrist of the type of *Sāndhivigrahika-Kumārāmātya-Mahādaṇḍanāyaka* Harishēṇa would have mentioned it and availed himself of such occurrences to extol the might of his master Samudragupta still further. The silence of the Allahabad *praśasti* on this point enables us to state with a tolerable degree of confidence that Chandragupta did not campaign in the land of the five rivers or Afghanistan or lead an army into the Dekkhan. It is a pity that the first three lines of the Allahabad *praśasti* can neither be completely read nor partially restored. It would have cleared up all doubts

[1] Allan's *British Museum Catalogue of Indian Coins*, Gupta Dynasties, pp. lxiv-lxviii.

[2] Cunningham's *Mahabodhi*, pl. XXV.

[3] Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 25.

[4] Allan's *British Museum Catalogue of Indian Coins*, Gupta Dynasties, p. lxxxvi.

[5] Cunningham's *Coins of Mediæval India*, pp. 65-66.

[6] Nelson Wright, *Catalogue of Coins in the Indian Museum, Calcutta*, Vol. II, p. 17.

[7] *Ibid.*, pp. 19-37.

[8] *Ibid.*, Vol. III, p. 37.

[9] *Early History of India*, Third Edition, pp. 280-81.

about the beginning of the Gupta dynasty. The opening line of this record mentions Samudragupta's kinsmen, who seem to have had done something about the beginning of his reign.[1] Then, the list of kings and countries conquered by Samudragupta gives us a good idea of the states surrounding the parent state of the Gupta Empire, *i.e.* Magadha, and the rigid silence of Harishēṇa about the achievements of Chandragupta I in these regions proves that that monarch secured his own independence and did little else. The first mention of Chandragupta I is to be found in the Mathurā fragmentary inscription of the time (?) of his grandson Chandragupta II.[2] Neither the Allahabad[3] nor the Ēraṇ[4] inscription mentions him, a fact which leads us to believe that the kingdom of Magadha was acknowledged as the paramount power in India only during the time of Samudragupta and the title of **Mahārājādhirāja** was probably bestowed on Chandragupta I by his descendants. Chandragupta I may have been the real founder of the kingdom of Magadha and freed it from the yoke of the Scythian foreigner. Beyond this nothing can be said about Chandragupta I.

Mr. Basak questions: "Where is the evidence that Bengal had ever been in the possession of Chandravarman?"[5] But he does not pause to think what evidence there is of the possession of Bengal by Chandragupta I. Copper-plate grants of the time of Kumāragupta and Budhagupta have been discovered in Northern Bengal. These are the Dhanaidaha[6] and Damodarpur[7] grants of Kumāragupta I and the Damodarpur grant of Budhagupta. But it does not seem to have struck Prof. Basak that these copper-plates cannot prove that Chandragupta I had any hold over any part of Bengal.

Another argument adduced by Mr. Basak in favour of his theory about the inclusion of Bengal in the kingdom of Chandragupta is the discovery of the coins of the Emperors of the early Gupta dynasty in Eastern and Western Bengal. Only one or two coins of Chandragupta I have been found in Bengal, and these coins too are not regarded by Allan, the latest authority on the subject, as being genuine issues of Chandragupta I, but as medals struck in memory of his parents by his son Samudragupta. Coins of Chandragupta II, Kumāragupta I and Skandagupta have been found in large numbers and indicate that probably Eastern and Western Bengal were included in the Empire of the Guptas in the fifth century A.D.

To sum up; it is not possible to admit that Chandragupta I of the early Gupta dynasty had a long reign; therefore he cannot possibly be the same person as king Chandra of the Mēharauli inscription. Then, the existing evidence in both the Epigraphic and the Numismatic fields is insufficient to prove that Bengal was included in the kingdom of Chandragupta I, the first monarch of the Gupta dynasty, or that he campaigned in the Indus Delta. Finally Paurāṇic evidence, as quoted by Mr. Pargiter, proves very distinctly that Bengal was not included within the dominions of Chandragupta I. Mr. Pargiter says: "The Guptas are mentioned as reigning over the country comprised within Prayāga, Sākēta and Magadha." Mr. Pargiter concludes very correctly that this was "exactly the territory which was possessed at his death by Chandragupta I, who founded the Gupta dynasty in A.D. 319-20 and reigned till 326 or 330 (or even till 335 perhaps), before it was extended by the conquests of his son and successor Samudragupta."[8] It is, therefore, almost certain that Bengal was never included within the dominions of Chandragupta I. In order to reconcile this directly hostile piece of evidence to his own theory Mr. Basak states: "Or it may be supposed that the Magadha of the Purāṇas probably included portion of Bengal conquered,"[9] a statement which need not be taken seriously.

[1] Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, p. 6.
[2] *Ibid.*, pp. 26-27.
[3] *Ibid.*, pp. 6-10.
[4] *Ibid.*, p. 20.
[5] *Ind. Ant.*, Vol. XLVIII, p. 101.
[6] *J. A. S. B.*, New Series, Vol. V, pp. 460-61, pl. xx.
[7] R. Chanda's "*Indo-Aryan Races*," p. 273.
[8] Pargiter's *Dynasties of the Kali Age*, p. xii.
[9] *Ind. Ant.*, Vol. XLVIII, p. 101.

It is, therefore, certain that it is hardly possible to identify Chandragupta I of the early Gupta dynasty with king Chandra of the Mêharaulî pillar inscription. We may now revert to Mr. Basak's question as to whether we possess any evidence which indicates that Bengal was at any time in the possession of Chandravarman. The answer is in the affirmative. We have evidence of the possession of a part, at least, of Bengal by Chandravarman in the Susuniā rock inscription of Chandravarman, son of Siṁhavarman, king of Pushkaraṇā.[1] Mr. Basak has taken this inscription to be a pilgrim's record without assigning sufficient reasons. So far as is known, there is no evidence to prove that Susuniā hill was at any time a place for pilgrimage of sufficient importance to draw devotees from the Western end of India. No remains have been found on the hill which might indicate that there was any famous shrine on this hill or near the inscription. It is very difficult to understand why Mr. Basak takes this inscription to be the record of a pilgrimage of king Chandravarman of Pushkaraṇā simply because he carved the discus of Vishṇu on a hill of Western Bengal. The inscription proves that a king named Chandravarman from Pushkaraṇā (modern Pokharaṇ in the Jodhpur State) had come as far as Western Bengal proper and left his mark there in the form of a short record with one of the emblems of his principal deity incised on the hill, the only prominent landmark in the country, which is perhaps the only hill in Bengal proper. Let us connect the fact gleaned from this very short record with those obtained from the Mêharaulî inscription of Chandra. The latter speaks of a king named Chandra, who had defeated a combination of his enemies in the Vaṅga *countries*. The full name of king Chandra may be either **Chandranātha, Chandravarman** or **Chandragupta.** In the Susuniā inscription we have a confirmation of one of the statements of the Mêharaulî inscription that a king named Chandravarman had left the mark of his visit in Bengal. Then, both inscriptions are Vaishṇava; king Chandra had raised a staff of Vishṇu on the Vishṇupada hill, while Chandravarman had incised the wheel of Vishṇu on the Susuniā hill. Whereas it is impossible to identify this Chandra with Chandragupta I of the early Gupta dynasty, the only alternative left open is to identify this Chandra of the Mêharaulî pillar inscription with Chandravarman, son of Siṁhavarman, of the Susuniā rock inscription. The statement of the Mêharaulî pillar inscription fits in very well with the case of Chandravarman, as he must have had a long reign.

The mention of Chandravarman among the chieftains of Āryāvarta, who were uprooted by Samudragupta, shows that that dynasty had come to an end in the North. Subsequent inscriptions prove that two more generations continued to rule independently in Western Mālava and the dynasty was finally subjugated during the reign of Kumāragupta I. In this connection certain inaccuracies which Mr. Basak has used to refute the statements of Mahāmahôpādhyāya Hara-Prasād Śāstri should be considered :—

The first of these is Mr. Basak's idea of the extent of the dominion of the early Guptas in Mālava. He says: "We know from Epigraphic records that in A.D. 404 Chandragupta II was on the Imperial Gupta throne. Hence we may safely suppose that Mahārāja Naravarman was Chandragupta II's feudatory in the Western regions."[2] The Mandasor inscription of Naravarman contains no reference to the suzerainty of the Gupta dynasty, and it is hardly correct to suppose that he had submitted to the Guptas. The only possible conclusion is that Naravarman had somehow or other evaded the yoke of the Guptas down to the year 461 V.E.=404 A.D. The Gangdhar inscription of his son Viśvavarman[3] clearly proves that Naravarman maintained his independence throughout and did not submit to the Guptas.

In the second of these extraordinary statements Mr. Basak asks us to believe that both Viśvavarman and his son Bandhuvarman were feudatories of Kumāragupta I. He says : "We

[1] *Epi. Ind.*, Vol. XIII, p. 133.

[2] *Ind. Ant.*, Vol. XLVIII, p. 98.

[3] Fleet's *Corpus Inscriptionum Indicarum*, Vol. III, pp. 74-76.

gather from other records that his (Naravarman's) son Viśvavarman and his son Bandhuvarman were feudatories of Kumāragupta I"; and in a footnote he refers us to inscriptions Nos. 17 and 18 of Fleet's Gupta inscriptions. These are the Gangdhar inscription of Viśvavarman, son of Naravarman, of the year 480 V.E., and the Mandasor inscription of the year 493 V.E. of Bandhuvarman, the son of Viśvavarman. A careful scrutiny of the long record found at Gangdhar reveals nothing about a suzerainty of the Gupta Emperors over Viśvavarman, and the inevitable conclusion is that at the time of this record (480 V.E.=423-4 A.D.) Viśvavarman did not acknowledge the Gupta Emperors of the North as his suzerains. Turning to the Mandasor inscription of the time of Bandhuvarman and his suzerain Kumāragupta I, we find that Bandhuvarman was the ruler or governor of Daśapura when Kumāragupta was ruling and that Viśvavarman is mentioned as a king who was the father of Bandhuvarman. The past tense of the verb *to be* (*babhūva*) clearly indicates that Viśvavarman had ceased to exist. The verses about Viśvavarman were introduced as a parenthesis to show the descent of Bandhuvarman. The real connection is between *Kumāraguptē prithivīṁ praśāsati* (l. 13) and *Bandhuvarmmaṇi Daśapuram-idaṁ pālayati* (l. 16). Consequently it must be admitted that the Mandasor inscription of Bandhuvarman does not contain any reference or proof as to a suzerainty of the Early Gupta Emperors over Viśvavarman, king of Western Mālava, though the record clearly indicates that Viśvavarman's son Bandhuvarman was a feudatory of the Early Gupta Emperor Kumāragupta I. Therefore we cannot accept Mr. Basak's statement that Naravarman's son Viśvavarman was a feudatory of Kumāragupta I. Mr. Basak's idea apparently is that the dynasty of Jayavarman ruled the whole of Mālava from Daśapura; but the findspots of inscriptions of Naravarman and his son prove that they were rulers of a portion only of Western Mālava. Naravarman's inscription was found at Mandasor, while that of his son Viśvavarman was found at Gangdhar or Gangrar, Lat. 23° 56′ N., Long. 75° 41′ E., in the Gwalior State (sheet No. 35, Atlas of India, Survey of India Map printed in 1899). The tract of country in which these two inscriptions were found lies along the southern border of Mewar and runs along a range of hills. This country appears to have sheltered the descendants of Siṁhavarman after the defeat of Chandravarman. The Udayagiri inscription of the year 82 [1] and the Sāñchī inscription of the year 93,[2] both of the reign of Chandragupta II, prove that Naravarman and Viśvavarman had no hold on this part of Mālava.

We have, therefore, no reason to put any faith in the following statement:—"Samudragupta probably destroyed the independence only of the nine kings of Northern India among whom Chandravarman was one, and allowed them after their utter defeat to rule in their respective States as Gupta feudatories."[3] It is clear from the statement of Harishēṇa's *Praśasti* that the nine kings of Āryāvarta were uprooted, *i.e.* their kingdom assimilated into the Empire (l. 21), while the kings of the south were captured and liberated, *i.e.* they were reinstated. The inscriptions of Chandravarman's brother Naravarman and his son Viśvavarman indicate very clearly that after his defeat by Samudragupta either Chandravarman himself or his brother Naravarman migrated into Mālava. There, in the hilly country in the North-West corner, adjacent to modern Mewar, they managed to maintain their independence till 423-4 A.D., and were subjugated by the Early Gupta Emperors at some date between 424 and 437 A.D. There is no doubt about the fact that Bandhuvarman, son of Viśvavarman and grandson of Naravarman, had in 437-38 A.D. lost his independence.

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[1] *Ibid.*, p. 25. [2] *Ibid.*, pp. 30 and 34. [3] *Ind. Ant.*, Vol. XLVIII, p. 99.

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Secretariat Library, Madras.
Government Central Museum, ditto.
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Presidency College Library, ditto.
Christian College Library, ditto.
Literary and Scientific Society, ditto.
Secretariat Library, Bombay.
University Library, ditto.
Anandashram Sanskrit Series, Poona City.
Bombay Branch of the Royal Asiatic Society, Bombay.
Secretariat Library, Calcutta.
Indian Museum, ditto.
University Library, ditto.
Sanskrit College Library, Calcutta.
Presidency College Library, ditto.
Asiatic Society of Bengal, ditto.
Secretariat Library, Allahabad.
University Library, ditto.
Provincial Museum, Lucknow.
Sanskrit College Library, Benares.
Secretariat Library, Lahore.
Museum Library, ditto.
University Library, ditto.
Oriental College Library, Lahore.
Secretariat Library, Nagpur.
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Department of Education Library, Delhi.
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Sanskrit College Library, Mylapore.
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Elphinstone College Library, Bombay.
Prince of Wales Museum Library, Bombay.
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Deccan College Library, Poona.
Burdwan Raj Public Library, Burdwan.
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Mahabodhi Society, Baniapooker Lane, Calcutta.
Scottish Churches College Library, Calcutta.
Hooghly College Library, Chinsurah.
Chittagong College Library, Chittagong.
Rajshahi College Library, Rajshahi.
Provincial Library, Dacca.
Varendra Research Society, Rajshahi.
Secretariat Library, Bihar and Orissa.
Patna College Library, Bankipore.
Agra College Library, Agra.
Muir Central College Library, Allahabad.
Panini Office, Allahabad.
Central Hindu College Library, Benares.
Queen's College Library, Benares.
Canning College Library, Lucknow.
Archæological Museum Library, Muttra.
Forman Christian College Library, Lahore.
Government College Library, Lahore.
Punjab Historical Society, Lahore.
Punjab Public Library, Lahore.
Museum Library, Delhi.
Public Library, Delhi.
Peshawar Museum Library, Peshawar.
Secretariat Library, Peshawar.
Public Library, Mandalay.
Bernard Free Library, Rangoon.
Rangoon College Library, Rangoon.
Government Library, Shillong.
Secretariat Library, Shillong.
Government College Library, Jubbulpore.
Chief Commissioner of Coorg's Library, Bangalore.
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Rajputana Museum Library, Ajmer.
Library of the Resident at Baroda.
Baroda Museum Library, Baroda.
Gwalior Darbar Library, Gwalior.
Bhuri Singh Museum Library, Chumba.
Indian Antiquary, c/o the British India Press, Mazagaon, Bombay.